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THE CHURCH AT HOME AND ABROAD.

JULY, 1895.

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The price of the Church at Home and Abroad is One Dollar per year, payable in advance. No new subscription is received without the payment of one dollar accompanying it. But subscriptions, not accompanied with directions to discontinue at the end of the time paid for, will be continued and bills will be sent to remind the subscriber that another payment is due.

EXTRACTS FROM RECENT LETTERS.

A Pastor in New York City, remitting the subscription price: "I think the magazine well worth $1.00 a year in gold."

"The Church at Home and Abroad is a very valuable magazine, and though the times are hard, I cannot do without it."

"I hope very soon to remit the amount due. Thank you for continuing to send the magazine, which is more interesting than ever."

"I should have remitted long ago, but it has been almost impossible to get hold of a dollar that there was not an immediate use for in the daily contingencies of life. Send the magazine right along, for I cannot do without it. The money shall be forth-coming soon."

"Do not discontinue. I will remit in July. Sickness has put me behind financially, but I cannot do without The Church at Home and Abroad."

From Brookfield, Mo., one renewing his subscription: "Owing to circumstances, I thought I should be compelled to have my copy discontinued, but have decided that I cannot get along without it."

THE CHURCH
AT HOME AND ABROAD.

JULY, 1895.

CURRENT EVENTS AND THE KINGDOM.

THE CHITRAL EXPEDITION.

The relief of Dr. Robertson and his brave band of Englishmen was a story of thrilling interest as related in the press despatches last April. It is interesting to know that missionaries are not far behind the army, and are pressing on to seize the new opportunity. At Torbala, near the Indus, Miss Philips, of the Church of England Zenana Society has been gladly received by the chiefs of three villages, one of whom invited her to speak to the women of his household, and urged her to visit the village again. (An article on the Eastern Hindu Kush in *Littell's Living Age*, December 29, 1894, describes the people of this region, while the *Observer* in its "Record and Review," April 18 and May 9, gives a clear account of the situation.)

THE MOSQUITO INDIANS.

In the newspaper reports of the "Bluefields Incident" and affairs in Nicaraugua little has been said of the work of the Moravian missionaries among the Mosquito Indians on the Atlantic coast. The Reserve, 200 miles in length by 40 in breadth, has become a part of Nicaraugua, and in honor of the President is named Department Zelaya. The majority of the 6,000 Indians are Protestant Christians who aid the mission liberally according to their means. They possess some stability of character and firm principle. When the Governor of the new province, General Cabezas, invited the merchants of Bluefields to a Sunday Conference on the finances of the country, the majority declined, saying, "We don't do business on Sunday;" and the conference was deferred until Monday. The Governor also reversed the decision of his chief that the saloons of Bluefields should be opened on Sunday. The native Christians at Ephrata were told by an official that as the Republic had taken charge of the Reserve they might revert to their old customs—work on Sunday and have as many wives as they pleased. The Indians were indignant, and exclaimed, "We have just come out of heathen darkness, and now these people want to push us back into it!" (See editorial in the *Youth's Companion*, May 30, 1895, and the recent successive issues of *Current History*.)

AN INTELLECTUAL REVIVAL.

The *Outlook* notes with pleasure a distinct revival of an intellectual spirit in our colleges, and states that the intercollegiate debates in the West have assumed almost the place in college life that is held by the intercollegiate athletic contests in the East. The daily newspapers are now giving much more space than formerly to reports of such matters.

MUNICIPAL REFORM.

The third national convention of municipal reformers was held in Cleveland, O., during the last week in May. Reviewing its work the *Congregationalist* commends the paper by Secretary J. W. Baer of the United Society of Christian Endeavor, in which he marshalled the facts bearing upon the victories for municipal law and order throughout the nation which have been won either through the initiative or hearty support of the youth who rally under the flag of the Y. P. S. C. E.

PRACTICAL ENDEAVOR WORK.

Fifty noon-day services will be held in Boston during the Christian Endeavor Convention, July 10–15, at which the delegates will have an opportunity for practical work in presenting Christ to the unsaved. From the very first, writes William T. Ellis in *The Evangelist*, the purpose of Dr. Clark, the founder, has been the deepening of spiritual life and the salvation of the young. Good citizenship, missions, and fellowship are great and glorious causes, all of them worthy of the attention of the Christian Church. But it is worse than folly for one to attempt to enter upon these larger spheres of endeavor unless he is first thoroughly furnished in the school of daily Bible study, of communion with Christ, and confession before men.

OUR FORTY-FIFTH STATE.

The Constitution for Utah, which will be submitted to the voters in November, prohibits plural marriages, requires the establishment of public schools free from ecclesiastical control, and permits no one to vote until he has become a full citizen of the United States. The aggressive Christian effort of the past twenty years has borne fruit, and the influence of our missionaries has helped to prepare the territory for statehood. But the character of the new state, as was suggested in a recent issue of the CHURCH AT HOME AND ABROAD, will not be determined by the Constitution, nor yet by the laws that may be formed under that Constitution, but by the prevailing popular sentiment of the people who compose the state.

COLLEGE SETTLEMENTS.

There are eight such settlements in New York city, and a new one under the Alumni of Union Theological Seminary, is just being established. At the first conference of the College Settlement Association Professor Francis Peabody of Harvard said: "The settlement is not a charity, but a movement of the academic world into the regions of poverty." Miss Adams of Hull House, Chicago, spoke of self-righteousness as the greatest danger besetting the modern philanthropist. You cannot be good to people or for people; you must be good with people. The success of Hull House lies along the line of co-operation with our neighbor. Mr. Alden of Mansfield House, London, gave an outline of his own plan, which is to induce rich families to settle in poor districts that by their influence and example they may gradually elevate the neighborhood.

MADAGASCAR AND THE FRENCH.

In his brief sketch of Madagascar, Gen. J. W. Phelps shows that during the present century, and chiefly through missionary agency, the island has passed from a state of pagan barbarism to one of Christian civilization, in which it has taken a stand among the Christian nations of the world. In striking contrast to this fact is the language of a prayer prescribed by a French cardinal for use in the churches of the diocese of Paris in behalf of the Madagascar expedition, "whereby France is accomplishing her mission of diffusing Christian civilization." The report, May 21, that fever is making fearful ravages among the French troops in Madagascar recalls the remark made by Radama I. when talking with a British envoy about a threatened invasion: "I have two generals—Gen. *Hazo* (forest) and Gen. *Tazo* (fever)—in whose hands I can safely leave any invading army." The Christian Queen prays for divine help, and calls upon her people to trust in God as they attempt to drive out the invaders.

CURRENT EVENTS AND MISSIONS.

"We are convinced," says *The Congregationalist* in its helpful department, Progress of the Kingdom, "that in order to have good missionary concerts in the Christian Endeavor Society or the Church, the chairman of the missionary committee should be well posted on current events that he may take advantage of special public interest in foreign countries.

Two leading missionary periodicals have instituted a new department—in one called *Current Events and the Kingdom;* in the other, *The March of Events.*"

MISSIONS IN THE GENERAL ASSEMBLY.

I have noticed in the General Assemblies of the last twenty-five years, that whatever else may be on hand, or whatever differences may divide the commissioners, the Assembly never fails to rally around the great causes of Home and Foreign Missions.

So writes Dr. F. F. Ellinwood in *The Presbyterian* of June 5.

No man has stood at a more favorable point of observation through this quarter-century, nor would it be easy to find a more attentive and competent observer.

He illustrates his remark by a signal example (the Assembly of 1872), and adds: "I do not remember any Assembly that has seemed inclined to call a halt; the watchword has always been *Go Forward.*"

Dr. Ellinwood was not present at the Pittsburgh Assembly, if he had been, we are inclined to think that he would have pronounced it, as he did the *Silver Anniversary* of the Philadelphia women, unequalled by any he had previously seen. Though not present, he had full information, and could see, with his mind's eye, the vast congregations, and could hear and feel, in his susceptible soul, the eloquent speeches and more eloquent facts that thrilled them.

Dr. Ellinwood, officially and earnestly devoted, all these twenty-five years, to Foreign Missions, takes no one-sided view. He speaks of "the great causes of Home and Foreign Missions." The close and vital union of these twin causes—"par nobile fratrum"—was never more manifest than in the proceedings of this General Assembly. Home Missions, having Tuesday for its field day, so engaged and filled the heart of the Assembly, that a Sabbath day was set apart (July 7) on which, by one united effort through all the congregations, the debt of that Board should be paid. This strong movement was made with rare unanimity and enthusiasm. But when Foreign Missions had been presented on the next day, it was no rival enthusiasm that enraptured the Assembly. It was felt to be the same tide rising higher and sweeping wider. Then came the grand movement for a Million Dollar Memorial Fund—a thank-offering for the quarter-century of blessed union, and a generous and vigorous uplift of all the eight Boards out of the mire of debt, and upon the high road of progress.

Are we not ready to amend even Dr. Ellinwood's excellent phrase, "the great causes of Home and Foreign Missions," making it the *one great cause of missions?* Nay, more and better, let us learn to unify our Church's whole work at home and abroad, and rightly conceive of her eight admirably constructed Boards, as only so many agencies, working in harmony for the fulfillment of her divinely appointed MISSION.

SILVER ANNIVERSARY OF RE-UNION.

The end of the first quarter of a century since the re-union of our Presbyterian Church, was fitly commemorated by the General Assembly of 1895, in the same church edifice in which the two General Assemblies of which it is the successor, came together in consummation of the re-union in November, 1869.

The first General Assembly of the re-united Church was held in 1870. The recent Assembly was therefore the twenty-sixth of the re-united Church. The period between these two Assemblies is exactly a quarter of a century.

Three able addresses were delivered to the Assembly and other interested auditors filling two large churches—the Third and the First Presbyterian Churches of Pittsburgh.

These addresses and the reception of them, and the whole temper and tone and spirit of the occasion confirm the hope so confidently expressed in our June number, in the *Reminiscences of Rev. Dr. R. W. Patterson.*

One of those addresses we give to our readers on subsequent pages, and would gladly give the others if we had space for them. It is enough to say in commendation of them, that they were worthy of the great occasion.

THE PRESBYTERIAN SYSTEM OF DOCTRINE.

BY FRANCIS L. PATTON, D. D.

Mr. Moderator, Fellow-Moderators of past Assemblies, Fathers and Brethren constituting this General Assembly, and Christian Friends:

I am asked to speak to-night on the fundamental doctrines of the Presbyterian Church. We are a doctrinal Church. The division between the Old and the New School was a division based largely upon doctrinal differences. The reunion of the Old and New Schools was a reunion effected upon a doctrinal basis. Some of us, perhaps, took part in a discussion that ended in the reunion. Many of us remember the discussion, the efforts that were made to secure some sort of agreement which would make a reunion safe. Some of us remember the Smith-Gurley resolution, to the effect that certain modes of viewing, stating and explaining doctrines should be freely allowed in the united Church, as they had been freely allowed in the separate Churches. It seemed fair, but it nevertheless failed to satisfy the negotiating parties; and at last the Churches came together on the basis of the Standards pure and simple. There was no stipulation; there was no contract; but there was an understanding, and where an understanding exists, creating in the minds of either party a legitimate expectation, there is a moral obligation. I believe in theology, but I believe even more in moral obligation. We came together, I say, on the basis of the Standards pure and simple, and we have stood together ever since; and we mean to stay together on this simple basis of the Westminster Confession of Faith and the Larger and Shorter Catechisms.

There has never come to the bar of this Assembly, to my knowledge (and I think I know something about the cases that have occurred in these twenty-five years,) there has never come to the bar of this Assembly, and so far as I know there has never come to the bar of any Presbytery in the land, any case involving the differences which existed between the Old and the New School; and if a case should ever come in the course of appellate process to the notice of the General Assembly, I know what the result will be. If any minister who formerly belonged to the Old School and holds Old School ideas should ever be brought to book for his supralapsarianism or his belief in premillenialism, I can safely say for you, Mr. Moderator, that you will see that the Assembly goes right upon the case. And, if any New School man, holding New School ideas, should ever be brought to the notice of the General Assembly, in the question of the distinction between moral and natural inability, or on the subject of a general as distinguished from a limited atonement, I hope that I may have the privilege of being a member of that Assembly, that I may vote for his acquittal. These differences have existed all along; they exist now. Princeton is alive; Union is alive; Auburn and Lane are here; and these differences will continue.

Seeing, then, that differences of opinion on minor matters existed in our Church, the question very naturally arose whether we might not revise the Confession so that it might be made more comprehensive. Men wondered whether we could not frame our confessional statements so that they would include all these differences. Some thought it was not a wise or a necessary thing to do, but the majority thought it was best at least to try. We did our best, and we presented the results to the General Assembly. You know what became of our report. The Church was not satisfied with our work. The simple fact was that there were just three courses open. We had either to cut the Confession down to a minimum and make it very small, or else we had to write it up to date and make it very large, or else we had to let it stand as it was; and I take it that that was the best disposition of the matter. So it comes to pass that after twenty-five years of reunited history, we find the same condition of things that existed at the beginning. There is the living, thinking Church on the one hand, and here is the fixed creed on the other. The real attitude of the Presbyterian Church is the attitude of a Church that holds Generic Calvinism, as distinguished

from Specific Calvinism. I think this Generic Calvinism is enough to include not only our Church, but other Presbyterian Churches. They talk about a Greater New York and a Greater Pittsburg. I think we can talk about a Greater Presbyterianism. The time for these other unions, I take it, is not yet, but the basis of these unions when the time comes, is none other than the Westminster Standards, pure and simple.

Sometimes we are told that we are organized theologically to perpetuate and keep alive the peculiar doctrines of the Presbyterian Church. There is a certain sense in which that is true, and yet that is not a fair way to state it. The best statement, we believe, of evangelical religion, is the Calvinistic statement, but for Calvinism without the evangelical elements that it holds in common with the needs of other Churches we should not have much zeal. I am free to say that it is pretty small business for a great Church like ours to engage in, if she has no other function, if she can render no greater service than that of keeping alive an interest in the five points of Calvinism. [Applause.] The reason why we are organized theologically and on the basis of a long creed is because it is the belief of this Church that our ministers should hold and should present to the people a complete statement of the great plan of salvation. It so happens that when we do make a complete statement we find that we differ with our Arminian friends, who are trying to do the same thing in respect to their doctrines, and with our Lutheran friends, who are trying to do the same in respect to their doctrines, and with our Episcopalian friends who are trying to do the same thing in respect to their doctrines, and the other churches that are organized. We sometimes insist so much on the differences that emerge when these denominations formulate their creed-statement that we overlook the large amount of common ground we occupy. But it is well for us to remember that the doctrines which we hold in common with our Arminian and Luthern friends are of far more importance than the doctrines in which we differ; we are therefore, doing them a service, as well as ourselves, when, in defending our specific doctrines, we also defend the doctrines that we all hold in common. Our sister Churches do not accept our creed so far as it is Calvinistic, but it is a matter of great moment to other Churches what the Presbyterian Church is doing for Generic Calvinism, for in doing service for Generic Calvinism she is doing service for the great cause of evangelical religion. I believe that we are peculiarly fitted for rendering this service, for our Church has very special interest in systematic theology. She is fond of presenting the doctrines of her system in their relations to one another, and in a way that reveals their interdependence; and this interdependence of doctrines, when it is realized, is a very strong argument in their support.

I believe that this system of doctrine of which I am speaking, which is implied in all our preaching, and which prevades it all, should be more particularly emphasized. It ought to be preached, and not only preached but defended. I doubt whether it is preached as much as it should be. Now the way to preach doctrine, I think, is to preach it in relation to the discussions of the present time. It is a mistake to suppose that the Church will not listen to doctrinal preaching; but doctrinal preaching, to be interesting, must relate itself to living issues, to the books men are reading and the questions men are discussing to-day. I believe in Calvinism, but I have no great respect for fossilized Calvinism. I believe in Augustinianism, but in an up-to-date Augustinianism.

This system of doctrine is not simply to be preached; but we are bound to defend it. The debate of to-day is not a discussion between Presbyterians of this school and Presbyterians of that school; it is not one between Calvinism and Arminianism. You see no articles in the reviews that are dealing with supralapsarianism or infralapsarianism. Men do not wax hot in controversy over the distinction between mediate imputation and immediate imputation. One of the interesting features connected with the present discussions is that the great debate is between those who believe in Evangelical Christianity, whether they be Calvinists or Arminians,

whether they be Baptists, Presbyterians or Episcopalians, and those who do not believe in it. I believe that a large share of this debate falls upon us. It is not over, and it will not be over for years to come. In this great debate, unless the Presbyterian Church shall be untrue to her past and false to just expectations and unworthy of her equipment, our denomination must have a great place and render great service in support of Evangelical Christianity.

Now how does it happen that necessity is laid upon us of debating this issue between evangelical and non-evangelical Christiantity. It is because there are so many in these days who do not believe that we have any objective form of truth. Nearly all of the current heresies involve this question. Look at it a moment. We are told that doctrine is of no importance; that we can afford to dispense with dogmatic statements or reduce them to a very few words. You ask in reply: How can this be? Do we not find Paul insisting upon doctrine? Are not the Epistles to the Romans and the Ephesians doctrinal epistles? But if you had come to regard Paul as a philosopher who had added his metaphysical speculations to the simple teachings of the Master you might feel as others do, who say, Back to Christ, and who are ready to resolve Christianity into a morality based upon the Sermon on the Mount. There are men who tell us that the Christian consciousness must be reckoned with when we are asking what we are to believe. But you reply, how can that be if the Bible is our rule of faith and practice? If, however, you come to believe, as some have come to believe, that the books of the New Testament are the recorded experiences of men inspired, it is true, more abundantly inspired than the men of our day, it may be; but with an inspiration in no way differing in kind from the inspiration that the Church has always had, you may come to this conclusion also in regard to the Christian consciousness. Some tell us that emphasis has been laid too much and too long on what we know as dogmatic Christianity, and that we must see more than we have done the ethical side of our religion. You naturally think that we do not err in laying emphasis on the dogmatic side of Christianity, when you think of the way in which Paul emphasized the fact that Christ is the propitiation for our sins and that we have redemption through his blood. But if you should ever be convinced that the Church has altogether over-estimated the value of the Pauline literature it might be very easy for you to fall in with this desire for an ethical Christianity.

The question of to-day is, therefore, the old question concerning the sufficiency, the authority and the inspiration of the Scriptures.

I have been asked to speak on the fundamental doctrines of the Presbyterian Church. It is really very hard as I go over these doctrines—the Trinity, the person of Christ, sin, atonement, the purpose of God, justification, sanctification and the future state—to say which are and which are not fundamental. They are all fundamental. Some of them are of the very essence of Christianity, and being fundamental to Christianity, are, of course, fundamental to Calvinism. Some of them, though not of the essence of Christianity, are nevertheless fundamental to Calvinism, and therefore are fundamental in a system of theology that is Calvinistic. There is, however, one doctrine that stands apart from all others, for it is the doctrine on which all others depend. I refer to the doctrine concerning the Bible. We must know what the Bible is, in order that we may know how we are to esteem what the Bible teaches. And the great question of our time is simply this: What is the Bible? There are two ways of dealing with this question, one is the ecclesiastical way, one is the way of scholarship. It is the prerogative of the court of last resort to say whether this or that utterance does or does not contravene our confessional statements regarding inspiration. The Church in her judicial capacity, cannot settle the great debate upon this question. She cannot stop it.

The debate is going on and will go on, and it must be in the hands of men who have special aptitude for the work. The question that we are called to grapple with in this age is the greatest that has ever come before the

Church. It is not an inquiry as to what the Bible says, but an inquiry as to what the Bible is. If the books of the Bible are simply the expression of the highest levels of thought that men have reached in religious matters by a naturalistic evolution of belief, they have no authority. To us it is of no moment that men believed in Christ's resurrection and had faith in his atonement if, as a matter of fact, he did not rise, and made no atonement. The record of Christianity to be of value must contain satisfactory evidence of the occurence of certain great supernatural events.

For supernatural Christianity there must be satisfactory evidence. I say that the New Testament record of certain supernatural occurences is true. But even this would give us only a very meagre dogmatic. For if we are to accept Paul's commentary on the death of Christ and Paul's exposition of Christ's atonement, we must feel assured that he is not simply expressing his private opinions. We must feel assured that his utterances are authoritative utterances; that we have in them not only the record of supernatural events but a supernatural record of those events. We need for the support of what we call evangelical Christianity an inspired Bible. I will not insist upon the word "inerrancy." It is enough when we are assured that the Bible is the infallable rule of faith and practice, and that it is given by inspiration of God. This question cannot be adequately handled by quoting proof texts out of the Bible to prove its inspiration. It involves a great deal more than some suppose. Men are handling a very large topic when under the conditions of modern thought they ask, What is the Bible? What does it mean? How did this great literature step into the place it holds, and by what right does it claim to rule the hearts and consciences of men? I have great faith in the outcome of this discussion. I believe that we shall know the Bible, and value it and reverence it as we never did before. But I am not, I cannot be, blind to the fact that the discussion is a broad one and a deep one, that it involves history and philosophy and literary criticism; that it was inevitable, that it is irrepressible; that it could not have come earlier, that it could not be postponed; the attitude which men are taking in science, philosophy and criticism make it a foregone conclusion that the Bible must be subjected to the critical handling of which it is the subject to-day.

The effect of this will be to force men to study the Bible more closely than they have ever done before; to neglect, if need be, all other forms of theological inquiry in order that undivided attention may be given to the Bible. The Bible will vindicate itself, I do not doubt. Nor do I doubt that the discussion that is going on will give new interest to our study of the Bible. The John Calvin of the new theological era will believe, I doubt not, in the same doctrines that the Calvin of Geneva believed in. But when he gathers up the results of all this modern discussion he will present them not only as doctrines that have a logical relation in a system, but as divine ideas that have a chronological sequence in the unfolding of a plan. The historical method will leave its mark upon theology we may be sure. And whether that theology of the next era be called Calvinism or Anselmianism or Augustinianism it will certainly be Paulinism.

Evangelical Christianity is Paulinism and if Paulinism is true, then we can say to-day, as fearlessly as Paul said it to the Galatians: "If any man preach any other Gospel, let him be accursed."

The foregoing address has appeared in a number of weekly papers. We have caused it to be printed here from the *Independent*, understanding that that issue has the approval of President Patton, and not having time to send him our reprint for his revision. We cannot refrain from expressing our great satisfaction with an address which so clearly sets forth the doctrinal position of our Church and the brotherly understanding, the legitimate expectation and the moral obligation in which all the constituent parts of our Church stand united in it.

REPORT ON THE CHURCH AT HOME AND ABROAD

UNANIMOUSLY ADOPTED BY THE GENERAL ASSEMBLY.

The committee charged with the publication and oversight of THE CHURCH AT HOME AND ABROAD would respectfully submit to the General Assembly the annual report for the year ending December, 1894.

In thus presenting our statement for the year, we are moved by two strong and contrasting feelings: the feeling of great satisfaction and the feeling of sincere regret. Our satisfaction springs from the following sources. We have found that the magazine is beyond all question taking firmer hold than ever of its own regular and peculiar constituency; that emphatic and widening testimony has been borne to the ever-enlarging degree with which it is fulfilling the desires of its readers and students; that it is gaining more cordial praise from those who use it for special purposes, such as preparing for missionary meetings and for conferences on Christian work. In no former year, since the institution of the consolidated magazine, have more letters of commendation and from a wider area of the Church come to the chairman and the editors. We now very frequently receive requests for extra copies, or for special copies containing particular articles that have been found to be of great practical use or rich in suggestiveness.

Many of our regular subscribers now have their copies bound into volumes, as these careful readers have discovered that the magazine is gradually becoming a great repository or encyclopædia of the most valuable missionary intelligence, and therefore desire to be able to refer to it for materials. The volumes will prove themselves more and more serviceable in this very direction, so valuable and important because of the great care bestowed on the indexing of articles for several years past. No time need be lost in finding the immediate matter sought and desired. It must also be a source of great satisfaction to the friends of our periodical to know that with steadily-increasing frequency articles and clippings taken from our pages are to be found in the secular magazines and papers.

But over against our satisfaction stands regret. The year has been a hard one for us as for all other business enterprises. The stringency of the times has affected somewhat seriously our circulation. This fact we know positively from the express statements contained in the letters announcing to us the desire to discontinue. The mere fact that three or four hundred of our loyal and active church members are forced because of the hard times to give up the magazine they have learned to use and esteem is apart altogether from our pecuniary loss a distressful feature to us in our review. But to us the painfulness of the reflection is in some measure relieved by the great regret expressed by our correspondents because of the necessity laid on them to discontinue their subscriptions and the declared purpose to resume at as early a date as possible, because, as not a few put it, they can so badly do without a journal they have learned to prize.

And yet the total loss this year, so disastrous to all departments of business, is probably much less with us than in other sections of the publishing trade. Our greatest loss in subscribers took place in the second half of the year—from July to December. In December, 1893, we closed with a monthly circulation of 18,542; in December, 1894, we closed with 16,879 paying subscribers; that is, we have suffered a loss of 1,663 subscribers, being a trifle over 11 per cent. Probably some of our business men would be very well pleased to have escaped in the crash of the bad times even so well.

ABSTRACT OF "THE CHURCH AT HOME AND ABROAD" ACCOUNT.

Due Board of Publication, December 1, 1894,		$ 2,625 41
Expenses for the year,		20,981 65
Amount due Subscribers,		1,198 20
		$24,805 26
Receipts,	$17,845 83	
Assets,	4,283 85	
		22,129 68
Deficiency,		$2,675 58

Average circulation, 16,879 copies.

THE TURN OF THE TIDE.

Happily with the new year of 1895 a change for the better set in. Just so soon as

the new efforts made to increase the circulation of the magazine began to tell, and the special departments were opened, the change for the better began. New subscribers were slowly but steadily enrolled; and that too from quarters which promise future gains in still larger numbers, that is to say, among those who are finding out from experience that THE CHURCH AT HOME AND ABROAD is monthly furnishing them with information which they cannot find elsewhere, and cannot want if they would successfully prepare for and carry on their various missionary and evangelistic meetings. The new departments of the magazine, which are especially adapted to and prepared for the different Young People's Societies, are manifestly winning new supporters to the periodical; and the interest of these fresh subscribers is steadily growing. We may be permitted to state here that each month since January has shown a steady though as yet not very rapid increase. As this present report goes to press, we are some four hundred in advance on the list of January, 1895.

THE OUTLOOK.

One subject has given your Committee serious thought; and that is, the value of the magazine, considered in itself, to the Church at large and to the missionary activities of our Church; and, flowing naturally out of this its inherent value to the Church fairly estimated, the importance of continuing the magazine apart altogether from the simple profit or loss of this undertaking in money returns. Or, putting the question in another shape, Does a great Church like ours call for and require a magazine like THE CHURCH AT HOME AND ABROAD because of the permanent and ever-growing missionary interests involved, apart from the mere pecuniary gain or loss resulting from such a publication? This question has been fairly and freely canvassed by us; and extensive correspondence has been conducted by your chairman in relation thereto. The answer has been clear and emphatic in favor of continuing the publication because of the necessity to the Church. At a meeting of the Secretaries and officers of all our Boards, held at New York in the month of March, this very subject *inter alia* was considered with care. The following resolution, which was prepared, submitted and supported by a brother who, to say the very least, is second to none in his knowledge, experience and interest—the Rev. Dr. Ellinwood—was heartily endorsed and unanimously passed:

Resolved, That it be the sense of the Conference that THE CHURCH AT HOME AND ABROAD should not only be maintained but should be more widely extended throughout the Church. Whatever other agencies may be used for communicating intelligence and impulse to the churches, Sabbath schools, women's boards and young people's societies, it is manifest that some organ representing the historic work of the Church should be maintained by a great denomination like that which we represent; a magazine which shall present broadly the policy, the methods, the fields and all the interests of this great work in permanent form. Without attempting to say just how these objects may best be secured, how the best economy in their management may be reached, we desire to express our profound sense of the importance of their presentation in a magazine that shall preserve the continuity of our past, present and future missionary history.

This decision of perhaps the ablest jury to which such a question could be submitted should be of the very greatest weight with the Assembly and the Church. And in that conclusion your Committtee emphatically and unitedly agree. In view of all these facts, we recommend the continuous and hearty support of THE CHURCH AT HOME AND ABROAD. It has found its own place; it is more and more satisfactorily filling it; and it will grow in strength and popularity with the years. Our belief is that with returning prosperity, with the present fresh outburst of missionary intelligence and zeal, and because of special efforts now begun and to be more earnestly and wisely continued to meet in our columns the demands and the wants of our young people's societies and similar organizations, and because of the popularity of our magazine with these societies, so distinctly and freely attested by their leaders and supporters, the circulation of THE CHURCH AT HOME AND ABROAD will during this current and in succeeding years steadily increase.

We have faith in our future. We believe the publication should be continued. We fear not to ask for support and encouragement; we intend to deserve success; and we are satisfied that by this valuable missionary publication the intelligence of our Church will be enlarged and the treasuries of our hard-pressed Boards will be helped in their undeserved straits.

RECOMMENDATIONS.

I. We recommend that the Committee be reappointed, with the same powers and instructions.

II. We recommend that the Assembly endorse the resolution above cited.

All which is respectfully submitted on behalf of the Committee.

JOHN S. MACINTOSH, *Chairman.*

THE ASSEMBLY HERALD.

The Assembly showed great satisfaction with the successful management of the *Assembly Herald* by the Rev. W. H. Hubbard and Rev. Rufus S. Green, D.D., and directed its continuance. It is to be sent, at the expense of the Boards of the Church, to all pastors, superintendents and ruling elders, who do not subscribe directly for themselves. The managers are also authorized to send sample copies from time to time to the non-subscribing churches, and the expense of the same is to be borne by the Boards of the Church pro rata, provided that the copies thus becoming a charge on the Boards, shall not exceed 100,000 copies per month.

This liberal method of disseminating authentic information concerning the work of the Church carried on by its Boards, was eloquently advocated by the Vice-Moderator, ex-Governor Beaver, who gave an impressive illustration of its success in the church in which he is an elder, and in some neighboring feeble churches. He expressed the belief that the wide diffusion of information by means of this marvellously cheap publication will not only directly produce a great increase in the number of donors to the Boards, but will increase the number of those who will desire the higher education in church work, which is provided by our magazine.

This is the view which has always been insisted upon by Mr. Hubbard. He holds that the reading of the *Assembly Herald* will create an appetite for information which it alone will not satisfy, and that this will increase the number of subscribers to THE CHURCH AT HOME AND ABROAD.

Whatever the future may show in respect to this, THE CHURCH AT HOME AND ABROAD cordially welcomes the *Assembly Herald* as a yoke-fellow in the work of disseminating information, and rejoices in its ability to accomplish this so widely. Our common aim is to acquaint the people of our entire Church with the vast and various work which God is calling us to do, and the great opportunities for its accomplishment, which His providence is opening before us.

The supplement to the *Assembly Herald* for June is wisely given to the effort to raise a memorial fund of a MILLION DOLLARS.

Besides the two able addresses of Dr. W. H. Roberts and Dr. W. C. Roberts, it presents a clear statement of the committee's plan for raising the fund. A prominent feature of this plan is thus stated:

> It is the purpose of the committee to urge the churches to use the *Sunday following the Fourth of July*, as far as possible, for this million dollar offering. Every church should have its part in the effort to raise the debt. The honor of our beloved Church is at stake. The souls of our brothers are in need. The cause of our Master demands our gifts. Will you see that your church is given an opportunity, no matter how small the offering may be? There should not be a single church that does not have its part in the united movement.
>
> Subscription blanks will be mailed to every pastor and Session in the church. The names of all those who make a subscription on these blanks will be published in volumes, which will be preserved in the archives of the Presbyterian Church.

HOME MISSIONS.

NOTES.

The Mission Church, at Rowley, Iowa, has been blessed with thirty-two accessions upon profession of faith.

Our Indian Church at Sacaton, Arizona, has recently received eleven members on profession. These have been taught in the faith by Rev. C. H. Cook, who has just baptized twenty-two infant children of his church members.

Five Mexicans have united on profession of faith with our Spanish churches at San Gabriel and Los Angeles. Two of them, a man and a woman, became interested two years ago at the funeral services of a converted Mexican.

Our Dakota (Indian) Presbytery has now a church membership of 1,249. They have given to their missions $1,099, besides $108.50 to our Boards, which amounts to about one dollar per member to missions. In addition to these sums, they contributed for church expenses, $1,956.

Rev. Dr. Marshall, of Texas, a minister of the Southern Church, gives part of his time to one of our churches. He is eighty-six years old and writes, half apologetically, that he was prevented by the wet weather from preaching more than thirty-one times last January, but that in the main he is doing full work.

There is a new opening in New Jerusalem, Ventura county, for mission work. It came about in this way: A Mexican shoemaker, formerly of Los Angeles, wrote for tracts. Mr. Merwin visited him, found that he and his wife were earnest servants of the Lord, and that he had won at least three others to the truth. The missionary conversed with ten or twelve Mexicans on personal religion, some of whom expressed a desire for further instruction.

During the year the Board of Home Missions employed 1,731 missionaries, ninety less than in the preceding year. No new work was undertaken and thirty-one churches assumed self-support. There were received into the Home Mission churches 12,763 on profession, a smaller number by 605 than last year, and 5,757 by certificate, fewer by 1,430 than last year. But the total membership of the Home Mission Churches is 118,588, an increase of 7,758 over last year. Our missionaries organized ninety-seven churches and 348 Sabbath-schools during the year, a falling off from the preceding year of four churches, and 113 Sabbath-schools.

While spiritual prosperity has attended the labors of the missionaries, the sad fact remains that debt has restrained us from entering hundreds of communities that are without the ordinary means of grace.

HOME MISSIONS AT THE ASSEMBLY.

The General Assembly gave thoughtful attention to the interests of Home Missions. The standing committee appointed to consider the Annual Report of the Board, was composed of men of exceptional qualifications for the duty and widely representative of the Church.

After many meetings and careful and exhaustive examination of the Annual Report, the records, the accounts, in fact the whole business of the Board for the past year they brought to the Assembly, through their chairman, Dr. Norcross, the admirable report which appears in this issue.

After able and stirring addresses by Dr. Norcross, Secretary Roberts, Dr. John Hall, and members of the Assembly, the report of the committee and all its recommendations were adopted with an enthusiasm which was a tonic to the officers and members of the debt-burdened Board.

A popular meeting was held in the evening of the same day, at which Dr. Hall presided

and spoke. The other speakers were Rev. J. Stewart Dickson, of Philadelphia; Rev. George G. Smith, of Santa Fe; Rev. George F. McAfee, Superintendent of our Mission Schools; and Rev. Dr. W. O. Thompson, President of Miami University. Seldom, if ever, have five speeches of equal power and effectiveness been made in a single evening in the cause of Home Missions. The vast audience were lifted into an enthusiasm which bore immediate fruit. Two thousand dollars from an unknown source were offered for the debt without a special call being made.

But the Assembly did not stop here. They thought over the matter two days and then went at it in a business-like way. A committee consisting of fifteen ministers and ten elders was appointed to raise a thank offering of $1,000,000—a sort of silver wedding present—commemorative of the re-union of the old and new school branches of our Church, which occurred just twenty-five years ago. So much of this sum as is necessary, will be applied to pay the debts of those Boards that are in debt, and the balance of the money will be divided pro rata among the Boards. The members of this committee were chosen from different parts of the country, so as to represent the whole Church as far as possible. Rev. Wm. L. McEwan, D.D., of Pittsburgh, is the Chairman, and Rev. Wm. H. Roberts, D.D., Stated Clerk of the General Assembly, is the Treasurer of the fund.

Dr. Hall has suggested that it would be fair for Presbyterians to give to this fund the amounts of income tax which have been saved to them by the recent decision of the Supreme Court of the United States. And why is not this fair, O ye Presbyterians? Ye would have rendered these things unto Cæsar if the civil court had not said that they were not Cæsar's, why not now render them unto God as the things that are God's?

A home missionary in Le Roy, Minnesota, writes:

I am now supplying four fields. Preach in Le Roy, Sabbath 10.30, then drive twenty-two miles to teach class in Sabbath-school and return to Le Roy and preach at 7.30. [illegible]

The alternate Sabbaths I preach in Le Roy at 10.30; drive eleven miles, preach at 1.30: teach a Sabbath-school class, then drive ten miles and preach at 4 P. M. and back to Le Roy fifteen miles to preach at 7.30 P. M. At New Hope we organized in January. Expect to organize at Ostends and Eustice soon.

I cannot do this work: Have worked hard to build them up, now need help to hold them. Have promise of an excellent young man who will assist me for six months beginning May 1, if we can raise $125 and boarding. The people here will raise $50 and boarding. Is it possible to receive $50 or $75 from the Board? This is only on condition that the Home Mission Committee endorse the application. As Dr. Pringle, Chairman of the Home Mission Committee is sick, the application will not reach you before the 25th and I must engage my young man soon or fail to get him.

In these three outstations we have had more than one hundred conversions this winter all of whom are ready to join the Presbyterian Church. Le Roy never was better. Have received sixty members the last thirteen months and expect twenty more next Sabbath.

FINANCIAL STATEMENT IN CONNECTION WITH THE NEW MISSION BUILDING, CORNER TWENTIETH STREET AND FIFTH AVENUE, NEW YORK.

Cost of land,		$ 670,000	
Cost of building,		1,050,000	$1,720,000
(The building will probably cost $100,000 less than above.)			
Assets to apply on above from Estate of Mrs. Stuart,		$ 486,000	
From Real Estate corner of Twelfth Street and Fifth Avenue,		600,000	1,086,000
(Estimated value of Twelfth Street Land, $650,000.)			$634,000
Estimated revenue from rentals,			$100,000
(Conservative estimate put this at $125,000. Already rented, $19,600.)			
Cost of Maintenance:			
Interest on $634,000 at 4 per cent.,		$ 25,360	
Care, Insurance and Taxes,	20,000		
Less paid in present building,	2,250	17,750	
Loss of 4 per cent. which might be earned on Mrs. Stuart's $486,000		19,440	62,550
			$37,450

REV. ARATUS KENT.

BY. REV. JOHN H. EDWARDS, D.D.

Among the makers of states none have done more valuable service than the pioneer home missionaries. In the imperial State of Illinois perhaps no one man accomplished more effective or extended foundation laying than the Rev. Aratus Kent of Galena.

Far-seeing Providence gave this future frontier missionary the outfit of a Puritan heredity and a New England education. His family were of good Connecticut stock, like General Grant's and General Sherman's. Bushnell claims for these great leaders in the nation's history a sublime ancestry, "in whose blood and life, however undistinguished, victory was long ago distilling for the great day to come. The fights those ancestors waged and won in life's private battles, the lofty prayer-impulse, their brave, self-retaining patience and the orderly vigor of their household command were breeding in and in, to be issued finally in a hero sonship." Of such a God-fearing, duty-doing race was that family early settled in the Connecticut Valley, from which came Chancellor Kent of New York, and Aratus Kent of Galena. The latter was born at Suffield, Conn, January 17, 1794.

His home training gave him habits of industry, study and devotion. At the age of twenty-two he was graduated at Yale College in the last class taught by President Dwight, of whom it has been said; "No man, except the 'Father of His Country,' conferred greater benefits on our nation." He spent four years in New York City engaged in theological study combined with practical religious work under the oversight of those experienced pastors, Romeyn and Mason. Another year was devoted to special studies at Princeton Seminary. He was licensed to

preach by the Presbytery of New York, April 20, 1820.

A year of missionary work in the wilds of Ohio gave the young minister a foretaste of what his life's task was to be. Another year spent in Blanford, Mass., was attended by an extensive revival. He then gave a year to perfecting his theological equipment at Princeton. The Presbyterian Church at Lockport, N. Y., sent him an emphatic call to its pastorship. He was ordained there and served as pastor for three years. The needed care of his aged father called him to his native town, where he spent a year in that sacred duty and in theological study. After his father's death he went forth heavy-hearted, but with the single purpose which governed his whole life, and which was, in his own words at the inauguration of the first president of Beloit College, "to observe the indications of Divine Providence and to follow up those indications to their complete execution,"—that is, to learn and to do his Master's will.

Again he took up work in a home missionary field, this time in New Hampshire, and then assumed temporary charge of a church in Bradford, Mass., where his labors were attended by almost continuous revival influence. The Allen Street Presbyterian Church in New York, then one of the most important in the city, was pastorless at that time, and Mr. Kent took charge of it for several months. In these widely varied fields he obtained the Providential preparation for his labors at the far West.

Now came the dividing of the ways. Bradford, Lockport and New York each sought the young pastor's services. In either of these places would be found opportunities for study, advancement and enjoyment, which would appeal to all young men in his position. But God had a post and a work awaiting him on the Western frontier. While he was serving the Allen Street Church, Absalom Peters, Secretary of the American Home Missionary Society, presented to him the claims of the Great West. His whole nature responded. He turned his back upon the East and all its inducements. His heart went out to the thousands of miners, merchants and farmers in the Upper Mississippi Valley without church or school, and he at once determined to give them the Gospel and himself. "Send me," he said to the officers of the society, "to a place so hard that no one else will take it." They sent him to Galena.

"We find him at that time," writes an Illinois pastor in Norton's History of the Presbyterian Church in Illinois, "a tall, well-proportioned man, in vigorous health, with a mind well-stored, with mental faculties well disciplined and heart enriched by tokens of the Divine favor." He was then in possession of those noble purposes and the strong force of character which won for him his triumphs in Northern Illinois. He entered his new field "with the spirit of a soldier who coveted only the opportunity to do self-denying work; who sought for superiority only in hard labor and a holy life."

Before leaving New York he gave a valuable horse, his most cherished possession on earth, to the American Tract Society, a sample of the consecrated generosity which marked his whole life. His westward route was by the Ohio and Mississippi rivers, and the journey to Galena took no less than twenty-seven days. Without delay he began his work as a missionary. The day after his arrival, April 18, 1829, he preached in the largest dining-room of the place, to a crowded audience of villagers and people from elsewhere who had come to do their business on the Sabbath.

Galena, as the name indicates, was the creation as it was the centre of the lead-mining industry which had been in progress since 1820. Its first street was laid out in 1826. Those who have seen a new oil or mining town can make a mental photograph of the place as our Gospel pioneer first saw it. "When I came to Galena," Mr. Kent afterwards wrote, "there was no church of any denomination, Protestant or Catholic, within two hundred miles, no Sabbath, no minister, no God recognized, and there was no communication with the rest of the world while the Mississippi was frozen." Those who had professed religion in their eastern homes had either given up the attempt at a Christian life, or were spiritually famished. Yet there

were not a few then and later to come under Mr. Kent's influence, men of superior energy and ability, who would help make the little city famous in the country's history. Northward and westward the land was chiefly occupied by Indians. Three years later, the Black Hawk war drove the settlers into the towns and broke up schools and religious services. Chicago was then known only as the site of Fort Dearborn, to which Jeremiah Porter had not yet come. Along the Mississippi north of St. Louis there was not another minister. Still, with a kind of prophetic foresight, this solitary soldier of Christ pre-empted the whole vast region for his Master. On one of his early tours of exploration he came upon a bluff commanding an extensive view of the great valley, and, alighting from his horse and uncovering his head, he exclaimed: "I take possession of this land for Christ!" His sole purpose and effort to the day of his death were to make good that confident proclamation. With firm reliance upon God he began the magnificent enterprise. He was not a great man by any unusual endowments of nature; he was not eloquent or learned, perfect in character or infallible in judgment; but he consecrated every power he had to his Lord's appointed work, and was both indefatigable and indomitable in doing whatever he undertook. His strength was not to lie in occasional great efforts, but, as one of his oldest friends has said, in "doing the right thing right along." His whole habit of life can be summed up in the words, "never weary in well-doing."

The difficulty of his work may be estimated from the fact that it took three years of unceasing toil for this vigorous young minister, who had been so richly blessed in eastern fields of labor, to gather a church of six communicants within a radius of forty miles. All that part of the world was his parish. Neither distance nor hardships prevented his seeking out every little group of families within reach and ministering the Word of grace to them. Summer and winter, sunshine and storm, snow, rain, dust, mud, were all alike to him—mere circumstances to be disregarded in the doing of his work. Faithful to his home parish, he met the broad incoming tide of immigration with the same pastoral zeal and fidelity, till his labors covered no small part of three embryo states. Wherever he went the well-known wooden box went with him, filled with tracts, testaments and religious books to be sown as precious seed. He never lost an opportunity to do good. One who afterward rose to high rank in the Union army recalls to this day the first sermon he ever heard, with its text. Mr. Kent had come to Gratiot's Grove and preached in a new log schoolhouse on the congenial theme, "Behold the Lamb of God that taketh away the sin of the world." The boy of six years old never forgot the impression made by the preacher and his words. Ten years later, the lad of sixteen was alone in another schoolhouse when his faithful pastor came in and asked him in most friendly tones, "Are you thinking as much of your soul as you should?" and, kneeling down, prayed with him. Twenty years after, the unforgetting old man wrote to the soldier, "Do you find army life conducive to piety?" and encouraged him in his duties to God and country.

Not long before his death a stranger said to "Father" Kent, "I presume you do not know me." "No, I do not at present recall you." The gentleman related how, many years before, as he was intently watching a group of young men gambling for stakes in a steamer's cabin and was on the point of joining the game, he met Mr. Kent's eye and felt the kind anxiety and reproof that glance conveyed. He resented the implied interference and resolved to play at all hazards. "Just then," he continued, "you stepped up behind me and as gently as possible laid your hand on my shoulder, and, whispering in my ear, 'I guess I wouldn't,' went away without attracting attention. But your words did not leave me. They remained to guide my life into new channels. I am pastor now at H———, and am trying to imitate you as you for long years have followed Christ."

His unceasing, prayerful labors were followed in due time by revivals and ingatherings. Assisted by Edward Beecher, Dr. Gallaher, Dr. Nelson, author of the "Cause and Cure of Infidelity," and others, he fre-

quently entered upon special services for direct evangelistic work among his people. Revival followed revival. In those of 1837, 1840, 1841, 1842 and 1844 he received 266 new members into the church.

In an anniversary sermon preached in 1843 was this review of his experience; "As Paul did, so may I, after fourteen years, recount the events that have transpired since I first came to the lead mines of the Mississippi. My parish from the Rock River to the Wisconsin has been surveyed. I have preached in all parts of it, have been in perils of waters six times, perils in the wilderness three nights, and several times have been lost, but out of all dangers the Lord has delivered me." One of the adventures here referred to took place in 1829. He started to attend the Synod of Indiana, which was to meet that year near Vandalia, then the capital of Illinois. Setting out on horseback he followed an old Indian trail down the Mississippi. At Fort Armstrong on Rock Island he preached to the garrison, and on the way at eight other points. One day he rode forty miles without seeing a house, he was lost for another whole day, swam a small river, and after a journey of nineteen days arrived too late; the Synod had adjourned.

After twelve years of labor as missionary and stated supply he was installed pastor of the First Presbyterian Church of Galena April 6, 1841. In December, 1848, at the urgent request of many friends of Home Missions in northern Illinois, Mr. Kent resigned the pastorate and the following month entered the service of the American Home Missionary Society as agent for that region. For nearly twenty years he continued in this work with a devotion rarely equalled. It was but the specializing of a branch of his labors in which from the beginning he had exercised a missionary episcopate over an unbounded diocese. The following summary of work done by him, given in a letter to a friend in 1866, is probably far short of the truth. "During my ministry I have the record of 477 different places of preaching, and of 2,169 sermons, besides many not recorded. Have travelled in private conveyances alone probably 20,000 miles." His labors as agent were herculean. When the executive officers of the Society remonstrated and friends reminded him of his advanced years, his only answer was, "I do it not to please myself, but my Saviour." Thus working, Mr. Kent planted the institutions of religion and education in scores of nascent towns and villages. Classing him with the many distinguished citizens of Galena—"its Grants, Rawlins, Chetlains, Washburns and the rest"—one who still reckons "Father" Kent as the best among earthly friends asks, "But was he not a true soldier in the Grand Army of the Redeemer —the Christian G. A. R.?" His family physician wrote of his beloved pastor, "No man has lived in the Northwest who has so left the impress of his life and influence on so many minds." Another old friend, an elder in his church still living, affirms that "Home Missions have had no nobler hero." "The Nestor of Presbyterianism in this part of the country," a prominent pastor calls him. Professor Emerson of Beloit said, "Roses mark his steps where he trod the wilderness;" and Professor Porter adds, "How clearly he saw that the world belonged to his Master, and with what straight-forward directness and sincerity of purpose he set to work to make good his Master's claim, as though that was the one thing he had to do! He was distinctly of the heroic mould."

These strong expressions cannot be fully understood without a knowledge of Mr. Kent's relations to the early history of education in the Northwest. From the first he kept a watchful eye upon the schools of the region, and on its schoolless neighborhoods. He was a deputy commander of Governor Slade's "army of occupation," which furnished teachers for a great number of needy districts in the great west. His house was the temporary home and point of departure for many of those New England girls on the long journey to their places of work. His cheery words and fatherly sympathy often kept them from fainting amid their rude experiences.

But his mind embraced the larger needs of the growing empire around. He was prominent in the organization of three colleges and

two young ladies' seminaries. Beloit College and Rockford Female Seminary (now Rockford College), were the outcome of four conventions of ministers and laymen, met to consider the educational needs of the Northwest. Mr. Kent was an acknowledged leader in this work, and was the first President of the Board of Trustees of Beloit College. When this company of earnest, devoted men, embracing such strong, far-seeing workers as Peet, Clary, Hickox and Chapin, held their first meeting, they sat in silence, almost daunted by the greatness of the task assigned them, compared with the smallness of resources at command. "What shall we do, brethren?" asked one of their number. "Let us pray!" said Mr. Kent, and then led in an uplifting strain of supplication which seemed to clear the sky and make plain the line of duty. In that prayer Beloit College came to the birth.

Of the Trustees of Rockford Seminary, he was president so long as he lived; and rightly, as being "the man to whom more than to any other man, the enterprize owed its inception and all its development." When urged to remove to Rockford to give his whole time to the seminary, Mr. Kent called together some of the best people in Galena to counsel with them as was his wont. He presented the claims of the institution in strong language. They replied; "Mr. Kent has been here so many years, that he is like a great oak, whose roots extend under the entire city. To take him away would be like tearing up the entire city." He held no such estimate of himself, but yielded and made Galena his home till he went to the celestial city. Those who know what the two institutions referred to have done for the West, with their ten thousand students, thousand graduates, and scores of missionaries, strengthening all that is good in both Chicago and New York, and reaching with their influence even to the ends of the earth, can estimate more justly the value of such services as Mr. Kent rendered in connection with them.

Many young men were induced by him to study for the Gospel ministry. Nine of these he aided pecuniarily, besides assisting others with funds solicited from his relatives and friends at the East.

Having lost their three children in infancy, Mr. and Mrs Kent opened their hearts and home to the orphan children of others. Twelve such found a home with them and received a Christian training under their watchful care. A lady of much intelligence and force of character, who signs herself "one of the twelve," writes: "Mr. Kent was certainly one of the grandest, most Christ-like men that ever lived in this region. That he was one of the most genial, warm-hearted, conscientious and unselfish sort of men, any one could see." He had a quick sense of humor and enjoyed fun as well as anybody. Yet he wasted no words in mere complaisance. His directness of speech sometimes took the form of bluntness which offended. But when he thought he had wounded the feelings of anyone, he was quick to acknowledge his fault and ask forgiveness. Whatever may have been amiss in his occasional methods of speech was amply made up by the loving gentleness and wise thoughtfulness of his wife and true helpmeet. Mrs. Kent deserves commemoration for her share of the pioneer and pastoral work, especially in her management of the domestic department. It seems almost incredible that, through their joint labor and thrift, Mr. and Mrs. Kent maintained such a household, made provision for old age, and gave away $7,000 during their wedded life of thirty-six years, while receiving a salary of only $600 a year! Yet this is the record he made a short time before his last sickness.

His end was hastened by a visit made in 1868 to the missionaries at the Santee Agency on the Missouri River. Always deeply interested in work for the slave and the Indian, he cheered the hearts of these workers in this his last missionary tour. He never recovered from the gastritis brought on by drinking the alkaline water of the surface wells on the way. He lingered for a year with fluctuating health, wishing to depart now that his work was finished. He looked forward to the end of life as a schoolboy to vacation. November 8, 1869, forty years after his arrival on his mission field, he entered into his reward. His marked personality will not be forgotten by any who knew him.

The work he did is wrought into the very foundations of church and state in the region which is now the heart of our country. Three words express the ruling traits of his character and explain his success,—prudence, prayerfulness and unswerving persistence.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

RESULTS OF THE YEAR.

REPORT OF THE GENERAL ASSEMBLY'S STANDING COMMITTEE ON HOME MISSIONS.

Your Committee has carefully examined the Annual Report of Home Missions together with the Minutes of the Board and begs leave to report as follows:

The Board has given us an interesting *resumé* of its history for the last twenty-five years. We note that during this period its receipts have amounted to $13,805,782.26; that its working force has advanced from 1,232 missionaries in 1871 to 2,122 missionaries in 1895; that 3,414 churches have been organized through its agency, and 340,229 persons have been added to the Church.

These twenty-five years have witnessed many stirring scenes and many stupendous changes. They have been glorified by the godly lives of many saintly men and women. They were illuminated by the genius and the consecration of the great Secretaries, Dr. Cyrus Dickson and Dr. Henry Kendall, men whose splendid record is on high, and whose works do follow them.

The annual report reminds us of the imperial dimensions of that field to which we are invited. In one sense this field is continually enlarging, for the wilderness and the desert are transformed before our eyes into into populous regions.

"Since the addition of Alaska to our domain, it has been as truly said of the United States, as of the dominion of the Queen of England, that the sun never sets on it. For before its evening rays disappear from the shores of Attu, the farthest island of the Aleutian group, its morning beams begin to fall upon the pines of Maine."

We can hardly exaggerate the spiritual demands and possibilities of such a magnificent Empire. God in his providence has given us an opportunity never known in the world before. We are bewildered and almost overwhelmed with the cries for help which come to us from every side. We are constantly reminded that there remains very much land to be possessed. We take honest pride in the fact that our home missionaries are better paid than those of any other evangelical church in the land. Though it is not claimed that they are as well paid as they ought to be. The meagre support which is paid to our hard-working missionaries is a disgrace to our common Christianity. Most of these men are liberally educated, their wives have grown up in our best families, and the sacrifices to which they are subjected is not to our credit, though it may be to their glory. The whole Church should awake to the fact that the free-will offerings of our people for this cause ought to be greatly increased.

The trials through which our missionaries have passed during the last year have been neither few nor small. The pecuniary pressure has been unprecedented during this generation. Entire communities in Nebraska and Kansas, in Texas and South Dakota have been impoverished by the drought. People who were already in debt have been brought to the verge of bankruptcy. In these regions the missionaries have felt the awful pressure which has affected all classes. And yet they have borne the storm "with a moral heroism worthy the martyrs of the early church."

The year has not been without its roll of precious dead. We reverently record the names of these departed heroes who have fallen on the field of battle: Rev. Frederick

C. Stoekel, Rev. William Hall, Rev. Samuel Dodd, Rev. George Pierson, Rev. James Stuart Reed, and Rev. Benjamin Mills, D. D. But though these true and faithful men pass away the work remains, and others close up the ranks and fill their places.

We are sorry to note that the debt is larger than ever before. It has reached the portentious amount in round numbers of $365,000. But the reasons for this are not far to seek. It is partly an inheritance from former years, and partly the result of a financial crisis, unprecedented in the history of this country.

In reviewing the past few years we find that for the fiscal year ending March 31st, 1893, there was an accumulation of indebtedness amounting to $66,000. For the fiscal year ending March 31st, 1894, there was a falling off in legacies amounting to over $100,000. The Board that year expended in its work the sum of $192,000 in excess of its receipts. For the fiscal year ending March 31st, 1895, owing to the general depression of business prevailing all over the country, the Board was unable to reduce its appropriations to any great extent. While its receipts exceeded those of last year, it still expended in excess of its receipts for current work the sum of $107,000. This makes the accumulation of indebtedness for the past few years, as already stated, about $365,000.

But we must not allow ourselves to be appalled with these figures. The debt is not beyond the power of our beloved church. It calls for an increased effort, but it is no cause for discouragement. With the revival of business will come an increasing tide of consecrated giving, which will cheer the Board, and save the brave men and women who stand at the front.

Your Committee have carefully read the annual report of the Board, heard the statements of the Secretaries and Treasurer, listened to all suggestions offered by members of the Assembly, studied the difficulties which naturally environ such an imperial work as the evangelization of a continent, and then come to the unanimous conclusion that the whole Church owes a debt of gratitude to the business men of the Board in New York, who give their time and thought and labor to this cause of Home Missions. With them it is a labor of love, freely given to the cause of Christ, but the intelligence of the church thoroughly appreciates their devotion, and the Master Himself will reward their sacrifices.

The whole Church needs to be aroused to the fact that we are in the midst of the greatest conflict with the powers of evil which the world has ever seen. This is not an age of darkness, but one of satanic light. The god of this world has blinded the eyes of many, so that they are deliberately choosing the devil's bribe. A battle has to be fought for every strategic point, and eternal vigilance is necessary that no man take our crown. Men are in earnest, desperately in earnest, but it is often in a bad cause. Too often the votary of a "science falsely so called" strikes hands with the devotee of a hoary superstition in a bitter crusade against the truth of God and the cause of righteousness. The simple gospel of God's dear Son is the only charm for the madness of the race. The light of the world is Jesus. The home missionary is the messenger of God. It has pleased God by the foolishness of preaching to save them that believe. Piety and patriotism alike call upon us to make the most strenuous efforts to win this land for Christ.

Too much praise cannot be given to our noble women for the splendid way in which they have pushed their part of this work. Their thorough organization is the surprise of the Church; their consecration and persistence, the admiration of men and angels. In very many of our churches, their contributions for the school work among the exceptional populations of our country, quite surpass the regular collections of the whole congregation for the Home Mission cause. Pastors and elders will have to wake up, or they will put us all to shame by their magnificent zeal for our country's redemption.

We are confronted with many difficulties, it is true, but if God be for us, who can be against us? If the Gospel made its way and won success in the midst of all the abominations of the ancient paganism, who can doubt its power to cope with all the spiritual evils which surround us?

By God's help, the grand old Church of our fathers will take no backward step now. The memories of the sainted dead who laid the foundations of our Church in tears and blood, inspire us with a deathless purpose to stand firm in the day of disaster and trouble. The blood of the Huguenots of France, the Protestants of Germany, and the Puritans of England, is coursing in our veins, and our fathers and mothers would disown us if we flinched or faltered in the day of trial. By God's help we are not going to give this land to the pope or the devil. We have a stake here for ourselves and our children, and we have not read history for nothing. We know that we must take care of these ignorant hordes which papal lands have poured in upon us, or they will take care of us. But we know what our heritage has cost, and we do not propose to see it sold for a mess of pottage. The Inquisition quenched the light of the Gospel in southern Europe in tears and blood; but, thank God, we have no Inquisition to fear in this land of the free and this home of the brave. Every memory of the past, every hope of the future, inspires us to push the principles of our faith into every corner of the land. And God helping us, we will do it!

But, brethren, we have a better argument than this. It stirs our blood to be reminded that our fathers defended the walls of Londonderry and fought the battle of the Boyne; that they stood with Gustavus Adolphus and suffered from the Dragonnades of Louis XIV; but the deepest claim that ever laid hold of the human soul is the blood of Jesus Christ. Fathers and brethren, this is the argument with which we must meet the difficulties which now confront us in this land. The pride of race and ancestry, of party and of principles, is for us quite legitimate. We cannot forget John Knox and the Lords of the Congregation, the stool of Jenny Geddes and the blue flag of the Covenanters, the victims of Claverhouse, and the blood of the martyrs who died in the Grass Market; but all this is nothing to the blood of Jesus Christ. What were all the pains of the martyrs to His pains? What are all other arguments laid beside the blood of the Highest?

This is the heavenly inspiration that must nerve us for the fight before us. This world of ours has been sprinkled with the blood of the Son of God. He has redeemed it with His dying groans, and therefore to Him every knee shall bow and every tongue shall confess to the glory of God the Father. This Western Continent is a large part of this sinful world for which He died, and God has promised that He shall see of the travail of His soul, and that He shall be satisfied. Brethren, what are we willing to do to satisfy the soul of Him who loved us, and gave Himself for us. Let us lay this argument on the great throbbing heart of our Church, and begin in earnest the great crusade of conquest which shall win the land for Christ.

In conclusion your Committee would respectfully make the following recommendations:

1. That the following members of the Board whose terms of service expire with this meeting of the General Assembly be re elected.

Ministers: Rev. Thomas S. Hasting, D.D., Rev. Charles L. Thompson, D.D., and Rev. James S. Ramsey, D.D.

Ruling Elders: Mr. John Crosby Brown, Mr. Walter M. Aikman, Mr. Robert Henderson, and Mr. Wm. H. Corbin to take the place of Mr. David B. Ivison, resigned, and Rev. Wilson Phraner, D.D., to fill the unexpired term of the late Rev. Dr. Teal.

2. That the records of the Board which we have examined and found to be in order, be approved.

3. That the Assembly urge the Church to raise the sum of $1,250,000 as the least amount sufficient to pay the debt and carry on the work of the Board for the coming year.

4. That the Assembly express again its high appreciation of the faithful and efficient services of the officers and members of the Board, and urge upon all our people the duty of loyal co-operation and sympathy with them in their efforts to advance the interests of Home Missions throughout the land.

5. That pastors and sessions are especially urged to make a liberal use of the cards, leaflets, envelopes, and other helps, which the

Board furnishes free for taking the annual offerings of the people for this cause.

6 That in view of the accumulated debt of the Board, we call upon the Church to make a renewed effort to wipe out this obstacle to the onward progress of our beloved Church. It can be done; and what can be done for the glory of God and the advancement of His cause, ought to be done. To this end we urge increased contributions from Sabbath-schools, Young Peoples Societies, individuals and churches.

7. That we urge upon the Presbyteries the importance of pushing churches on to self-support. The Church has a right to expect increasing relief from the stronger synods in their plans for the support of their own dependent churches; from the Presbyteries in the wise grouping of weak churches, and from pastors in giving their people instructions about the work and needs of the Board.

8. That in the effort to push local Home Mission work, whether by synodical sustentation or otherwise, nothing should be done which would distract the attention of our people from the grand national work of evangelizing the whole land, which has been committed to this Board.

9. That the attention of the Woman's Executive Committee of Home Missions be called to the work among the people of Foreign tongues in the great cities, the mining regions of Pennsylvania and the West.

10. That the memorial from the Presbytery of Washington, with reference to numbering reports of the Home Board, be referred to the Board with power to act.

11. That this Assembly would re-affirm the hearty commendations which former Assemblies have bestowed upon the Woman's Executive Committee. We recognize its ever increasing usefulness in promoting Home Missionary interests among the children and youth of our church. We congratulate them on the noble work they have done "in troublous times," and bid them God speed; and we recommend that the Woman's Executive Committee be given the Sabbath preceding Thanksgiving for a collection for their work from the Sabbath schools.

12. That the earnest spirit of the young people of our church manifested by their ever-increasing gifts and work for the cause of Home Missions be heartily commended, and that each society and Sunday-school be urged to make at least an annual offering to the Board. That the Sunday-schools be recommended to set apart the Sunday following Washington's Birthday as a special rally day in the interests of the Board, and that the first Sunday evening of each Assembly's sessions be set apart for a missionary meeting in the interests of young people's work in behalf of the Board of Home and Foreign Missions.

13. That a concerted effort throughout the country be made for wiping out the reproachful debt. The urgency for immediate action is so great, especially in the case of the Home Board, that we urge prompt action on the part of our churches, and suggest that they begin this effort at once, availing themselves of all the patriotic sentiment which clusters around the 4th of July.

14. That the popular meeting under the auspices of the Woman's Executive Committee to be addressed by synodical missionaries and other speakers shall be held each year the first Sabbath afternoon after the convening of the General Assembly.

15. That the General Assembly authorizes the Board of Home Missions, through the Woman's Executive Committee, at their discretion, to commission women, other than teachers, to do missionary work in connection with homes of the mountain people of the South, and wherever similar work is demanded.

16. That we would cordially endorse the *Assembly Herald* and urge especially upon the churches under the care of this Board the circulation of this paper, freighted with the most important news respecting the work of the Church.

GEORGE NORCROSS, Chairman.

—Dr. W. Thornton Parker declares that the hygiene practiced among Indians is remarkably identical with that contained in the Bible for the government of the ancient Israelites. The manhood, self-control, and general intelligence of our North American Indians should not fail to win our cordial esteem.

Letters.

CALIFORNIA.

Rev. Hugh J. Furneaux, *Pacific Beach:*—In this small portion of our great Home Mission field the interest in Christ's Kingdom continues unabated. We have our difficulties to contend with, such as obtain, more or less, in every small community on this coast. In a small congregation we have several denominations represented. This is often the cause of trouble; but the preaching that holds up Christ as a Prince and Saviour, and the great Head of the church universal has met this difficulty and conquered it, except in the case of a few. A few Christians who were tinged with theosophy and others who were drifting into Unitarianism are now loyal to Christ and have crowned Him "Lord of all."

At our last communion service, first Sabbath in April, five were received by letter; since then a Christian lady who has been here six years has united with us by letter. She is the author of "Curfew Must Not Ring To-night," Rose Harturch Thorpe.

We have twenty-five members here and nineteen at Point Lorna.

OHIO.

Rev. Charles B. Taylor, *McArthur and Wilkesville:*—Both of these churches are in Vinton County where the soil is thin, the rocks rough, the population 2,000 less than it was fifteen years ago and still decreasing. The cities and the West have been draining the life-blood from our churches. Yet I would not exchange fields with any one I know.

Wilkesville is my old home church. I professed my faith in Christ there under my father's ministry, thirty years ago, just after my return from the war. There I wooed and won my wife; there I was a teacher of youth for years, and coming back to it now I fit into it with a naturalness and ease which is delightful. The church in my father's day numbered nearly two hundred members, but now has only half as many. Matters look much better now than for a long time past. We have a good building free from debt; we have received six members on profession and three by letter during the quarter, and we have broken into a new neighborhood where Spiritualists and Universalists have heretofore held the ground. We have a mission Sabbath-school there and a new preaching point. The prospect looks bright for enlargement.

McArthur church was considered dead for a number of years. A few years ago it was resuscitated, but since that time has had no pastor and has been greatly discouraged. However, the congregations are increasing, the Sabbath-school and Christian Endeavor Society earnestly at work, and at our coming communion season we shall receive several members.

Wilkesville church in its seventy-four years of life, has sent out eight ministers of the Gospel of Christ; Abraham Blakely, Nathan Purinton, Chas. LeDuc, F. E. Sheldon, James Sheldon, C. B. Taylor, V. E. Taylor and Park W. Taylor.

It has furnished trained elders and Sabbath-school workers to the cities and to the west, from Columbus, Ohio, to Oregon. It pays to keep up so valuable a source of supply.

MICHIGAN.

Rev. V. L. Grabiel, *Pickford:*—Rev. J. Gordon, West Bay City, came January 7, 1895, and assisted nearly two weeks in a three and a half week's meeting. During the second week of his preaching the business houses closed during the hours of service and people came ten miles to attend the meetings. The houses near the church were stripped of chairs to seat the multitudes, while even then three would often occupy two chairs. The woodpile also contributed a good many blocks to be used as seats. The meetings continued with astonishing interest through the three and a half weeks. The place has never been so greatly revived and it is gratifying to receive the inspiration of such a renewed zeal. Eight members were received by profession of faith as a result of the meeting while the good work will be felt for years to come.

KANSAS.

Rev. Milton D. Smith, *Toronto:*—At Neodesha we have received ten members during the quarter. Some 50 petroleum wells have been drilled near the town; 200,000 barrels of crude oil is now in tanks; a refinery is to be erected at once; many buildings are now in process of construction; and there is about as much interest in and about the church as about the city. Attendance always good, Sunday-school very encouraging. Interest in The Woman's Missionary Society and Christian Endeavor, is very much on the increase, and ten or more of the Sunday-school children are learning the Shorter Catechism for Bibles.

Greatest discouragement, some of the members finding pleasure in social dancing and card parties, and so very few who are willing to let their voices be heard in prayer.

OREGON.

Rev. T. H. Fruiht, *Damascus:*—The winter is passed and summer is before us. What this means to a country minister in Oregon you will hardly have an idea. Eagle Park is only twenty-five miles from Damascus and on good roads and in fair weather, this would hardiy be worth mentioning. But I have had times again and again, when these twenty-five miles took me eight hours to travel. The cold, incessant, penetrating rain was pouring down upon me when I left Eagle Park and did not stop or abate once in the whole trip. The horses went down into the mud till over their knees so that they could only keep up a very slow walk—three miles an hour. Of course, after the first hour's drive every thread on my body was thoroughly soaked. My gloves were so wet that I had to pull them off, for thus they were worse than none. My umbrella was tossed back and forth by the wind so that I was unable to keep it up. My hands were so cold and stiff that I was almost unable to hold the lines. I would first put my right hand under my thigh to get warm and then the left, and so keep on changing. Of course my feet were cold and my head ached, and then I wondered whether there was any one of my brethren heavy-laden as I. Finally I would get home and as soon as I had opened the gate, my two dear little boys, Frank and Fred (respectively eight and eleven) would come out with the lantern. "Papa," they would say, "go into the house, we will unhitch, you must be wet. How it is raining!" "All right boys, but be careful and feed the horses well, they have had an awful trip." On the door-sill mamma meets me with baby in her arms; a sweet kiss from both and a pitiful, "O, how wet you are! Here are dry clothes. I mended the old flannel underwear you got in the last mission box years ago." After a change of clothes and a good wash, the boys come in and we all sit down to the table. Oh, how inviting it all looks, how clean how glittering! Baby is sitting on my lap, caressing my face and gives me one kiss after another. Every face is beaming with delight, for papa is home again After thanks are given, wife is pouring out tea and makes an extra nice piece of bread and butter for papa. Oh, how well it tastes! Wife is an excellent baker. Headache and all is gone and I feel as happy and restful as any mortal is able to feel. "Papa," wife says, "you look so pale and you are trembling so to-night, you must have had an awful trip. I fear you will not stand this much longer. Don't you think we ought to go East?' "Well, my dear, the Lord will let us know. He will lead and guide us in the future as he has done in the past. In Him we will trust." Verily! whom the Lord loveth He giveth a dear companion.

COLORADO.

W. Robson Notman, *Georgetown:*—We have lost heavily by the removal of two or three families who were good workers and liberal subscribers, and death has taken from us a trustee and treasurer whom we can ill spare, a good and faithful man who served God and his fellowmen most patiently. I am the only Protestant clergyman here. Our congregations are large, but customs and habits have grown up in this old mining camp which it is difficult to break down. The Sabbath is not kept according to Eastern ideas. If these customs were newly formed, or in process of forming, one might more easily influence them; but in many cases they have passed into a third generation, and have become part of the order of things. I am very far from saying that the people are not religious. Some of them are deeply so, only they are not formally religious. A great many of them leave their formal religion with their church membership in the East, and yet they have a great respect for things religious. Nowhere have I met with more respect and deference as a clergyman than here. This was a surprise, an agreeable one. From old and young alike, in all circumstances, always the same polite and kindly courtesy. Of course there is an openness in the expression of unbelief, which is honest, if not refreshing; in fact, the desire to be honest in this respect is embarrassing.

MONTANA.

Rev. John L. Marquis, *Pony:*—My preaching has been done in the school-house, the large room of which is seated for 48 scholars. As we have had as many as 125 persons packed into that room, and our evening audiences averaged 64 during the year previous, the need of a church building became imperative. I canvassed the congregation, preached on the subject and opened subscription books at the end of the sermon and secured subscriptions of $350 on the spot. By thorough canvass of the town, this was increased to $614 cash, and $400 in work; the cash to be paid October 1, 1894. Of this sum, $605.50 has been paid in during the quarter. I drew the plans of the building myself, submitting them to an architect for advice after they were completed. Early in October, I set the volunteer labor at work digging trenches, quar-

rying stone and hauling it. Most of the foundation work I have laid with my own hands, as there were no masons to volunteer work. Four lots have been presented to us; two we shall hold for a parsonage, the church is to cover the other two. The estimated cost of the church will be $1,600 cash, $400 volunteer, and $400 the value of the lots. Of this we have received $605 and have asked the Board of Church Erection for $750. This leaves us about $250 still to raise, and with God's help we hope to succeed in the effort. This is, I think, a wonderful showing for a poor community of 350 people, with a church of only eleven members.

This little church was organized in May, 1892, by Rev. Andrew Wormser, Presbyterial Missionary of Montana, with a membership of seven. A subscription paper circulated at that time secured over thirty signatures aggregating $230, but some of them afterward left town, so that the whole amount has not been collected. The Home Board was unable to take up the work on account of the financial panic, so that no minister was secured. At length, in October, 1893, Rev. J. L. Marquis came from Chicago to the field, agreeing to serve the church without salary, provided he did not incur debt.

During the past winter, I tried a boys' club with a fair measure of success; but for the winter within the limits of this quarter, our Young People's Society occupies the ground much better.

THE WIDOW'S MITE.—Rev. M. Bercovitz, of Laguna, New Mexico, reports the following item:

In the beginning I could hardly succeed in getting anything from the Indians in the way of contributions. They are, indeed, very poor, and it seems hard to ask from them any contributions at all; but I believe in the blessing of giving and the Lord is helping me to rouse such sentiments among the Indians too. The Spring is the hardest season of the year for my poor Indians, and yet the collection taken at the Lord's Supper on the 7th inst. amounted to $1.30, which will probably yet be increased since the Pahuati Indians have not had a chance to give their contributions yet. One of the contributors was a very old and poor Indian lady. Two days before the collection was taken a tramp broke into her house and took the little bread and sugar she had with other things. I did not expect her to give anything, but she would not deprive herself of the privilege of giving to the Lord and brought to my house a small bowl of corn. That was really overcoming. There was no thought of hard times with her. She faithfully represented the widow of the Gospel.

Rev. F. H. Gwynne, D. D., Synodical Missionary for Oregon, writes:

My first evangelistic effort for the present quarter was at Medford, Southern Oregon; commencing on Sabbath, January 27. I preached three times, and gave two addresses, and had a happy time. During the week I held a Bible-reading each afternoon, and preached each evening. In company with the pastor, I spent my mornings in pastoral visitations. As the result of ten days' services forty-five adults and thirty children signed cards expressing a desire to lead Christian lives. Under the leadership of Rev. A. S. Foster this church is in a prosperous condition, and exerting a good influence in the town. Some remarkable conversions took place during the meetings. Mr. Foster and his good wife are paying special attention to the musical part of the service in the church and have a good choir under training.

On Sunday, February 10, I joined in the dedication of a new church at Mehama, in the Willamette Presbytery. The church has been built chiefly by earnest efforts of our Licentiate Mr. McCullagh, and his wife. The pretty little church, costing about $1,500, was dedicated free of debt. I received thirteen persons into fellowship with the church on that day. Mr. McCullagh has organized a church at Mill City, which is prospering. If he remained on the field he would soon build an edifice at Mill City; but he has wisely decided to enter San Francisco Theological Seminary in the Fall.

(Continued on page 91.)

FOREIGN MISSIONS.

NOTES.

The past year has been marked by striking developments, and has been fruitful in enlarged prospects. The renaissance of Japan, the results of the recent Oriental war, the opening of Korea, the awakening of China, and the imminence of momentous changes in the whole Eastern world, give to Christian missions a significance which it was difficult to realize before. Christianity is, no doubt, from this time forward to have just as conspicuous and influential a part to play in the development of Oriental Christendom, as it has had in the creation of an Occidental Christendom.

The financial embarrassment of the Board of Foreign Missions is not indicative of a decline of interest in that cause on the part of the churches. Many earnest and wide-awake churches have increased their gifts to foreign missions during the past year. Missionary meetings and conventions have been well attended, and conducted with enthusiasm, notably so in the case of the magnificent, almost unprecedented interest in the Jubilee Meetings of the Woman's Board of Foreign Missions in Philadelphia and in New York. The popular meeting at the Academy of Music in Philadelphia overflowed that spacious auditorium, and hundreds were unable to gain admission. The experience of other missionary societies at home and abroad yields no evidence that the friends of foreign missions are losing heart, or that their faith in their Divine Leader and His promised help is waning. Remarkable meetings, crowded, enthusiastic and grand in their spiritual grasp of the great theme, have just been held in London in connection with the Centenary of the London Missionary Society, and the annual meeting of the Congregational Union. The annual meeting of the Presbyterian Church of England on behalf of foreign missions was also of exceptional interest. The more fully the spiritual condition of the world is known the more manifest is the need of the gracious and uplifting power of the Gospel. The insufficient financial support is simply the result of an all-around retrenchment in littles. A generous resolution on the part of each giver, in spite of the hard times, to give with a trifling advance, will result in financial prosperity again. The action of the recent General Assembly is encouraging and significant.

Rev. R. A. Hume, of the American Board, who has recently returned to India, writes to *The Missionary Herald* of signs of progress. He says: "In Bombay, which is in population the second city of the great British Empire, I recently called on the leaders of various sections of the community, and had correspondence with others who were absent from the city on account of the Christmas holidays, and from everyone I received treatment which once would not have been given to missionaries. The editor of one of the two large English daily papers asked me to write an article for his paper on a point connected with the proposed lectures in India by Dr. Barrows, of Chicago, on the 'Relations of Christianity and Other Religions.' The editor of the other paper asked me to write an article on the increase of missionary interest in America. The editors of two Indian papers expressed their interest in the first topic. The Vice-President of the Theistic Church, of Western India, wrote that the Secretary of the Church would gladly arrange for me to lecture to them. If strength permitted, I could find a fine opportunity for work among such educated classes."

A school of medicine for Christian women has been established in North India, under the auspices of the Church of England Zenana Missionary Society. The school is located at Lodiana, and is under the direction

of Miss Edith Brown, M. D. A class of seven girls has entered to be trained as nurses. The object eventually in view is the establishment of an undenominational medical college for Eurasian and native Christian women in the Punjab. Preparations for the reception of a larger number of pupils with a view to a full medical course, are already well advanced. The school is to be supported by the co-operation of different societies and individual donors interested in mission work for women in India. It is a day of new things for the women of India, as well as of other lands.

The condition of India is one of the most stirring spiritual features of our times. It illustrates to the student of contemporary history a remarkable coincidence of political and religious forces working together for the regeneration of a vast and teeming realm which had been submerged for centuries. The era of moral upheaval has come, and a whole continent of humanity is slowly emerging into the air and sunlight of a nobler existence.

The increase of Sabbath-school scholars in India in a single year has been notable, amounting to 1,775 schools and 66,396 scholars, viz.: In Bengal, 13,000; in Burma, 7,000; in Berar, 15,000; in the Northwest Provinces, 12,000; in Central India, 2,000; in Southern India, 10,600, and in Ceylon, 21,000. The total number of Sabbath-school scholars in connection with the Sunday-school Union of India is 250,000. Instruction is given in twenty-five different languages. An interesting aspect of the reports is the increased readiness of English lay residents connected with the army and civil service to engage as voluntary workers in Sabbath-schools.

A great movement among low-caste people in India towards Christianity has developed in recent years. The low-caste converts, under the stimulus of Christian enlightenment, are gathering heart, and making a fight for human rights against the cruel assumptions of caste traditions. A recent case is mentioned in which, after a long struggle, some low-caste children have been allowed to sit upon an open veranda in a class by themselves, in one of the public schools of India. Let us hope that the next step will be that they will rub the elbows of high-caste boys in the same school-room, as is already the case in our mission schools. It may be regarded as a significant sign of the end when Indian caste undertakes to run a tilt with Christianity. The irresistable forces of the Christian religion are for the breaking down of such strongholds as the caste system. The day is not far distant when the battered and bent and useless weapons of caste will hang upon the walls of some Indian museum as the relics of that once haughty and dominant system.

The native Indian seems to take to the convention as a duck takes to water, and societies having in view political, social and religious reforms are multiplying on every hand. The purposes and aims which animate these conventions cross the old traditional lines which divide Indian society at every possible angle, and tumble the old ideas which have dominated the aggregation and the segregation of the people for so many centuries into hopeless confusion. It would require a formidable catalogue even to mention the Indian conventions, congresses and assemblies of the past year. Many of them have been significant in their tone, and edifying and instructive in their discussions.

The progress of the French aggressions in Madagascar is involved in some obscurity. The situation is a trying and delicate one to the friends of Protestant missions in that land, especially to the London Missionary Society. In view of the fact that the French Government has given official assurances that the religious liberties of the people shall be preserved, and full freedom of work guaranteed to British missionaries, and that the diplomatic relations with France in reference to the present war afford as yet no proper ground of British interference for any political, military, or commercial reason, the Christian friends of the Malagasy find themselves with-

out any resource so far as practical support is concerned, except in the way of Christian sympathy for them in their trouble, and prayer for their protection from evil, and their prosperity as a nation.

THE QUESTION OF HEALTH IN WEST AFRICA.

C. J. LAFFIN, M. D., F. R. G. S., BATANGA.

Probably the most serious problem confronting us in Central Africa to-day is that of health; so serious indeed is this question that some are discouraged and a general wail of despair is heard in America when the climate of West Africa is mentioned. It will be well if we look at the facts in the case.

Although all the mission societies in West Africa have from the beginning had for their avowed object the carrying of the Gospel to the interior, yet no mission north of the Congo can really be said to have attained its object. It is true other causes have contributed to produce this result, yet the fact remains that health was, and to some extent is, the main factor.

The prevailing opinion of the climate there has been formed by the health statistics of the whites who go there, and certainly that record is not encouraging, for it shows there has been much sickness and not a few deaths. But is this due to the climate, or the mode of living, or both?

CLIMATIC CONDITIONS.

Roughly speaking, the climatic conditions at, say Batanga, are: Atmosphere, pure save for miasmatic emanations; temperature mean annual 85°, mean annual range 15°, diurnal range 8°–10°; atmospheric humidity 92; rainfall, days 270, inches 160; sunshine and cloudy weather about equally divided; wind, sea breeze every afternoon, and land breeze by night, both damp, the sea breeze being specially chilling to those who have resided some time in the tropics, exposure to wind being the most frequent exciting cause of fever; tornados occurring in certain seasons of the year, but they are not an important factor to health; soil, sandy, resting on mixed clay and gravel above rock. Small marshes abound, the ground is almost always damp, vegetation is very dense, and close to one of the mission dwellings the trees have been cut down, thus diminishing evaporation and exposing the frail house to the full force of the winds. Indigenous foods suitable for a European to eat are scarce, so that the whites are compelled to live principally on canned goods.

No two places are exactly alike, but the net advantages of one place over another are so slight (except where the differences are the results of the sanatory knowledge of those in charge, as at Benito station, for instance) that they need not here be discussed. This applies to the "interior" equally with the coast.

It is true that many bright hopes have been entertained, and are still to some extent, concerning the healthy uplands of the interior, but these hopes are not shared by sanitarians who have made a close study of the subject. The custom of forming an opinion of the climate of tropical Africa by comparing it with parts of America and Europe is decidedly misleading, because the two are so essentially different that they do not admit of a just comparison.

THE LESSONS OF EXPERIENCE.

So much for the conditions affecting health. Into this climate the Church formerly sent (and some societies are still sending) young men and women whose physical, literary and theological attainments left but little to be desired, but who knew practically nothing about tropical sanitation and hygiene; and as a rule there was no physician to help them in the time of sickness which under the existing conditions necessarily soon came. These young men and women applied themselves to the tasks before them and laid out premises, built houses, and adopted a mode of living in accord with their best knowledge and ability concerning such matters. When, however, they became ill they undertook to "treat" each other.

Some of the houses standing to-day are so utterly unsuited for the climate, that when we study them and remember how very faulty the hygienic conditions were, we are led to seek for an explanation why more did not die; this we find in the physique and *character*

of the missionaries. It must be remembered that the health rate, all things being considered, is much higher among the missionaries than any other class of whites in West Africa. That the locality in West Africa free from malaria is yet to be found, must be admitted, and that it sometimes appears in such a violent form as to be certainly fatal is admitted by most physicians there. Yet I am profoundly convinced that most of the sickness and fatality could have been prevented if the laws governing health in such a climate had been obeyed, and if skilled medical aid had been available when needed.

MISTAKEN IDEAS OF ECONOMY.

Then again missionaries with a false idea of economy or mistaken idea of "self-sacrifice," have neglected to protect themselves against dangers which they clearly saw. These unwise attempts to save a few dollars have in the end involved the expenditure of large sums of money, the temporary or permanent withdrawal of the missionary on account of health, and not a few have died. I must not be understood to be questioning the heroism of those who so willingly, gladly laid down their lives. I am simply showing that it was not always necessary.

THE DANGER OF RASH DOGMATISM.

Another serious factor (one of the principal ones which called forth this article) is the dogmatic rules of health widely published in missionary journals, written by some man or woman who has made some short experiment and has not been seriously ill during the time. It has several times happened that the writers have fallen victims to their own mistaken theories before or about the time their ill-digested statements were published; yet, if the article has literary merit, it is published and republished, not infrequently with grave results to the young missionary.

A FEW SUGGESTIONS.

These, briefly, are the facts in the case, and we see that the *climate* offers no unsurmountable obstacles to carrying the Gospel to the interior of Africa; and farther, that any man or woman of sound constitution, if surrounded by certain conditions generally obtainable, has a good chance to live and work in West Africa many years. As a slight proof, I may mention that four women and one man in our mission have each rendered about thirty years service, and are still found in the front of the battle, and likely to be there some time yet.

What then do we advise?

1. That the laying out of premises and the plans of buildings shall be first approved by a physician well versed in tropical sanitation.

2. That the plans shall be drawn and buildings erected by men competent to do that work well.

3. One missionary on each station should be a thoroughly competent physician.

4. It should be distinctly recognized by both the societies and missionaries (especially young missionaries) that the physician's most important professional duty is to *prevent* sickness. In those societies where the adoption of building plans is in the hands of the mission, should they not see fit to accept the physician's advices on these matters, they should be required, as in the British Army in India, to forward in writing to their society, their objections.

In this connection I may give my personal opinion on the question. "Should a missionary going to Africa take a short medical course?" He or she ought to know enough not to touch most drugs, anything beyond that is apt to be an unsatisfactory compromise, unless they take a thorough medical course in some first-class medical college.

GOOD SEED IN GOOD GROUND IN NORTH LAOS.

REV. D. McGILVARY, D.D., CHIENG MAI.

The last meeting of the Presbytery of North Laos showed substantial growth of the Church in the past, and gave promise of future enlargement. The sessions of Presbytery and of the Annual Mission Meeting continued through eight hard working-days and two Sabbaths. It was opened by a sermon by Rev. Dr. Peoples, retiring Moderator, on the first Sabbath, followed by the celebration of the Lord's Supper, and on the second Sabbath six Laos men were ordained to the full work of the Gospel ministry—three licentiates

NATIVE PREACHERS, NORTH LAOS.

having been licensed the night before. Rev. Nan Tah was elected Moderator, Krew Panya, Clerk, all the business being conducted in the native language.

AN INSPIRING OCCASION.

All the reports were encouraging. Three hundred and twelve additions to the communion roll were reported, and about one hundred and forty non-communing members. The examination trial exercises of the nine candidates* occupied much of the time. Their special studies had been mainly Biblical, the Scriptures of the Old and the New Testament being the principal text book. All of them were married men. All of them had been ruling elders, and had spent about three years in the training school. As elders and assistants they had proved that it was safe to commit to them the ministry of the Gospel, and the discipline of the Church. They are, we believe, as a body, good men and true. Their ordination was essential to meet exigencies of our continually expanding work. Yet the Presbytery was never so sensible of the imperative need of a higher grade and a broader course in our preparatory school. The future Laos Church to hold its own will need a body of trusted men with disciplined minds and a broader culture. We have at present eight ordained native ministers and only nine foreign now on the field. We hope in a year or two to be largely in the minority in numbers. All of them have fields assigned them. Three have been installed as pastors over churches, with a good start to their support.

LENGTHENING THE CORDS.

A new station was recommended in Muang Nan, and has received the sanction of the Board, and Dr. and Mrs. Peoples and Miss

*The four in the front row and the two at the ends of the middle row were ordained at the meeting of Laos Presbytery. The three standing in the rear row were licensed. The two sitting in the center of the middle row are men who were previously ordained, the one to the right being Rev. Nan Tah and the one to the left Rev. Wong.

Fleeson have been transferred to it. As Nan is one of the largest and best governed of the Laos states, we look forward with much confidence to the success of the new mission. Dr. Peoples' long experience as a pioneer, and his good judgment, combined with his medical skill and practice, will with God's blessing be the best guarantee of its success. The offer of a liberal special contribution by a lady in Plainfield, New Jersey, emboldened the mission to enter this new and inviting field. Who will go and do likewise for other fields?

FAITHFUL UNTO DEATH.

This suggests the latest sad event connected with our mission. Twelve months ago the Board sanctioned the recommendation of the mission for a station in Chieng Hai, or Chieng Saan, on the extreme northern boundary of Siam, and Rev. Stanley K. Phraner, son of Rev. Dr. Wilson Phraner, was designated for that work as soon as a physician could be found to join him. Dr. Denman came out with that station in view, but absence and removals of both ministers and physicians rendered its occupation last year impossible. Meantime Mr. Phraner from exposure and over work, became too ill to do more than oversee the work of others. The physicians advised him to leave, but having a strong will power he thought he could outlive his sickness, and held on to his post. At last he became reduced almost to a skeleton, and yet in the intervals of his greatest suffering he would still maintain that he could remain. At last as soon as Presbytery adjourned, but few of whose meetings he was able to attend, he started home with Mrs. Phraner and two small children, attended by a faithful ruling elder of the church he had served. At Rahang the news was that he was still failing, and at Bangkok he was still worse. His disease was found to be what his physician here suspected, a severe case of abscess of the liver. He was recommended by the physician in Bangkok to a physician in the hospital in Singapore who had had large experience. An operation was then decided on as affording the only faint hope, but alas it was too late. The result is already known. He was laid to rest there on the 16th of January, while Mrs. Phraner and the two young children pursued their lonely journey. Nan Chai Naung, as we understand, returned. Mr. Phraner's family are affectionately commended to God's tender care and to the kind friends whom they will meet at home.

WHO WILL APPLY FOR THIS VACANT PASTORATE?

Meanwhile who will be baptized for the dead? Who will enter the inviting field in the North where three growing churches are waiting for a pastor? Would it not be a suitable memorial to Mr. Phraner for some wealthy individual or individuals to complete the endowment of the Mitchell Memorial Fund to put that station, when the suitable minister is found, on a permanent basis without drawing on the funds of the Board? It would thus be a double monument to one who was to have occupied it, and to our lamented Dr. Mitchell who was so deeply interested in it.

MISSIONARY CALENDAR.

DEPARTURES.

May 4—From San Francisco, to join the Korea Mission, Rev. James E. Adams and Mrs. Adams.

May 13—From Vancouver, returning to the Shantung Mission, Rev. and Mrs. W. P. Chalfant and family.

May 13—From Vancouver, returning to the Shantung Mission, Mrs. Robert Mateer.

ARRIVALS.

May 2—At New York, from the Canton Mission, Rev. B. C. Henry and Mrs. Henry.

May 10—At New York, from the Syria Mission, Mrs. M. B. Dale and daughter.

May 13—At Montreal, from the Western India Mission, Dr. W. J. Wanless.

May 15—At New York, from the Mexico Mission, Rev. J. A. Dodds and Mrs. Dodds.

May 25—At New York, from the Lodiana Mission, Rev. C. C. Meek and Mrs. Meek.

June 2—At New York, from the Eastern Persia Mission, Mrs. S. L. Ward.

RESIGNATIONS.

April 17—From the Gaboon and Corisco Mission, Rev. R. H. Milligan.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan, Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

HAINAN MISSION.

HAINAN: an island off the southeast coast of China; occupied, 1885; established as a mission, 1893.

KIUNGCHOW: missionary laborers—Mr. C. C. Jeremiassen and Mrs. Jeremiassen, H. M. McCandliss, M. D., and Mrs. McCandliss, Rev. F. P. Gilman and Mrs. Gilman, Rev. P. W. McClintock and Mrs. McClintock, Rev. Alfred E. Street, Rev. William J. Leverett, Miss Etta Montgomery, and Miss Kate L. Schaeffer; 1 licentiate and 1 native helper.

NODOA: missionary laborers,—Charles S. Terrill, M. D., and Mrs. Terrill, Rev. J. C. Melrose and Mrs. Melrose, and E. D. Vanderburgh, M. D., and Mrs. Vanderburgh; 1 licentiate and 3 helpers and teachers.

In this country: Rev. F. P. Gilman and Mrs. Gilman, and Charles S. Terrill, M. D., and Mrs. Terrill.

MISSION TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

SAN FRANCISCO: mission begun, 1852; missionary laborers,—Rev. I. M. Condit and Mrs. Condit, Miss Margaret Culbertson, and Miss J. E. Wisner; 3 teachers in English, 1 ordained native, 3 native teachers and helpers.

Among the Japanese: E. A. Sturge, M. D., and Mrs. Sturge; 1 native superintendent, 1 native teacher, and 1 native helper.

OAKLAND: mission begun, 1877; 2 teachers.

PORTLAND, OREGON: Rev. W. S. Holt and Mrs. Holt, and Mrs. J. P. Martin; 1 native helper.

NEW YORK: *Mr. Huie Kin.*

The Hainan Mission reports for 1894: ordained missionaries, 5; medical missionaries, 3; lay missionaries, 1; married lady missionaries, 7; unmarried lady missionaries, 2; total, 18; native assistants, 7; churches, 2; communicants, 34; added during the year, 11; pupils in schools, 48; students for the ministry, 1; Sabbath-school scholars, 50; native contributions, $127.

The Mission to the Chinese in the United States reports in connection with the work at San Francisco and vicinity: churches, 3; communicants, 240; added during the year, 30; pupils in schools, 657; scholars in Sabbath-schools, 568; native contributions during the year, $1,800.

In New York, under the pastoral care of *Rev. Huie Kin*, there has been an average attendance of 25 upon the preaching services, and a Sabbath-school which enrolled 186 pupils. Ten hopeful conversions are noted.

In Portland and vicinity religious services have been conducted, and the work carried on through schools and by means of the Home for Chinese Girls. We refer the reader for particulars to the interesting article of Rev. W. S. Holt in another column. The additions to the church on confession were five.

In connection with the Mission to the Japanese in San Francisco preaching services have been conducted, and the latest report, published in San Francisco, announces an addition of 23 to the church-membership during the past year. Educational classes have been held during the year, with an average attendance of 35. This department has been under the charge of Mr. Okuno, one of the graduates of the Theological Seminary. Bible classes have been conducted every Sabbath at two localities, and a prayer meeting held on Wednesday evenings. There is a temperance society, and a band for the systematic study of the Bible. The Young Men's Association, under the management of Mr. Ishikawa, has prospered during the year, with a membership of about 100.

These Japanese young men have edited during the year *The Bulletin*, a magazine of twenty-four pages, for the use of the Young Men's Christian Association. It is religious in its purpose, and is printed in Japanese. A young man among them has established a daily paper as a matter of individul enterprise. It is well conducted, with an increasing subscription list.

A branch mission has been established near the Chinese Quarter of the city, with an average attendance of twenty each Sabbath, and as a result, two young men have been brought into the Church. The expenses of this work, except the support of Mr. Inazawa, have been borne by the young men interested in it. The Japanese connected with the Haight Street Mission have made a monthly contribution of $35 to the mission treasury, in acknowledgment of the privileges they enjoy in the building provided for them by the Board. The spirit of the Japanese, whether in the conduct of their great war, or in their more peaceful occupations, has been a surprise to many, and not least among the characteristics which call out our admiration is the enthusiasm with which converted Japanese take hold of Christian work and discharge their personal responsibility therein.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

CHRISTMAS DECORATIONS, CHINESE CHAPEL, SAN FRANCISCO.

The influence of the work done among the Japanese in San Francisco is far-reaching. The majority of young men coming in personal contact with the Mission, sooner or later, return to their native land, and in many instances carry back with them new purposes and high ideals. At the present time four young men who were converted in San Francisco are practicing physicians in Japan. Others are teachers in Japanese schools. One is professor in the Government Agricultural College at Osaka. Others are evangelists among their own people. A picture of the Japanese Home and Church in San Francisco will be found in THE CHURCH AT HOME AND ABROAD for July, 1893.

The work among the Chinese on the Pacific Coast is more extensive than that among the Japanese. It was begun in 1852 by the Rev. William Speer, D. D. The growth of the mission eventually justified in 1882 the purchase of the First Presbyterian Church, on Stockton Street, as the headquarters of Christian work. From San Francisco Christian effort has extended to most of the large cities and towns of the Pacific Coast, and since the commencement of the work between six and seven hundred Chinese have been received to the Church in these various localities, while thousands of the young have been instructed in schools and Bible classes. The reflex influence of these efforts upon China is more important than many realize. Multitudes of Chinese souls have been awakened and taught of Christianity through our Pacific Coast Mission. They may have been only temporarily under instruction, yet this contact with Christianity in a Christian land has made a permanent impression upon their minds, and in many instances prepared the way for subsequent conversion. The Chinese who have become Christians in this land have exhibited a generous interest in the support of the Gospel, not only here among themselves but in China. They have contributed liberally towards the erection of chapels and churches in their native land, and for the support of ministers and evangelists. It is estimated that there are about 106,000 Chinese in this country, the great bulk of whom reside on the Pacific Coast. During the past year, according to the official report of the Mission published in San Francisco, there have been thirty conversions in the churches of that vicinity, and five in the Portland district.

In San Francisco there is a Chinese population of about 20,000. Active Christian work is carried on through various instrumentalities. The preaching sevices on the Sabbath are attended not only by a regular congregation, but by many irregular attendants, who drop in from Sabbath to Sabbath from motives of curiosity, or a desire to learn something of what Christianity really means. The native preacher, Soo Hoo Nam Art, is a man of lovely Christian spirit and kindly sympathies. He came into the kingdom through much tribulation himself, and by virtue of his own struggle, is able to understand the difficulties and bear the infirmities of those who are still groping in the darkness.

The church activities are varied. One of the most recent features is a Circle of the King's Daughters among the Chinese women and children. A church social has been held bi-monthly during the year, where simple Christian instruction, singing and social features have been utilized to attract the attendance of women and children who are as yet rather out of the range of regular mission work. An adult Bible class for men, with an enrollment of fifty-five, has been conducted by Mrs. Condit.

Besides the religious services in San Francisco, there has been preaching at Oakland and Alameda, conducted by the native pastor of the San Francisco church, and at Los Angeles, by Rev. Ng Poon Chew, where a church of forty-five members has been organized. Other services have been conducted in connection with schools at Santa Barbara, San Diego, Stockton, San Rafael, Santa Rosa, Napa and Medera. In these various localities, faithful services have been rendered by volunteer workers from the Christian churches, who have made it a part of their Christian duty to seek the spiritual welfare of the resident Chinese population.

The Loomis Memorial School, under the care of Miss Wisner, at San Francisco, has had a flourishing year. Three of the pupils have been baptized and received to the communion. One of them was a boy of fourteen, whose name was Poy Gun. His desire to become a Christian excited the bitter hostility of his father, who said it would make him ungrateful to his parents, that he would not worship idols, and, worst of all, he would not worship his father after death. He finally threatened to "cut him in pieces," if he dared to be baptized, but with a courage rarely seen in one so young, the boy decided to take the step. The report says he met the session and gave satisfactory evidence of conversion, and then with ashen face, but determined manner, stood up and was received into the Church. He said he was never so happy, and yet what persecution he will endure only those who suffer it can tell.

A youthful missionary society has held regular meetings in the school, and a spirit of enthusiastic liberality has been stimulated. A committee of boys recenty waited on the missionary, and gave him five dollars which they had collected to be forwarded to the Board, and since then they have added ten more.

The Report of the Home for Chinese Women and Girls, at San Francisco, under the care of the Woman's Occidental Board, shows that the good work has gone forward during the past year as usual. Miss Culbertson is the efficient Matron of the Home. Five hundred helplesss and abused women and girls have been brought within the shelter of the Home. Over sixty of these have been

baptized and received into the Chinese Church. Many have married Christian men, and are now the mothers of Christian families.

Under the auspices of the Occidental Board, a school for boys and girls is conducted at the Mission Church on Stockton street. A picture of the Chinese Home will be found in THE CHURCH AT HOME AND ABROAD for July, 1894.

Our Mission in Hainan has been made part of the special subject for consideration at the July Monthly Concert. The China field is so extensive that the Hainan Mission, standing somewhat by itself, may well be set apart for special study and prayer, and there seems to be a suitability in connecting it with the work for the Chinese in America.

The reports from Hainan for the past year speak of many difficulties connected with such pioneer work, yet no violent demonstration against the missionaries or native helpers has taken place, and in the interior there has been a manifest readiness to listen to the truth. The Mission has been reinforced during the year by the arrival of Dr. and Mrs. E. D. Vanderburg, Rev. William J. Leverett, Miss Etta Montgomery and Miss Kate I. Schaeffer. Dr. and Mrs. Charles S. Terrill have been obliged to return to this country on account of the ill health of Dr. Terrill. Dr. and Mrs. McCandliss are again at their work in Kiungchow Station, after a furlough in the United States.

In the hospital at Kiungchow 500 patients have been treated, and 6,000 in the dispensary. Dr. Ruth Bliss, of the Canton Station, rendered temporary help after the departure of Dr. Terrill.

In the interior station at Nodoa, medical and evangelistic work has been conducted, while the press has been busy in printing portions of the Bible. The Nodoa Boarding-School has had an average attendance of twenty-eight. Four of the older boys have united with the Church. On the printing press at Nodoa, 76,000 pages have been printed during the year, and 4,500 patients have been treated at the dispensary.

Hainan is an outpost, and our work there is attended with the embarrassments incident to isolation and the weight of Chinese prejudices. The church membership shows a percentage of advance, which, if it could be steadily maintained, would soon give to Christianity, a commanding influence throughout the entire island. Hainan has been far removed from the scene of the northern war, and has known practically nothing of the changes that it has wrought. A few years of patient, steady toil will give us golden harvests. Let us add to the seed-sowing and consecrated toil of our missionaries earnest prayers for God's blessing upon their work.

The following articles concerning mission work in Hainan may be consulted with profit:

"The Lord's Work on the Island of Hainan," by H. M. McCandliss, M. D., *Woman's Work for Woman*, February, 1892, page 42.

"Our New Hainan Mission," by Rev. J. C. Melrose, CHURCH AT HOME AND ABROAD, December, 1893, page, 460.

"Our Responsibility in Hainan," CHURCH AT HOME AND ABROAD, February, 1893, page 101.

Consult also the article by Rev. F. P. Gilman in this issue, page 37.

"Loi Women," by Mrs. F. P. Gilman, *Woman's Work for Woman*, February, 1893, page 35.

"Hainan Heathenism," by Rev. F. P. Gilman, CHURCH AT HOME AND ABROAD, February, 1895, page 121.

Our work among the Chinese on the Pacific Coast has been referred to in the following articles:

"A Passage in the History of the Chinese Woman's Home," by Miss M. Culbertson, *Woman's Work for Woman*, July, 1892, page 188.

"Christianity's Opportunity Among the Chinese," by Rev. W. S. Holt, CHURCH AT HOME AND ABROAD, July, 1893, page 28.

Consult for the work among the Japanese the following articles:

"A New Japanese Church in San Francisco," *Gospel in All Lands*, November, 1893, page 524.

"Evangelization of the Japanese in California," by Rev. M. C. Harris, D.D., *Gospel in All Lands*, June, 1893, page 284.

"The Japanese in America," by E. A. Sturge, M. D., CHURCH AT HOME AND ABROAD, July, 1893, page 31.

The illustrations in this number add much interest to the articles descriptive of work among the Chinese and Japanese in the United States and among the Lao people in North Siam. The picture on page 34 represents the Christmas decorations in the Chinese chapel at San Francisco. The three portraits of Chinese preachers bring before us the personalities so well described in the article of Rev. Ira M. Condit. In connection with the work of Rev. W. S. Holt, in Portland, Oregon, we have a picture of a Chinese class, and of the Chinese Woman's Home, at Portland. Mr. and Mrs. Holt and two children appear in the group. See page 41.

Perhaps one of the most interesting pictures we have published is the group of native Lao preachers referred to by Dr. McGilvary in his article on the meeting of presbytery at Chieng Mai, p. 31. There is a seriousness and simple dignity about these native ministers which gives us great confidence in the success of the work to which they have given themselves. The two who are seated in the center in the second row, are men who have been tried and tested, and found faithful. The two seated on each side of them, and the four in front, were ordained at the meeting of presbytery described by Dr. McGilvary. The three standing behind were licensed. The whole group represents what may be called the Native General Assembly of the Presbyterian Church in North Lao. Let us hope that an apostolic spirit will characterize their service, and that the good seed they sow will fall in good ground and bring forth a hundred fold.

THE HAINAN MISSION.

REV. F. P. GILMAN, HAINAN.

The Island of Hainan is interesting in many respects. The north is largely a volcanic plain with extinct volcanoes, while the south and west is mountainous containing luxuriant vegetation and beautiful tropical scenery.

Its population is even more varied than its surface. The Chinese, who conquered the island in 111 B. C., settled in colonies. They came principally from the Fukien Province and settled on the east side of the island, where the Hainanese dialect, which resembles the Fukien speech, is exclusively spoken. Colonies came, however, from all parts of China; and we find in Hainan, nearly every language and dialect of China used in one or more localities. When the Chinese conquered the island they found an aboriginal people resembling the Siamese and Anamese of the neighboring mainland. They drove these people back into the mountains, where we now find them, differing from the Chinese in language, dress, and religion; though they have submitted to the Chinese Government, and use the Hainanese dialect, quite extensively. This is the dialect which is most generally spoken of the sixteen or more varieties of speech which are in common use in Hainan. These aborigines are call Loi, and they offer a very interesting field for evangelization.

THE ENTRANCE OF MISSIONS.

Protestant missionary work was begun in Hainan in 1881, by Mr. C. C. Jeremiassen. There are graves of devout Jesuit missionaries in the north of the island, bearing the dates of 1681 and 1686. The Roman Catholic mission has suffered severe persecution at different times, and is now small and somewhat inactive. Our Presbyterian Mission, is the only Protestant Mission working on the island.

The work of our mission has been chiefly medical, educational and evangelistic. The medical work has been the most prominent from the first. Before Mr. Jeremiassen came to the island, he had prepared himself for medical work; and by means of this form of activity our mission has been introduced to, and established among the people. When Mr. Jeremiassen came there was some doubt whether a foreigner could travel safely through the interior, which had been notorious as a resort for pirates. In the second year he made a long inland journey, going all around the island, keeping a few miles from the coast. On this trip he was everywhere met in a friendly manner by crowds of natives who flocked to him to secure his medical aid. The next year in travelling farther into the interior he found near Nodoa a colony of Hakkas, and having secured a native preacher from the Basle missionaries who had worked for many years among the Hakkas living north of Hong Kong, he placed this preacher among the Hakka colony near Nodoa.

Mr. Jeremiassen afterwards visited his native preacher during the time when an epidemic of fever had come to the locality, and had especially attacked a body of soldiers who were temporarily in that vicinity. They were dying in great numbers from the fever, but of those who came under Mr. Jeremiassen's care, not one died. His success was so marked that the anti-foreign mandarin who commanded these troops called Mr. Jeremiassen to him and asked if he could do anything to assist him in the care of his troops. Mr. Jeremaissen told him that he would like very much to have a hospital where he might collect the sick together and not be required to travel about under the tropical sun visiting them where they were quartered in the town. The Chinese General told him to go outside of the town and select any piece of land which would be suitable, and that he would give it to him when the expedition was finished, and that he would also assist him in putting up a cheap building as a hospital. On this piece of property is now located our hospital, chapel, preacher's residence and missionaries' residence.

A PRACTICAL CURE OF SUPERSTITION.

The medical work has been the means not not only of introducing our work to the people and establishing it among them, but it has been the cause of removing their superstitions. An incident in the experience of the writer may illustrate this, for though not a physician he has been called on, as have all

the missionaries, to care for the sick. One day while living in Nodoa he was visited by a native friend who asked him to go and visit a young man who was very sick with fever in a public house in the town. On reaching the back of the house he found they were preparing to place the sick man out by the side of the road to die. They have a superstition that if a stranger dies in a house, the spirit of the departed will afterwards haunt the place, and therefore it might be very disagreeable, for anyone to live in the house afterwards, so they were preparing to put the young man out, in order to prevent this disagreeable consequence. The young man was indeed very ill, he was unconscious, and could hardly swallow the medicines which were placed in his mouth. He lay in this state, apparently getting worse, for three days, and then to the joyful surprise of everybody he returned to consciousness and afterwards rapidly recovered from the fever. The second day, while visiting the patient, the missionary was asked if he did not want an idol? Knowing that it is sometimes unwise to interfere with their idols he asked, "Who owns the idol?" They replied that there was an idol in the house which had been left by a former occupant and they would be glad to have it removed. He was shown into a dark bed-room where, on a shelf in a corner was a small idol about five inches high, in the form of a man seated on a lion, which was all carved out of one block of wood. In Hainan it is called the "Sia kong." Sia was the name of a man who died, and was deified by someone as the patron god of herdsmen, but the idol is now generally prayed to for everything, and is believed to be very fierce in its spirit. The idol was feared by these young men, who asked him to take it away, for they believed the spirit of the idol was killing the sick man, and they feared it might attack them next. After having possessed it about a month there was some reason for its foreign owner to fear. About a month after he secured the idol he sprained his knee badly while trying to bridle an unruly horse, and he was afraid for a time that the people would report that the idol had now turned on the missionary and was putting him through a course of trouble. They did not report this, however, for they have another superstition which is stronger. They say that the idols and spirits have no power over the missionaries. When asked why, they usually reply. "They believe in God and trust in Jesus, and the devils have no power over them."

When the Christian physician trusting in Jesus, cures one who is, as they believe, under the influence of one of these idols, it proves to the heathen that the God whom the missionary worships is greater than the god which they worship, and so their superstitions are overthrown.

BLIND EYES OPENED.

The medical work has been the means of bringing quite a number under the influence of the truth and has led to their conversion. The case of a young man who was baptized last year in Kiungchow, is a remarkable example of this. He had come to the hospital the year before, blind in both eyes. His eyes were operated upon for cataract by Dr. McCandliss, and his sight was partly restored. As he remained under treatment for several months, he attended daily the hospital prayers. As he heard the Word of God read and explained, he becme interested, and was led to see God as the true and living God. His spiritual eyes were opened, he recognized Jesus as his Saviour, and he therefore came asking for baptism.

When he was questioned as to his religious history, he said that when he began to grow blind he had been a fortune-teller, and he then began to pray to the idols for the preservation of his sight. Instead of getting better, his sight gradually faded out. He then lost faith in the idols and began to pray to Heaven under the name by which the true God seems to be described in the Confucian books which are taught in every Chinese school, and one day, as he was standing outside of the door of his house, with his sightless eyeballs turned to the sky, according to their custom, asking Heaven to restore his sight, he was asked if he knew that there were foreigners in Kiungchow who worshiped Heaven and who had the power to remove blindness. He was then directed to go to our physician, which he accordingly did, with the result

described. His further history is interesting. When he returned to his home, he began to instruct his family in respect to what he had learned in the hospital, and is at present a lay preacher, travelling from place to place on the island.

SCHOOLS AS A MISSION AGENCY.

The school work carried on in Hainan is equally interesting, though not so prominent. The Mission has had village schools where the Christian teacher of the school becomes in a measure the pastor of the village. The schools for the women are especially interesting and important. Not one woman in one thousand, in Hainan can open the Chinese version of the Bible and read one chapter telling her children what blessings God has brought to them and to the world. There has been a school carried on for the women with such success, that it has proved that the women of Hainan are as able to learn to read as women are anywhere.

The most interesting institution is the boys' boarding school, which has been established very successfully for several years at Nodoa. The object of the school is to raise up a body of educated young men who can become teachers of their fellow islanders. Several have already gone out from this school who have become teachers of the Gospel.

VARIOUS METHODS OF PREACHING.

The medical work and school work are but foundations for the work of preaching to the people. The preaching is done in different ways. On Sundays the Christians and their neighbors and friends meet for Christian services, which are conducted very much like those held in the churches in America. Few of the heathen care to attend or wish to be identified with these Christian congregations. The best way to meet them seems to be when they come to attend the dispensary, which is connected with each of the two Mission hospitals. These dispensaries are each year visited by over 5,000 each, and while they are waiting for the attention of the physician, the patients are addressed by a missionary or by the native preacher, their doubts and difficulties are explained away and they are taught the truths of Christianity as opportunity offers.

The most interesting place for preaching is at Kiungchow, the capitol of the island, during the time of the official examination, which is held there every three years.

Then a Commissioner of Education comes down from Pekin and examines any students who may appear before him, and those that pass his examination successfully, secure a position of considerable honor among their own people. During the time of this examination, the chapel at Kiungchow is daily crowded by an interesting congregation of students.

Many of these students ask: "Why do these Christians come here and teach and heal our people?" They attribute as the reason, either greed of power or merit making.

The missionaries reply: "We are not sent to you by our emperor, as you suppose, nor do we have any merit for what we do. We are sent by the good people of America, who love you and who wish you to have the blessings which they have secured from a knowledge of the teachings of the Bible. Moreover the American Christians have no merit for what they do for you, for He who gave the knowledge of the truth from which they have secured the blessing, gave also the command to make this knowledge known to others."

In the chapels, comparatively little can be done to reach the two or three millions who use the Hainanese dialect, so during the winter season when the weather is almost rainless and is never as cold as is the month of May in the latitude of New York, the missionaries strive to visit and speak in the different parts of their field. They have found that this extensive field, which includes the neighboring peninsula of Li-Chow, is nearly one-half the size of New York State, and is everywhere open to the teaching of the truth among a friendly people.

This readiness to receive God's message, encourages the belief that when they have learned the message, they will be prepared to accept it, and to live for the glory of their God and Redeemer.

JAPANESE CHRISTIANS IN WAR TIMES.

E. A. STURGE, M. D., SAN FRANCISCO.

A year ago, on the Fourth of July, the Japanese of San Francisco, for the first time, took part in the pageant of the day. Though there was at that time little expectation of hostilities, still the war spirit seemed to be abroad among the subjects of the Mikado. In the rear of our mission premises an immense cannon was constructed of lumber and covered with black cloth. This great gun was mounted upon a truck and formed the most conspicuous object in the Japanese section of the parade.

GOOD CHRISTIANS ARE TRUE PATRIOTS.

When war was really declared between their country and China, there was great excitement among all the Japanese on this coast. Though far from their native land, the Japanese, wherever they are found, are intensely patriotic, have a wonderful fondness for their beautiful island home, and refer to it constantly as their loved country. The Japanese Christians of this city at once held a union prayer meeting in our chapel to ask the blessing of the Almighty upon the cause of right and progress, which meant, of course, the Japanese side. It is safe to say that the prayers and addresses of that company of worshipers have seldom been surpassed in earnestness. Other enthusiastic meetings were held in public halls, at which patriotic speeches were made and funds collected for the Japanese army. Though for the most part poor the Japanese of California have contributed, out of their slender means, about twenty thousand dollars to the cause so dear to their hearts. Not only have they been liberal with their money, but many of them have given themselves for their country. Upon a single steamer sixty Japanese young men returned to offer themselves to their government, to serve in any capacity. Thus the number of Japanese in this state has somewhat decreased since the beginning of the struggle between the lands of the Dragon and the Rising Sun.

Born of the conflict was a small Japanese daily paper, called the "New World," printed by the young men of our mission and devoted largely to war items, copied, or rather translated, from our daily papers. Whether it will continue to exist after the cause which gave it birth is removed remains to be seen.

TRUE PATRIOTS MAY BE LOVERS OF THE PRINCE OF PEACE.

Time passed and the Christmas season came. The hearts of our Japanese residents had been gladdened by the news of many victories. In arranging the Christmas decorations they naturally took the form of a triumphal arch, which was gaily decorated with banners. Our celebration was held on a Saturday evening, and though in honor of the Prince of Peace, the war then being waged, seemed to be uppermost in the minds of those who took part in the exercises. After finishing the literary part of the programme we withdrew to the parlors, where we were much amused by the young men, who acted out in a comical way, a few imaginary incidents connected with the conflict. After a war song, in stalked Li Hung Chang, dressed in all his finery, his cap being adorned with the much talked of peacock feather. He was accompanied by a retinue, and they boasted of the ease with which they would soon wipe their contemptible little enemy from the face of the earth. Then came messengers announcing great victories for the Japanese arms. It was amusing to note the change of expression in the faces of those, who a moment before, were so full of confidence. Then followed a little mimic contest in which one Japanese easily vanquished two or three of the enemy. All this was greatly enjoyed by the Japanese audience.

RELIGION MAKES A GOOD CITIZEN.

We feared that the war, occupying so large a place in the minds of our Japanese residents, would have the effect of lessening their interest in religious matters, but such does not seem to have been the case, as the accessions to the church, at the last two quarterly communion seasons, have been unusually large.

It will be interesting to note the effect of the acquisition of new territory by Japan upon the emigration of her people to this country. These new channels, providentially opened to her overflowing population, will doubtless have the effect of diminishing, to some extent, the heretofore constantly increasing stream of emigration setting in towards these western shores from the Island Empire of the Pacific.

CHINESE CLASS, PORTLAND, OREGON.

A MISSIONARY BISHOPRIC.

REV. W. S. HOLT., PORTLAND, OREGON,

Our Northwest Foreign Mission to the Chinese embraces the two great states of Washington and Oregon, with a generous slice off western Idaho. Within these limits some 14,000 Chinese are living. To reach them with the Gospel the Synod of the Columbia, in 1884, led by Rev. A. L. Lindsley, D. D., requested the Foreign Board to send a missionary. The request was granted, and in June 1885, the writer with his wife and children came to Portland. In company with Rev. I. M. Condit, of the California Mission, the new missionary visited other cities to determine where the headquarters should be. It was soon evident that Portland is the celestial center of the Northwest, for of the total Chinese in the bounds of the Synod, one-fourth either live in Portland or call this city their rendezvous. The first duty incumbent upon the new comers was to get on speaking terms with their parishioners. Twelve years in China had taken some of the quirks out of their American tongues, and had opened some unused vocal passages and developed some protuberances necessary for the enunciation of Central China dialects. But they were not adapted to the Cantonese tongue. We had Shanghai ears, and the writer's wife had a Shanghai throat and nose, while his own were remodeled upon the Southern mandarin type. We now needed Cantonese ears, throat and nose, and with the skillful aid of a Chinese who could speak no English, the task was begun.

THE PERIOD OF RECONNAISSANCE.

It was also necessary to know the field. This knowledge at the outset was acquired largely through correspondence. Letters were sent out to every Presbyterian minister in the Synod inquiring as to the number of Chinese, the feeling of white people towards them, and what effort was being made to give them the Gospel. The answers showed that for the most part these immigrants from heathendom were allowed to live their dissolute, dreary, laborious lives, in a Christian land, in villages overrun with evangelical churches, with no one to care for their souls.

Extended travel throughout the Synod (now two Synods) showed that the condition above described was the true state of affairs. White Christians employ Chinese laundrymen, often receiving the clean clothes on the Sabbath, eat vegetables raised by that curious being the "*vegetable man*," as he is universally called, and have their homes cleaned by the Chinese laborers, but make little or no effort to renovate his spiritual apparel, or to feed him with the Bread of Life, or give an odor of spiritual sanctity to the place he calls home.

In the larger towns there were schools. But these were often irregular efforts under what seemed to be the stimulus of a spasmodic conscience, so that when the conscience took a rest the school took a vacation.

FACING THE INEVITABLE DIFFICULTIES.

One of the obstacles which it has been difficult to surmount lies right here. Under the impulse of a missionary address in which personal obligations to meet the needs of those who live in the community and yet have never heard of Jesus Christ is urged, some one or more decide to "do something." That something must take the form of school work. Either a night school or a Sunday-school is opened. Usually some devoted woman makes herself responsible. The Northwest has many of these earnest, consecrated women. They are found in the Home Mission parsonages. They are members of the missionary societies. They belong to the Y. P. S. C. E. Every church has some of them. They respond readily to a personal appeal, and feel the pressure of personal responsibility. A class of heathen men is gathered out of the laundries or shops, or gardens, or kitchens, or all combined, and the work begins.

The way to the Chinese soul is circuitous for one who speaks English alone. It is via A B C and those rich sentences of the primer, "*It is an ox. Is it an ox? He is up. I am on*," and on and on until the Bible is reached. It is via a simple hymn sung at first in as many tunes and pitches as there are voices. It is via the Lord's Prayer, in which "Our Father who art in Heaven" is an unknown being in an unheard of place, and "Amen" is a *sound* which means "the class is done. Put on your hat and go home," instead of the fervent "so be it" of the Christian worshipers. It is by means of a smile of recognition and hand shake on the street and a short visit into one of those dingy, strange-smelling rooms in "Chinatown." It is through many an earnest prayer and longing desire to help and uplift and save. But it is a way which it pays to travel, for the soul is worth reaching.

THE OLD STORY OF CHANGE AND COLLAPSE.

Interest in a school is keen at first. It is a new experience. It is funny. The mistakes made by the pupil are ludicrous and entertaining for a while. The teacher is kept awake in efforts to explain by pantomime the words in the lesson. But it is very wearing. It is very tedious. Then there are so many other duties which seem to demand attention. And there are so many changes in our western life. For example, we had a flourishing school in S———. The pastor's wife took charge of it. She kept at it faithfully until serious illness came into her home. Then when health returned it seemed wise for the pastor to seek a new field. Of course the school was closed, and to this day it has not been possible to revive it. A dozen men sent me word saying, "we want to go to school." But as yet no one has been found who would undertake the responsibility.

Again, a young lady who taught in our Portland school, became so deeply interested that when she returned to her home in

another part of the state she opened a school. It was my pleasure to visit the town and preach to the Chinese in their own tongue and address the church in the interest of Foreign Missions.

Not long after came a letter of the following import:

Dear Sir:—As I am about to be married, I regret to say that I must give up the school, as my home will be in another place.

The result was that the school had not reached *fruitage* when it was abandoned. Not long after, the Chinese who had attended the school removed to another town.

There must be persistent, prolonged effort to secure results. It seems absolutely certain that, in the Providence of God, the Holy Spirit requires a basis of knowledge upon which to work. The human side is preparing that basis, and if the human agent desists too soon that association of effort seems to result in loss.

THE BRIGHTER RECORD OF PERSEVERING TOIL.

The benefits of persistent effort appear here at the home school. We have watched and prayed and taught unceasingly since the founding of the mission, and have received into the church upon profession of their faith 37 Chinese.

The earnest women in Portland who have kept at their class work for more than a year have had the great satisfaction of seeing three of their scholars profess their faith in Jesus before a church full of white people. The pastor bears testimony to their fidelity. They are always in attendance at the church meetings, and show as intelligent interest as their white brethren.

The question then, of reaching many of the Chinese in this broad field, where one man can do little more than direct, suggest, advise, and by occasional visits enforce the English teaching by plain, simple Gospel preaching in the Chinese tongue, resolves itself into a question of securing persistent, consecrated effort. In every town where there are any Chinese, a conscientious effort to reach them with the Gospel will be successful.

THREE IMPORTANT STATIONS.

We have been able to maintain three good schools the past year, viz., in Portland, Astoria and Pendleton. At Portland there has been the constant supervision of the missionaries. In Astoria we have been favored with the help of Rev. and Mrs. Partch, of the China Mission, who were detained in this country by the war. Mr. Partch gave personal supervision and taught every session. The Astoria church gave cheerful assistance. The room for the school and the expense of lighting and heating, were provided by the church. The pastor, Rev. R. Liddell, seconded every effort made, and has been a warm friend of the missionaries, and the work they have tried to do.

Astoria has the largest Chinese population in this Bishopric outside of Portland. It is claimed that during the fishing season there are as many as 600 or 800 Chinese in the canneries. But it is the least satisfactory time to do anything for them. This is their sunshine, and they are anxious to "make hay." Early and late they are at their toil, at work by the job. Job-work does not admit listlessness or sitting around. In consequence, they cannot stop for evening school or for Sunday-school. Mr. and Mrs. Partch sailed for China, April 24; the canning season had begun, and the church was in the midst of a revival season when every worker seemed compelled to be in his place. Chinese school work has been suspended temporarily. But we expect to reopen it at the earliest possible moment. It is 98 miles from Portland to Astoria. There is a daily line of steamers which make the distance in eight hours. Once each week the writer has visited Astoria and held a preaching service. There has been interest in the services, and one man has professed conversion.

Pendleton is 220 miles east of Portland. It is a night's ride by rail. Here the school has been conducted by three or four ladies. They have taken the Chinese pupils into their own homes, and while teaching English, have kept the salvation of the young men in view. On the Sabbath there is a Sunday-school for them. Once each month, the foreign missionary visits them and preaches in

CHINESE WOMAN'S HOME, PORTLAND, OREGON.

Chinese. These services have been well attended by those who do not go to school. The pupils have shown a hearty appreciation of the friendship shown them. On a recent visit they tendered the missionary a banquet, to which the teachers were invited and several of the ministers with their wives.

THE HEALING TOUCH.

Two other departments of the work must be mentioned.

Our free dispensary has been a valuable adjunct in showing the spirit of Christianity. It has been attended by 116 different patients. Very few of these were able to employ a physician. Many of them would have been left to suffer were it not for our aid. The physicians who have attended have shown an interest in these poor people such as would be expected from Christian men. And their practice has been very successful, although dispensary practice is not attended with opportunities for best results.

There have been some revelations of trouble and distress borne with great patience by these poor distressed people. We had a case of partial paralysis. The victim of it was kept in a dirty, dark, vermin-infected room. He was almost helpless. But he had a smile for us when we came near. We could not cure him. He had few friends here. It seemed wise to send him back to his own people. We raised partly enough money for his fare. The steamboat company kindly gave the balance, and I accompanied him to Tacoma where he was carried on board the steamer. He could not speak, for the disease affected his tongue. But he looked up at me with a patient, gratified smile.

One man came to us with cataract in both eyes. Our physician said, "If we can get him properly cared for we can help him." He was entirely blind, except that he could distinguish light. A room was secured, and he was operated on. The operation was entirely successful. He was discharged *cured* last week and has gone to work.

The Chinese appreciate this work. Since last June it has been supported by the contributions of Chinese. We have taken it off the list of estimated expense, as we do not need to ask the Church to support it.

THE SAVING HAND.

The other department is the Woman's Home. It is difficult to estimate the value of this Home. The number of inmates is never large. But there are always some. At present there are six. Five of them are under eighteen years of age. The other is about twenty, and is a new comer. Aside from the help given the inmates, the existence of the Home is a constant menace to those who would like to import girls for evil purposes. The Home door is always open.

It is a sure refuge for those who seek its shelter or for those brought there by aid of the law. The dealers in women cannot tell when one of their sources of income will seek the Home. But they know certainly that no woman ever comes back to them from its protection. Said a Chinese to me some time ago, "That Home has cost Chinatown $10,000. He was far within the mark. *It has rescued nearly $40,000 worth of women and girls.* Two of them came into the Home when under ten years of age. They received baptism—one on the profession of her mother, who also was an inmate, the other on the responsibility of a godly woman. At our communion in May both these girls made public profession of their own faith, and were admitted to the Lord's Supper. All the present inmates, except the last, are professing Christians.

Our illustration shows this comfortable Home, with a former matron and a group of the girls in front.

The other illustration which accompanies this article shows a group in the night school, with the missionary and wife and two of their children. It is a flash-light made by one of the students.

A MINISTERIAL TRIO.

REV. I. M. CONDIT, SAN FRANCISCO.

On the last Sabbath evening of April, the Presbytery of San Francisco met in our Chinese Church, and before a large and interested audience, ordained Soo Hoo Nam Art to the Gospel ministry. Three ordained ministers are now the fruit of Chinese work in this land. The first was

KWAN LOY.

He was converted and baptized in San Francisco many years ago. Later, feeling called to preach Jesus to his countrymen, he began studying in our Mission School. His former employer used every inducement, even to doubling his wages, to get him to return to his employ. But he was no "Rice Christian," and nothing could turn him from his purpose. For a short time he acted as a helper in Sacramento, but soon returned to China, and studied for a while in the Training School in Canton. Through the help of the missionaries, he opened a chapel and school in his native town of Kau Kong. His relatives were so angry at his embracing and preaching the "foreign religion," and apostatizing from their own, that they offered a reward of ninety dollars for his head. A friend warned him of his danger, and he escaped to Canton. His house and property were all confiscated, leaving him penniless; but he was willing to suffer all things for Christ's sake.

REV. KWAN LOY.

For seven years Kwan Loy was pastor of the Second Church, Canton, which numbers three hundred members. During this time he was licensed and fully ordained to the ministry. A new station was to be opened far in the interior at Lien Chow. Kwan Loy, as a reliable, prudent, and experienced man, was chosen to accompany the Missionary to this new field; and he is there now faithfully and successfully at work. The second was

NG' POON CHEW.

When very young, he was sent to study under a Taoist priest with a view of entering the priesthood of that sect. But hearing stories of the fortunes made in California, he

REV. NG' POON CHEW.

had a strong desire to come here. His friends would not allow him to come unless he had the consent of the patron joss. He says, "Early one morning I went to ask him, and I promised him that if he would permit me to come to California and make me rich, when I came back, I would give him a great roast pig, (he won't get that roast pig now.")

Ng' Poon Chew, soon after his arrival here, went to San Jose, where his uncle put him in the Chinese school, under Mrs. Carey, with strict instruction not to pay any attention to the religious part of the teaching. But he soon became much attached to the school, and especially to Nam Art, our third one of the trio, who at that time was acting as helper in San Jose. After his conversion his friends would have nothing more to do with him, but completely cast him off. The desire soon arose in his heart to preach Christ to his people. By the aid of the Missionaries, he entered the Occidental School, under Miss Baskin, and proved himself a very bright scholar. In course of time he entered the Theological Seminary at San Anselmo, and graduated with honor—the peer in scholarship and ability of any in his class.

He was ordained by the Presbytery of San Francisco in our Chinese Church, and for a time took the position ef assistant pastor to Mr. Condit. After efficient service here, he removed to Los Angeles, where he has charge of our work in connection with Santa Barbara and San Diego. At his very first Communion service four were baptized by him, and he is winning favor with both Americans and Chinese. He writes me from San Diego, "I feel so sad and discouraged on account of my own helplessness and inability to win more souls to Christ, while I see so many of my own countrymen on every side living in sin, with the mouth of hell open to receive them at any moment. We preach to them from the bottom of our heart, trembling with fearful responsibility—Oh may God have mercy upon us, and send the much needed Penticostal wave over us in this part of the world, that thousands of the Chinese people may see their own danger of the wrath to come, and flee to the Rock of Ages for the shelter which is open to all." The third is

SOO HOO NAM ART.

I cannot do better than to relate a little of his history, largely in his own words: "I arrived in California in 1875, a poor heathen boy, and at once heard that there were free schools open for Chinamen. I wanted to go to them, but had to work so hard and so late that I could not attend, and my heart was almost broken because I could not go to these schools. The only chance I had to learn was on Sundays. How glad and busy I was on that day. I took my book with me to attend four Sunday-schools, and two or three meetings every day. After a year and a half I had a better chance to learn; and above all, found Jesus as my Saviour and was baptized. All the darkness around me disappeared. I felt that it would be a great pleasure to tell others about Jesus Christ, who is good to all; but my so-called Christian friends tried to discourage me. In the cigar factory where I worked, my countrymen howled and made all kinds of fun of me. But God's Word never returns to him void; for in the same factory, a man about my age deeply sympathized with me and was afterwards converted."

Soon after this, Nam Art went to Santa Rosa to live, and was the means of starting

and carrying on a religious service among his people there. Before long he gave up ordinary work, and consecrated himself entirely to labor for the salvation of his people. In 1882 he went home to China, and he says: "I found that there was a church established in Chick Hom near my home, and twenty persons had thrown away their idols to take up the cross of Christ. I preached to them for ten months, and only one joined the Church, but others were deeply interested. A school for children was started and we gathered in fifteen boys to teach them the way of life."

He speaks of a great surprise which met him on going home. He says: "The Providence of God often surprises us. Not long after my baptism, my mother and all my relations, were very sorry to know that I had become a Christian, because they had never then heard anything about the Gospel. They wrote me many angry letters, and I thought that if I went back to China they would persecute me. So I sent at different times, several Chinese Christian friends who had returned to China, to tell them about the Gospel, and how good Christian people were in helping and teaching me, and then they got over being angry. When I returned home and told them what Christians believe, and what I knew about the Bible, they were pleased to hear what I had to say, and received the Word of God gladly; and then we held a little prayer-meeting in our humble home every evening."

Nam Art returned to California, and labored as a helper for several years until he again went home in 1890, and was engaged in work among the patients in the hospital in Canton, and as assistant pastor of the Second Church. He says of it: "Thank God he has blessed my work with success, and over one hundred souls were baptized while I was there. I used to preach fifteen times every week. There were 26,000 out-patients and 1,500 in-patients in the Hospital, and over 300 members in the Second Church in 1893. I was elected as Elder of the Church and licensed to preach by the Presbytery of Canton in the same year. I was appointed as a member of the Chinese Self-supporting Church Committee in 1891, and elected President for two successsive years. This organization supports three native Evangelists in the country, and a preaching station in Canton."

REV. SOO HOO NAM ART.

He says too: "Since my conversion, my mother, my wife, one brother and his wife have been converted. My mother died a Christian death, and my brother in 1891 graduated at the medical school, and is now assistant in the Hospital. My son Peter is in the Mission school, and is a praying child."

Space forbids me to speak of many other helpers converted here, who have done efficient service in this country and in China. One of them converted in Los Angeles, labored for ten years in China, and often amid bitter persecution. Once he had to escape over the roofs of the houses from a mob which broke in his chapel. One converted in Sacramento returned home, and his wife was so angry with him for being a Christian, that one night while he was asleep, she took a rope and attempted to hang him, but he awoke in time to save his life. But afterwards his wife was converted, and he became an earnest and effective preacher of Christ until his greatly lamented death.

CARTER HALL, BIDDLE UNIVERSITY.

FREEDMEN.

THE PAST YEAR'S WORK.

The report which the Board of Missions for Freedmen was enabled to submit to the consideration of the General Assembly, this year, was, taken altogether, a very encouraging one, and met with the hearty approval, not only of all the members of the Standing Committee, but of the Assembly itself. Rev. John I. Blackburn, D.D., of Covington, Ky., was Chairman of the Standing Committee and in his address in connection with his report brought out the favorable features of the work in a manner alike creditable to himself and to the Board.

INCREASED CONTRIBUTIONS.

While the Board did not receive as much from all sources this year as last, the falling off was shown to be only in the matter of legacies, while from the other regular sources of income there was an encouraging increase all along the line. The increase from churches was over $2,500; the increase from Sabbath-schools was over $1,000; the increase from Woman's Executive Committee was over $900; the increase from individuals was over $500. The total gain for the year, as compared with the year before, from these sources, was $5,270.27. The number of churches contributing either directly or through their organized societies, increased one hundred and twenty-five, the total number being three thousand nine hundred and five.

REDUCED EXPENDITURES.

The drop in legacies for the year, which was foreseen by the Board, compelled a reduction of expenses wherever it was possible, in order to prevent ending the year with an increased indebtedness. For this reason teachers' salaries were reduced, on an average, about 10 per cent. with a saving to the Board this year, from this item, of over $8,000. Less building and improvement of real estate was undertaken, and the whole amount expended on the field as compared with the year before, was a decrease of over $26,000. The Committee commended the Board for its prudence and economy, but also suggested that as soon as it might be deemed safe to the finances of the Board, the salaries of the teachers be restored to their former figure. This reduction in expenditures aided by the increase of regular contributions enabled the Board to overcome the loss in legacies of about $19.000, and end the year with a reduction of its debt. At the end of the year, closing with April, 1893, the debt of the Board was $28,885.37; at the end of the year closing with April, 1894, the debt was $26,597.62; at the end of this last year it was $22,351.56. This shows a reduction of our debt even in the face of a reduction of receipts, to amount to $4,246.06.

MAINTAINING THE WORK.

The Board felt at the beginning of the year that it would not be justified in expanding the year's work wherever it was possible to keep it within bounds. New work was declined in all directions, and many times with great reluctance; but the Board felt compelled to hold rigidly to the rule. There was a loss of only four in the number of schools maintained, and these were among the less important ones. The main schools carried on their work for the year with their full corps of teachers, with the exception of Mary Holmes Seminary at Jackson, Miss., which was burned January 31, when the school term was but half over. It is the intention of the Board to rebuild this seminary so soon as sufficient money is pledged for the purpose, in addition to the $15,000 that has already been received as insurance money.

CARTER HALL.

One exception to the general rule of retrenchment stands prominently out. The new dormitory at Biddle University to be known as Carter Hall has been completed at a cost of $15,000, $10,000 of this was received

as a bequest from the late Miss Laura Carter of Geneva, New York. The building is of brick; and is a handsome and substantial structure, and was built entirely by Negroes. The contractors were colored men, and the Professor at the head of our Industrial Department of Biddle University acted as supervisor during the process of erection. The work was done, much of it, by students of Biddle University, and the building was completed to the entire satisfaction of the Board, and within the limits of the previously estimated cost. This important addition to the physical equipment of this our largest educational institution, will greatly add to the comfort of the students as well as enlarge its sphere of usefulness.

CHURCH WORK.

The work among the churches was exceptionally encouraging during the past year. Our Board had more churches and mission stations under its care than ever before. The number of communicants added on confession of faith was sixteen hundred and eighty-three; and the total additions including those on certificate, were over two thousand; the total number of communicants reported from the churches and missions under our care was seventeen thousand and eighty-three. It must be borne in mind that not all of the colored churches in connection with our General Assembly are under the care of our Board; some are strong enough to do without our aid; and some are unprovided with the regular ministrations of the Gospel and are not counted in our list. The whole number of Sabbath-school scholars during the past year was nineteen thousand seven hundred and sixty-four. The Committee was impressed with the encouraging outlook in connection with the preaching of the Gospel, and called special attention to the need of neat and inexpensive church buildings in many places where now these little congregations have no spot that they can call their church home. Nothing so hinders a struggling church as to be without a church building; and the feeling of the Standing Committee, which corresponds with the feeling of the members of the Board, is that the time has come for some aggressive work in the way of securing for these houseless flocks places where they can shelter themselves and better maintain the ordinary services of the sanctuary. In many places the small sum of from three to five hundred dollars will secure a house of worship. While some of the structures in connection with our work among the Freedmen may cost from six to ten thousand dollars, it is estimated that the average cost of our church buildings among the colored people does not amount to more than one thousand dollars. There is no missionary field in this country where the same amount of money will go farther and do more than on this, one of the ripest fields under the care of our great Church. May God raise up many friends among the churches of the North who worship in their stately structures, who may be prompted by His spirit to give something of their abundance towards planting these needed church buildings among God's lowly ones in the South.

PUBLICATION AND SABBATH-SCHOOL WORK.

INTERESTING DETAILS BEFORE THE GENERAL ASSEMBLY.

The work of this Board during the past year has received the unanimous and cordial approval of the General Assembly. The report of the Standing Committee, presented by its chairman, the Rev. John C. McClintock, D.D., on May 23, having been accepted by a rising vote, the Assembly again earnestly calls upon the churches and Sabbath-schools to contribute at least $200,000 to the Sabbath-school and Missionary Department.

The contributions to this department from churches, Sabbath-schools and individuals during the year ending March 31, 1895, aggregated $97,518.41, being nearly $4,000 in

excess of the year preceding. This is very gratifying and is due largely to the full and careful presentation of the claims of the work made by the Department. It also shows a growing appreciation of the cause of Sabbath-school missions, and in view of the prevailing business depression and of the distress caused by forest fires, drouth, or untimely frost, in different sections of the country, calls for much thankfulness to God. But it is hoped that the good will of the churches will not rest at this point. The increase is not commensurate with the urgent demand from all parts of the land for more missionaries. As was pointed out in the last number of this magazine there is urgent need for at least fifty more appointments, and the men can be found to fill them provided the money be forthcoming.

The report states with greater definiteness than has been done in previous years the distinction between the missionary and the educational work of the Department. The former comprehends the organization and development of Sabbath-schools in the strictly missionary field; the latter is concerned with the elevation and improvement of Sabbath-schools throughout the entire Church. Each of these branches of work is steadily growing.

MISSIONARY WORK

There are now fourteen Synodical and sixty-nine permanent Presbyterial missionaries laboring within the bounds of twenty-two Synods, making in all a staff of eighty-three permanent missionaries. An auxiliary force of twelve missionaries was also employed during a portion of the summer in various parts of the country.

Brief reports are furnished by each of the fourteen Synodical missionaries in the alphabetical order of their Synods.

Rev. G. T. Dillard, D. D., a colored missionary, laboring in the Synods of Atlantic and Catawba comments upon the increased hopefulness of ministers, Presbyteries and Synods, brought about by the presence and labors of Sabbath-school missionaries, and especially notes the number of children hopefully converted through their instrumentality.

Mr. J. H. Hobson, of California, states that in the midst of very adverse influences the Lord is prospering the work, and that every day the young are being gathered into newly organized Sabbath-schools and Christian Endeavor Societies.

Rev. C. K. Powell, of Colorado, says:

> The social conditions here are much perturbed. Christianity alone can fill the breach; living missionaries must carry the message; for the safety and welfare of our entire country Colorado and Wyoming must have the gospel. Either the gospel must roll into these hills and valleys, or heated passions among discontented people will roll down a deluge of fire and destruction. Our work is in its infancy, but the Holy Spirit is manifest in much power—a pledge of what God is willing to give.

Mr. Charles M. Thomas, of Indiana, reports the growth of Presbyterian churches at different points as the outcome of Sabbath-school missions, together with the steady advance of school organization accompanied with evangelistic missions, and predicts a great and glorious gathering of children into the Sabbath-school.

Rev. S. R. Ferguson, of Iowa, states that the past year has been one of great blessing upon the labors of the Sabbath-school missionaries of this Board in Iowa, and has fully demonstrated the wisdom of our Church in doing its own Sabbath-school missionary work.

Mr. R. F. Sulzer gives several instances of marked success under great discouragements, and draws special attention to a town needing a Bible reader who can speak Bohemian. A liberal friend of missions has provided the means for the building of a chapel. Who will support the missionary, the cost being only $300 a year?

Rev. E. M. Ellis gives interesting details of the progress of the work in Montana. One school was organized over, and another school under, a saloon. Out of these schools two Presbyterian churches have grown, and one of them has a neat church building, while both have pastors.

Rev. J. B. Currens of Nebraska reports 204 Sabbath-schools organized with 7,221 scholars and 919 teachers, and adds:

A great portion of the State is missionary ground. Our Church ought to have a Sabbath-school missionary in every county in the State. Is there any other mission field in the world where one man can in one summer establish 48 Sabbath-schools, bringing hundreds of children into them?

Dr. C. Humble of West Virginia reports 85 new schools, and states that during the year two ministers have been brought into the Presbytery to care for the work organized by our missionaries, and that twelve regular preaching stations have been established in connection with the schools.

He adds that the hearty co-operation of pastors has been most encouraging and advantageous.

Rev. A. C. Manson of North Dakota and Mr. E. H. Grant of South Dakota give brief encouraging reports along all the lines of missionary effort.

Mr. Joseph Brown of Wisconsin reports sixty-eight schools organized, four churches organized, one chapel built, thirty Sabbath-school Institutes held, and adds:

Many of our pastors are not only eye-witnesses of these results, but have become, themselves and their congregations, efficient helpers of the same. In this associated work, carried on in a Christ like spirit, we have an instrument well fitted to meet the deep spiritual need of our State.

The work has also been carried on with energy in Arkansas, Illinois, Kentucky, Missouri, Oklahoma Territory, Oregon, Tennessee and Washington.

The total number of Sabbath-schools organized during the year is 1,084, reorganizations, 254. Total new membership—teachers, 5,455, scholars, 44,044. Families visited, 82,348, miles traveled, 647,719, addresses delivered, 11,689, conversions noted, 2,274, Bibles and Testaments given away, 3,962, other volumes given away, 28,193, volumes sold, 2,393, pages, tracts and periodicals given away, 2,171,292.

The Missionary Committee have also given away in grants 17,357,726 pages of tracts and periodicals and 10,765 volumes.

EDUCATIONAL WORK.

This branch of work is carried on in eight distinct sub-branches, namely, Normal Class Work, the Home Class Department, Graded Supplemental Lessons, The Westminster Catechism, Systematic Beneficence and Interest in Missions, Children's Day, Rallying Day and the United Movement, and Statistics. For information regarding these and other important points we must refer the reader to the Annual Report.

EDITORIAL AND BUSINESS DEPARTMENTS.

We cannot do justice to this portion of the Annual Report in the space remaining at our disposal. Two points of special interest cannot be overlooked—the announcement of the New Hymnal, and the Report of a Special Committee of the Board in reference to a new building in Philadelphia to be known as the new Presbyterian House.

THE NEW HYMNAL is now passing through the concluding stages of preparation, and is already advertised in our church papers. The Board state their belief that in respect of intrinsic merit and adaptation to the varying requirements of our congregations, the book will fully justify the expectations of the Church and win for itself general acceptance.

Following the publication of this Hymnal, the Board contemplates the preparation of a smaller book, adapted to use in meetings of Young People's Societies and for Sabbath-school purposes, the details of which books are still under consideration.

NEW PRESBYTERIAN HOUSE.

The Report contains a portion of the Report of a special committee of the Board showing the considerations which have led the Board to decide upon selling the present building at 1334 Chestnut Street, and erecting a commodious structure on Walnut Street in the immediate neighborhood, with a frontage on Walnut Street of 50 feet, on Sansom Street of 50 feet, and a frontage on Juniper Street of 235 feet.

The considerations given are very weighty, and furnish abundant grounds for the important step, especially as the Board does not propose to incur any debt. The statements made form a striking and valuable feature of the Report.

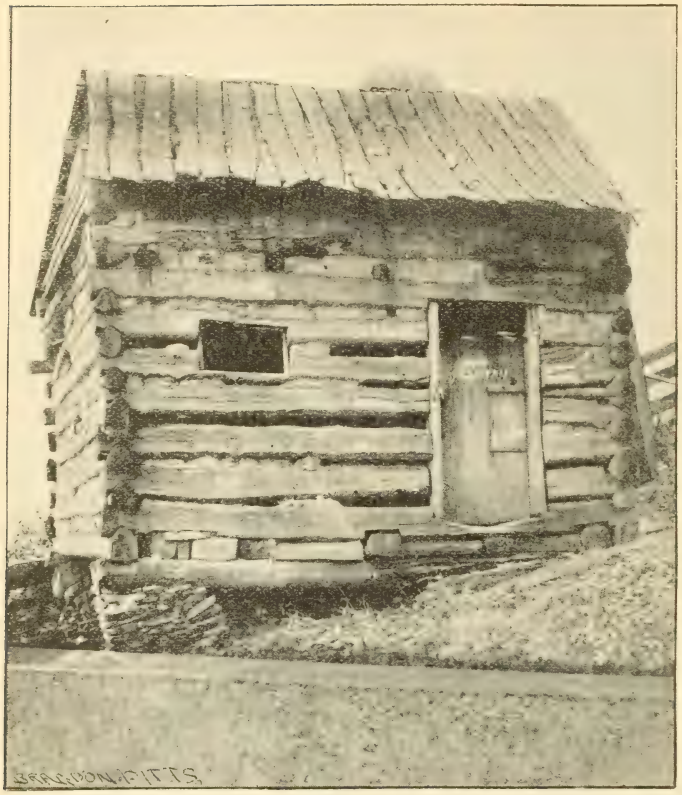
EDUCATION.

WASHINGTON AND JEFFERSON COLLEGE—MAIN BUILDING.

WASHINGTON AND JEFFERSON COLLEGE.

No apology is needed for giving considerable space to such an institution as Washington and Jefferson College. It has large claims on the beneficence and good-will of the Church. The early history of Christian education west of the Alleghenies is closely connected with the two colleges planted at Canonsburg and Washington in Pennsylvania. The foundations for the Washington Academy were laid more than a hundred years ago; the academy itself dates back to 1787, so that the Scotch-Irish element, which colonized western Pennsylvania, was still within reach of the scalping-knife when the educational movement, to which may be traced the origin of the now united college, was begun. The academy at Canonsburg was opened in 1791 and a charter obtained in 1794. In 1802 by charter Canonsburg Academy became Jefferson College, and in 1806 a charter was received and Washington College inaugurated.

For almost sixty years these institutions, manned and supported largely by Presby-



WASHINGTON AND JEFFERSON COLLEGE LOG ACADEMY, FOUNDED IN 1780.

terians, continued as rivals in close proximity. Their rivalries were not always edifying, but the important part of the history is that, with narrow means, sending out more than 4,000 educated men, they accomplished a great work for the Church, the nation, and the world.

Thirty years ago the two institutions were united, the rivalries and jealousies have become ancient history, and the men who now return to celebrate their quarter century reunion after graduation, know only the one college.

What the college has done for the Church and the world can only be stated here in briefest epitome. Hardly any other college in our broad land has turned out, in proportion to its students, a larger number of prominent and useful men. More than sixteen hundred of its alumni have become ministers of the gospel, and the large majority of these have been ministers in the Presbyterian Church. "He graduated at Washington and Jefferson College" has almost become a formula in some of the religious papers. Of recent moderators of the General Assembly, Drs. S. J. Wilson, Niccolls, Hays, Smith, and Marquis may be mentioned as having had their collegiate training at Canonsburg or Washington. It is not unusual to find nearly one hundred commissioners, cleric and lay, in the Assembly who come from this same Alma Mater.

Its record is also deeply marked on the mission-field; China, India, Mexico, South America, Siam, Japan, Africa, all have received the gospel from men who turn with affection to the same institution. Lowrie, the Newtons, Blackford, Happer, Corbett, Paul, Good, Riggs, Bushnell are names that will long be honored in the Church by those who love the cause of missions.

Nor is its influence confined to any narrow field at home. Prominent churches of all denominations, in all parts of the country, are served by the sons of Washington and Jefferson. In Philadelphia we may count Drs. Dickey, Agnew, Graham, Fulton, Gibbons, in the Presbyterian, and Dr. McConnell in the Episcopal Church; in New York we find Drs. Gregg, Paxton, Birch, Ramsey, besides Gillespie, of the Board of Missions, and Grier, of the Episcopal Church.

In the West are M'Laren, Episcopal bishop; Drs. Marquis, Niccolls, Brownson, of Detroit; Gaston, of Cleveland; Wallace and Meloy, of Chicago; Prof. Stevenson of the M'Cormick Seminary; Alexander and Minton, of San Francisco; M'Clelland, Allison, Riddle and Hunter of Pittsburgh, the venerable Brownson, of Washington, Pa. In fact the list of

WASHINGTON AND JEFFERSON COLLEGE—GYMNASIUM.

useful, conscientious, able men now in the service of the Church and hailing from this institution, would be altogether too long to be inserted here. Seventy college presidents, hundreds of professors, many editors, such as Drs. Allison, Grier, Allen, Minton, M'Kinney, and countless teachers would have to be enumerated to fill out the roll.

The College has equipped ten governors of states, ten United States senators, several members of the national cabinet, dozens of congressmen, a number of distinguished generals and other army officers during the great war, while for medicine and the law the institution has sent forth numerous bright and shining lights. In the convention that formed the constitution of Pennsylvania it was found there were as many alumni of this college as of all other colleges put together. It is especially strong in the judiciary; a large proportion of the supreme court of the state and, at least, seven of judiciary of Pittsburgh, at present, come from Washington and Jefferson.

Notwithstanding this remarkable record this college has never received one really large gift from church, state, or individual. It can number two generous donors, but their donations do not rank with the great sums that have fallen to the share of no small number of our colleges and universities. Still the friends of the institution can congratulate themselves that it manages its work according to its income, cuts the coat according to the cloth on hand, and keeps strictly within its means. In this sense it is rich. Its entire property would scarcely make more than half of the income of some universities, but it is happy in keeping the balance on the right side. The only regret is that it cannot make such enlargements as the increased number of students and the advancing times demand. Her students have not come from the wealthiest classes; and they are usually filling the ranks of laborious, but not very remunerative, professions: yet surely the time will come when an institution that has done so much for the world will have larger means and opportunities. So far she has made her mark more with men than by means of superabounding riches.

The present condition of the college is such as to encourage all its friends and well wishers. The course of study has been expanded and varied; the old rigid curriculum has yielded somewhat to one that is largely elective, with special courses for special professions; the number of students is larger than for thirty years; the number of instructors greater than ever before. Physical training is not left to baseball and football cranks, but is made a part of the required course, under the direction of a competent professor and physician. Under this system the health and vigor of the students have remarkably improved. The athletic grounds embrace about seven acres of level ground, and are well adapted, in every way, to their purpose. The new gymnasium is a model of a thoroughly furnished institution of its kind. The average Washington and Jefferson student thinks his college well-nigh invincible on the ball and athletic field, and is ready to meet any antagonist.

MINISTERIAL RELIEF.

The Report of the Board to the General Assembly in Pittsburg, contains in full the "statistics" for the year ending April 1, 1895. As many of the readers of THE CHURCH AT HOME AND ABROAD may not see the Report, some of the figures and statements are here given:

The whole number enrolled under the care of the Board on recommendation of the Presbyteries for the year ending April 1, 1895, is 785; that is, ministers, 310; widows of ministers, 419; orphan families of ministers, 29; women missionaries, 4; one widow of a medical missionary, and 22 have been provided for at the Ministers' House, at Perth Amboy, N. J. Of these, 83 are new names. Forty-three names have been removed from the roll by death—32 ministers and 11 widows. The withdrawal from our roll of other names (owing to a change in pecuniary circumstances or restored health, rendering further aid no longer necessary), and the failure of some "renewals" by the Presbyteries to reach the Board before the close of the year, make the number of persons actually upon the roll, recommended by the Presbyteries and receiving a remittance in money or in lieu thereof a residence at Perth Amboy, as given above, 785, an increase of 31 over the number on the roll last year.

The Board would call attention to the fact that a net increase in the number of families aided, has prevailed for a series of years. This is natural in view of the annual increase of the ministry of our Church and of the numbers of its ministering servants becoming disabled by age and disease or passing away and leaving behind them dependent widows and orphans. It is impossible to say when this increase will be overbalanced by those

withdrawn from the roll by death and other causes; but meanwhile this growth in the aggregate of those for whom the Presbyteries apply for appropriations should be remembered as a ground for more liberal contributions to the cause of Ministerial Relief.

The enrollment of the honorably retired veterans, under the New Rule of the Assembly (1889), has been enlarged by the addition of 17 names. Only those are eligible to this list who are over seventy years of age and have served the Church for an aggregate period of thirty years as pastor, stated supply or missionary. The whole number of the venerable men availing themselves of this provision from the beginning of the roll is 139; and of these 54 died. The whole number now enrolled is 85. The oldest is 94 years of age; 31 are over 80; and their average of service is nearly 48 years. While entitled to the maximum of $300, many have applied for a less sum; the average of their allowance being $275; the total drawn during the year being $23,490. These patriarchs may well be honored as heading the host of the ministering servants of the Church, and as being in the van of those about to enter into rest. If the hoary head is a crown of glory when found in the way of righteousness, surely those who have grown gray in the service of Christ and His Church are to be tenderly revered and cherished until they are at rest.

THE TREASURY.

At the beginning of the year the problem of how to provide for all those under the care of the Board was never more serious. For each of the two previous years the total expenditures had exceeded the total receipts, and last year showed a grave deficit in the operations of the Board. For the four preceding years the contributions from the churches and Sabbath-schools had decreased, and, with one exception, they had decreased every year since 1887, the Centennial year. In consequence of this deficit, which last year amounted to $19,358.12, the serviceable balance on hand since 1887 was almost exhausted, leaving in the treasury only $4,548.95 with which to begin the year. The working balance on hand, heretofore, was all that saved the Board from the necessity of borrowing to meet the demands upon it during the earlier months of the fiscal year, when the contributions of the churches were not large. Nor was that balance large enough even for this purpose, and it was necessary to borrow from the uninvested Permanent Fund to meet the earlier appropriations, so that, even before the meeting of the Assembly last year, the meagre balance of $4,548.95 reported, along with many times that amount of borrowed funds, were already expended. Thus it will be seen that the Board faced one of the gravest situations in its history. Should the contributions decrease as in the immediately preceding years, there was nothing in prospect but a disastrous debt, if the Board responded in full to the applications of the Presbyteries. It was felt, on the one hand, that if there were a reduction made in the remittances it would comply with the policy, indorsed repeatedly by the Assembly, that the distributions are not to exceed the contributions; moreover, such a course would doubtless prove remedial, as the Church would not fail to recognize the gravity of the situation when it saw the distress resulting from a failure to continue its provision to its aged, disabled and dependent servants and their families. On the other hand, it was deemed that this distressing remedy, though it might be effectual, would be too severe, and that the Board ought not to have recourse to it until every other means of arousing the Church to a sense of its duty to a cause really so dear to its heart was exhausted. In belief that the response to its appeals would justify its confidence, the Board adhered steadily to its determination to meet all demands upon it as heretofore, with the exception only of applications for increase of appropriation. Prudence required that, however necessary the latter might be, action upon them should be deferred; but not without hope that a subsequent increase in the revenue would ultimately justify the payment even of these.

The Board is happy to announce, with thanksgiving to God, at the close of another fiscal year, that though its brightest hopes have not been fulfilled, its gravest fears have not been realized. As the year advanced, the

Church showed its appreciation of the dire need of the treasury and responded generously, so that the contributions of churches, Sabbath schools and individuals exhibited a gratifying advance over the receipts from the same sources of the previous year. For the first time in a number of years the income from these sources showed an increase instead of a decrease. And while the receipts from all sources were not equal to the expenditures of the year, which has been the case for the last three consecutive years, they averted the danger of a heavy debt and enabled the Board to meet all its obligations in full. Although there was a balance on the wrong side of the account, the Board could not refuse the urgent applications for increased appropriations which had come to it during the year, and had been postponed until its close, and at its last meeting it ordered the payment of these deferred sums, although to do so increased its final indebtedness to $1,977.86.

It will be observed that here is ground only for chastened joy. It is joy over great danger escaped but not over safety attained. For it still remains true that the present year, like its predecessors, shows a deficit in the operations of the year. The useful balance of the previous eight years is all exhausted. For the first time in its history since the Centennial year the Board reports a debt. The new year must begin with an empty treasury and with borrowing heavily from the Permanent Fund to meet the appropriations of the summer months. If, therefore, the Presbyterial recommendations are to be honored in full, there will be still greater need of larger contributions from all sources to save the treasury from onerous debt at the close of the coming year.

The total expenditures was $178,140.35. The deficit in the operations of the year, it will be seen, is $6,526.81.

To the cash income should be added $5,134.59, the estimated value of boxes sent to families on the Roll by various churches and societies. The estimated value of similar contributions last year was $4,758.23.

During the last year $48,255.19 were received by the Board in legacies, a list of which is given in the Annual Report of the Board. This is $30,531.15 less than was received from this source during the previous year.

The Permanent Fund now aggregates $1,454,894.00, of which $1,151,455.66 are held by the Board, and $303,438.34 by the Trustees of the General Assembly in trust for the Board. From this amount should be deducted the sum of $20,235.45 upon which the Board pays interest to the donors during their life-time.

The increased contributions of churches and individuals are attributable, in large part, to an awakened interest in Ministerial Relief effected by the concurrent action of the various Synods of the Church. The Board has no field secretaries; moreover, the needs and claims of the cause can not be proclaimed without wounding the sensibilities of those whom it is intended to serve. It is seemingly inconsistent, besides, to dwell on the wants of the beneficiaries of Ministerial Relief when strenuously insisting, as should ever be done, that the ministrations of the Church are due to them, on the ground, not of compassion and charity, but of just indebtedness and honorable compensation for services rendered. The Board must look to the Assembly, to the Synods and to the Presbyteries, and under them to the pastors and sessions, and especially to the ruling elders of the churches, for a due presentation of a cause which needs only this to awaken an unfailing response from the people.

—Christianity is a fellowship in the largest and the best things of this world, and of all the hopes we cherish for the next world. The triumph of the Church, as it is the triumph of the Kingdom, is the possibility of sinking personal preferences into the greatest good to the greatest number—the fellowship of Christendom.—*North and West.*

—The Chinese word for medicine is "yoh," and the Chinese form of the word John is "Yohan." In one part of China, says the *Baptist Missionary Magazine*, there has been a great demand for the Gospel of John, as the people thought it was a treatise on medicine. It is to be hoped they found in it healing for their souls if not for their bodies.

COLLEGES AND ACADEMIES.

A WORTHY WESTERN PRESBYTERIAN SCHOOL—LONGMONT COLLEGIATE INSTITUTE.

REV. A. H. TEVIS, M. D., D.D.

Colorado is just now receiving a good deal of public and private attention. Its mineral wealth, agricultural opportunities, and climatic advantages, attract wide regard and many are seeking permanent homes in this great state.

Three questions are asked by persons turning their attention this way: "What are the financial opportunities?" "What are the Church privileges?" "What are the higher educational facilities?"

In no section of the country are church interests more carefully guarded than in Colorado; and of the denominations in this state none are better established or have better church facilities than our own. But our denominational institutions of learning are not prepared, because of the lack of funds, successfully to compete with some other educational institutions located in this state.

The Synod of Colorado has about 10,000 church-members among the most intelligent and influential people of the state. There are in Presbyterian Sunday-schools about 12,000 persons. That part of these persons who seek a higher education ought to find it in Presbyterian schools.

We have a right to expect our own people to be educated in the higher branches in our own colleges. To meet such expectations we must have schools of the higher sort, equal to other educational institutions; and whatever will attract our own people will attract others.

Nor are we meeting the demands upon us if we do not provide with first-class intellectual training equal moral and spiritual influences. The Presbyterian institutions of learning in this state are second to none in moral and spiritual character. But they are not able to compete with other institutions in the scope of their courses of study.

Longmont Collegiate Institute, one of our Presbyterian schools and our educational institution for Northern Colorado and Wyoming, is brought into sharp competition with the State University located in the city of Boulder. Longmont institution has a college charter, but is forced by the lack of means to lower its standard to the grade of Academic work. It was promised substantial annual help from Denver, and received it for some years, but this now failing, the college was compelled to curtail expenses. The faculty was reduced from five to three instructors, while advanced classes required an expansion of the course of study—thus almost doubling the work of the teachers. And the instructors, instead of receiving higher compensation, get less, because of the lack of funds.

Prof. C. F. Palmer, A. M., the President, a graduate of Bethany College, West Virginia, was for a time Professor of Greek and Latin in Bellevue College, Nebraska. He has long been an elder in the Presbyterian Church, and exerts a splendid influence, not only in the school, but in the town. Possessing fine business and executive ability, he has been sought by other colleges at advanced salary, but has declined because of his desire to build up this institution.

LONGMONT ACADEMY.

DENVER HALL OF LONGMONT ACADEMY.

Miss Maud Mary Wotring, A. B., Professor of Greek and Latin, is a graduate of Hastings College, Nebraska, where she took high rank. She has taught here four years, and each year becomes more efficient as an educator, and more influential as a Christian lady.

Prof. D. W. Spangler, A. M., is compelled to do the work of two or three men. He is professor of Botany, English Composition, History and Arithmetic, and efficient in all of them.

The moral and religious training of the students is carefully looked after. There are daily morning prayers, besides a weekly prayer meeting kept up by the scholars. The Christian Endeavor Society does very much good. This school, with such an excellent moral and spiritual atmosphere, which, even amidst its financial embarrassments, does so much for the educating of the young men and women who patronize it, ought to have financial help. Many Presbyterian parents send their sons and daughters to the State University because of its larger course of study. But there is a lack of moral and spiritual influence. Many young people, who were active workers in their churches at home, drop out of religious associations there. We can largely remedy this by providing equally as good educational facilities as the State school has. Longmont Institute needs a full college course of study and more professors. Additional apparatus ought to be secured for the laboratory. Most of all, endowment should be provided. If this worthy school is not aided, so that it can meet the demands made upon it to compete with other institutions, and thus attract young men and women of the Presbyterian Church in Northern Colorado, it will, not far in the future, be irretrievably crippled. Our young people will drift away from us to stronger educational centers if we do not try to hold them under our own influences.

Longmont, where this institution of learning is located, has not that bane of civilization and curse of society, a saloon. And of all places of this state, it stands well to the front as a health resort.

The West has great reasons to hold in memory the noble help that has come from time to time to its institutions of learning from the Board of Aid for Colleges. It has been invaluable.

But if it can,—and if through it the friends of a worthy Presbyterian school will help this very efficient institution—it will have done one of its best acts.

—President Charles F. Thwing of Western Reserve University, explains in the June *Forum* how the property of our colleges, amounting to a hundred million of dollars, is invested. The trustees of these institutions represent the best brain and the purest character. The financial management of the colleges in the United States has, on the whole, been abler than the management of the banks of the United States. There is no investment so safe, so certain of rendering the service which it is ordained to render, as money entrusted to a well-established college.

—Mr. William W. Rockhill mentions in the *Atlantic Monthly,* a curious survival of tree worship which he noticed in Chih-li and Shan-si, China. In many a village there stood a gnarled and twisted tree—generally a willow—covered with votive tablets and bits of rag on which were written such phrases as "By the graciousness of the spirit," "I have sought and I have found," all hung up by persons, who, troubled with some complaint, had prayed to the spirit of the tree, burnt incense before it, and found relief from their sufferings.

Children's Christian Endeavor.

UNCLE SAM.

All little boys and girls who read the CHURCH AT HOME AND ABROAD know who "Uncle Sam" is. Some of you have a real live uncle whose name is Samuel. He is a brother of your father or your mother; or he is the husband of your father's or your mother's sister. He is a real nice man, and you are always glad when he comes to make a visit at your house,. He often brings you some presents—a doll, a pocket-knife, a pen-holder, a nice book, a chest of tools, or something else that happens to be just what you wanted. But, after all, he is so nice himself, that if he only brings himself and spends a few days in your home, playing with you, talking with you, taking you rides or walks to see the things you can show him, and telling of the things he has seen where he lives or where he has travelled, and the things he used to do when he was a boy—you like all this so well that it is not so much matter whether he brought you presents or not. If this nice uncle whose name happens to be Samuel, is a young man, not near so old as your father, it is likely that you call him "Uncle Sam," and know that that is the way he likes best to have you call him.

But you all know that that is not the UNCLE SAM I am now writing about. This Uncle Sam is uncle to all the boys and girls in the United States, and to all their fathers and mothers. He is the great Uncle whom we all think about and talk about and boast of on our INDEPENDENCE DAY which is coming for this year 1895 pretty soon after you will read this in our July number. Who is he? Where does he live?

You will all say, "Uncle Sam" is just the United States. That is right, U. S. are the initial letters—that is, the beginning letters—of United States, just as they are of Uncle Sam, and in some way the people of the United States have formed the habit of calling their country Uncle Sam.

Where does Uncle Sam live? His White House is in Washington, but his farm stretches clear across the Continent, from the Atlantic Coast to the Pacific, and from the great lakes on the north to the Gulf of Mexico on the south. Lately he bought another farm further north, which he calls Alaska, which does not quite touch the north side of the old farm, but reaches away up to the frozen Arctic Sea. Lately the owners of some islands away out in the Pacific Ocean offered to give them to him, but he has not quite made up his mind to take them. He is not quite sure whether he can fence and till properly any more land than he already owns.

But who is Uncle Sam? All this wide stretch of land, with the great rivers running across it, and all its mountains and prairies and forests and cataracts—all these cannot be Uncle Sam.

He owns all these? But who is he? Have you ever seen him?

Perhaps you will say: "Uncle Sam is the United States. I have not seen them all, but I live in one of them, and I have traveled over some of the others. I have not seen them all, of course."

But have you really seen the State you live in?

You have traveled along some of its roads; you have looked upon some of its hills or mountains; its fields of grain; its rivers, its lakes, its towns. But these do not make the State. They only make the place on which the State has been built. If there were no laws—no legislature to make laws—no officers to enforce the laws—no government—there would be no State, although the land would remain, and all that is on it—rivers, lakes, hills, valleys, and all.

When there were only wild beasts and savage men here, there was no Uncle Sam—no United States. "Uncle Sam" means a great deal more than the country that you can travel over. It means the nation, with its laws, its schools, its homes, its people, its "Government of the people, by the people, for the people."

Do not you love this great Uncle Sam?

I know you do. You love to see his flag over your school-house—the star-spangled banner—"O long may it wave!" You all know what that means, and you will all be glad to see it floating in the breezes everywhere on the Fourth of July—"the glorious fourth."

Uncle Sam will need good and strong men and good and pure women, in the next century so soon to begin. You, boys and girls now, will be the men and women then.

Do your very best now, in your schools and Sabbath-schools, and brigades and bands, and above all in your homes, and you will grow to be just that kind of women and men.

The girls and boys whose mothers and fathers and teachers can trust them, because they trust and reverence and love God, are going to be the women and men of the twentieth century, whom Uncle Sam can trust to defend him and to make his laws and to obey them, and to honor and serve God, so that his people will be "that happy people whose God is Jehovah."

Christian Endeavor For Christ and the Church.

LIMITATIONS.

Among the objections that thoughtful people make to "pledges" as proposed by temperance organizations, Christian Endeavor Societies, associations for united prayer and Bible study, etc., it is urged that a really conscientious person does not need the stimulus of such a formal covenant for the performance of duties which he recognizes as binding upon him for the development of his own Christian character or for his helpful influence over others. The customs of all business and social life seem to us a sufficient answer to this objection. The ready recognition of the value of the formal contract, even between parties whose characters and intentions are unquestioned, the acknowledged claims of the promise given, even in the matter of mere social enjoyment, are illustrations of the truth constantly experienced that such a giving of one's word is a determining force in regulating conduct, of which advantage should be taken for the development and strengthening of good impulses and habits.

Another objection, going perhaps to the other extreme, urges the danger to a morbid or sensitive conscience of assuming obligations that it may not be possible to fulfil uniformly. The pledge proposed by the Christian Endeavor Society seems to us to have been guarded against this objection by the *limiting* clauses introduced, which clearly recognize the human frailty that continually falls short of the best intentions, the irresistible force of circumstances that overthrows the best laid plans, the providential leading back of all adjustment of circumstances, which brings the Christian into paths which he knows not and to new and unexpected duties.

"I will *strive* to do," "I will make it *the rule* of my life," "*Unless prevented* by some reason which I can conscientiously give to my Savior," "*Just so far as I know how*, I will endeavor."

Surely with such limitations to the positiveness of the successive clauses of the pledge, the most tender conscience need not shrink from assuming the obligations involved.

The specific duties enumerated are so simple and so obvious that one who has adopted them as a part of the rule of his life, will not often have to excuse himself from performing them, while such exceptional cases are provided for by the reminder that not to our human associates, but to one who never misunderstands and who "knoweth our frame" our excuse is to be rendered.

At the more general promises, "I will strive to do whatever he would like to have me do," and "Throughout my whole life I will endeavor to lead a Christian life," the timid and self-distrusting heart might hesitate, fearing to claim for itself such strength of present purpose or of future perseverance, such power to resist temptation and wisdom to discern duty as would seem necessary for their fulfilment. But here again he may find relief in the limiting clauses, "So far as I know how" and, back of all and as the very foundation of all true Christian living, "Trusting in the Lord Jesus Christ for strength."

But while seeking such comfort and encouragement for those who, conscious of their own weakness, hesitate to put their names to a covenant whose obligations seem to them so solemnly binding, we are reminded that there may be others who need to be more deeply impressed with the seriousness of such a covenant. Promises lightly taken are often lightly broken, and if the pledge is to be the help that it ought to be, the limiting clauses of which we have been speaking must never be loop holes of convenience or indolence or carelessness. "The reason which we can conscientiously give to our Savior" might be misjudged or misunderstood by our companions, but if there is the least shade of insincerity, the least attempt at subterfuge, his perfect knowledge of all that is in the human heart cannot fail to detect it.

A solemn pledge? Yes. One that should express an honest purpose, a complete consecration, a readiness to obey any command, one that affects the smallest details of daily living, but one whose fulfilment is not beyond the reach of human endeavor, "trusting in the Lord Jesus Christ for strength."

A PERSIAN NESTORIAN'S GRIEF FOR THE DEATH OF A MISSIONARY.

Shortly after our June number went to press, a letter came to us from Isaac M. Yonan, a student for the ministry in the Presbyterian Theological Seminary at Louisville, Kentucky, expressing the writer's grief for the death of Dr. Shedd, of Oroomiah. Mr. Yonan is a native of Persia, and has been a pupil of Dr. Shedd in the college at Oroomiah. He writes:

"I suppose no sadder announcement could have been made to the Persian Mission than that of Dr. Shedd's death.

"As a preacher, he was a prince in Israel. He was eloquent in the true sense of the term, always aimed in his preaching to move men and make them better. I have often heard men say, after they came out from his preaching, that they felt as if they were listening to the voice of an angel. His pathos was so wonderful you could not help shedding tears under his preaching. Always so simple, the poor, the common, the ignorant could understand him easily. His exposition of the inspired word of God came home to the mind and heart of all men

"I remember hearing him once on the subject of the Holy Spirit, before a large crowd of students. He caught his hearers with his first sentence, and thrilled and moved them to the close of his sermon.

"As a teacher, he was patient and painstaking in his explanations of difficult subjects, never unkind to the ignorant and stupid For many years he taught ethics in Oroomiah College. He would print the golden rules of Christian ethics on the hearts of his pupils. His bright face was ever full of laughter and his spirit full of anecdote and play of humor, and instantly the laughter would be turned into tears. How much his students loved him and honored him.

"How can I forget the Christian precepts which I have learned from him? Hundreds of the Nestorian youths are indebted to him. He loved his students; loved their souls. I remember several times seeing him shedding tears, with words of advice, in behalf of students that would not live a Christian life. By God's blessing, through his life time, as president and teacher in Oroomiah College, he enlisted many of our young men under the banner of Jesus our Lord, whose he was and whom he served

"He was an ideal missionary, who forgot his self-interest and heralded the Christ to all classes of people. He was a hero. The loveliness of his gentle spirit attracted everbody's attention. His large heart was full of love to the Master and to immortal souls."

Mr. Yonan closes with strong expressions of love and sympathy to Dr. Shedd's bereaved family and "all the friends of Foreign Missions, who are grieved over this great loss."

NOTE.—I have most grateful recollection of dining with Dr. Shedd at the home of Malek Yonan, the father of the writer of the above, in November, 1884, on a Sabbath day, which we spent together at Geog Tapa, an hour's ride on horseback from Oroomiah.

It was in our ride home that day that we overtook the Persian grandee, and Dr. Shedd said to him: "Yangi doonya dan di," which sounded to my ears so much like "Yankee Doodle Dandy."

It may amuse our young readers to turn back to the account of that in our June number, 1887, page 192.

SUGGESTIONS FOR THE STUDY OF KOREA.

[Korea is the foreign mission topic for August. To accommodate those who desire more time for study, these suggestions will hereafter be given one month in advance.]

The following books may be consulted with profit: "Chosön, the Land of Morning Calm," by Percival Lowell. Houghton, Mifflin & Co. $3. Beautifully illustrated. "Corea, the Hermit Nation," by Rev. W. E. Griffis, D.D. Chas. Scribner's Sons. $2.50. "Corea Without and Within," by Rev. W. E. Griffis, D. D. Presbyterian Board of Publication. $1.15. "Korea from its Capital," by Rev. Geo. W. Gilmore, A.M. Presbyterian Board of Publication $1.25.

The only English periodical published in Korea is the *Korean Repository*, edited by Rev. H. G. Appenzeller, at Seoul. Those who have access to the recent numbers are fortunate.

Woman's Work for Woman, August, 1894, contains a map of Korea, a picture of the members of our Mission, and a view of the picturesque South Gate of Seoul, as well as interesting articles.

See illustrated article in the *New England Magazine*, November, 1894, on "American Interests in the Far East." The writer, Dr. W. E. Griffis, tells us that in the tenth century there went forth from Korea, vast fertilizing streams of civilization to the rising-sun land—that in its origin the greater part of Japanese civilization is derived from China through Korea. He expresses the opinion that from the tenth to the fourteenth century, the civilization of Korea was much higher than at the present time.

"The Japanese Invasion of Korea in 1592," is an article by William W. Ireland, in *Macmillan's Magazine*, reproduced in *Littell's Living Age*, December 8, 1894. Says Dr. Griffis: "Against Japan, Korea cherished a bitter hatred, because of the great invasion of 1592–97, when the armies of the great Hideyoshi overran her soil, ate up her resources, and after being expelled by the allied Chinese and Koreans, transplanted almost bodily her arts and industries to Japan."

Read "China and Japan at War in Korea," by W. E. Griffis, D.D., in *The Chautauquan*, October, 1894. "China and Japan in Korea," *The*

North American Review, September, 1894. "The Causes Which Led to the War in the East," by Kuma Oishi, A.M., Ph. D., in *The Arena*, November, 1894. "The Corean Crux," by D. C. Boulger, in *The Nineteenth Century*, November, 1894.

An article in the *Korean Repository* on the Tonghaks, whose rebellion was the immediate occasion of the war, is summarized in the *Literary Digest*, May 25, 1895. A brief article on the Tonghaks may also be found in *The Missionary* (organ of the Southern Presbyterian Church) for April, 1895.

The *Geographical Magazine*, December, 1894, contains an abstract of a paper read before the Berlin Geographical Society on China, Japan and Korea, from which interesting facts may be gleaned See also "Korean Life and Superstitions," by Mr. T. H. Yun, in *Methodist Review of Missions*, March, 1895; "Korea To-Day," by H. G. Underwood, D.D., in *Missionary Review*, September, 1894. Those who see *The Messenger*, published by the American Presbyterian Press in Shanghai, will find in the January, 1895, issue, an article on missions in Korea.

An article in the *Dublin Review* on the Catholic Church in Korea is summarized in the *Review of Reviews* for June, 1895.

The *Literary Digest*, June 1, 1895, reproduces an article from the *Korean Repository* on "What it means to become a Christian in Korea."

Consult daily press reports for the provisions of the Shimonoseki treaty, the recent arrival of Korean young men who are to study in this country, and other fresh items of intelligence from the Land of Morning Calm.

WORTH READING.

The Great Missionary Pioneer, William C. Burns. *Missions of the World*, April, 1895.

Definiteness in Missionary Consecration, by E. K. Alden, D.D. *Missionary Herald*, April, 1895.

The Bible in the College Curriculum, by F. H. Gaines, A. M. *The Presbyterian Quarterly*, April, 1895.

The Religious History of China, by Dr. W. P. Mears. *Church Missionary Intelligencer*, May, 1895.

China and the Bible, by William Wright, D. D. *The Sunday Magazine*, May, 1895.

Christianizing the Niger, by Rev. T. C. Collings. *The Sunday Magazine*, May, 1895.

Ramabai Association, by J. W. Andrews. *Lend A Hand*, May, 1895.

History of the Trinidad Mission. *The Presbyterian Record*, May, 1895.

The Welsh in Patagonia. *The Cambrian*, May, 1895.

Italian Emigration to America, by Vincenzo Grossi. *The Chautauquan*, June, 1895.

Chinese Letter Shops, by Samuel L. Gracey. *The Chautauquan*, June, 1895.

House-Boating in China, by Julian Ralph. *Harper's Magazine*, June, 1895.

Rome in Africa, by William Sharp. *Harper's Magazine*, June, 1895

A Pilgrimage to the Great Buddhist Sanctuary of North China, by William W. Rockhill. *Atlantic Monthly*, June, 1895.

Recent Books on Japan. *Atlantic Monthly*, June, 1895.

College Finance: the Best Investment, by Charles F. Thwing. *The Forum*, June, 1895.

Wampum Records of the Iroquois, by Mrs. Harriet M. Converse. *The Monthly Illustrator*, June, 1895.

England, Venezuela and the Monroe Doctrine, by Senator Henry Cabot Lodge. *North American Review*, June, 1895.

The Aborigines of Japan, by C. C. Creegan, D D. *The Treasury*, June, 1895.

Russia, Mongolia and China, by Elisée Reclus, in "Contemporary Review." *Littell's Living Age*, June 1, 1895.

Rev. C. H. Parkhurst, D.D., by Walter B. Murray. *Our Day: The Altruistic Review*, June, 1895.

The Coffee-House as a Rival of the Saloon, by I. W. Howerth. *American Magazine of Civics*, June, 1895.

Journeying in Madagascar, by Frank Vincent. *Popular Science Monthly*, June, 1895.

Survivals of Sun-Worship, by Fanny D. Bergen. *Popular Science Monthly*, June, 1895.

Sun Dance of the Taos Indians, by M. Campara. *Frank Leslie's Monthly*, June, 1895.

The Chautauqua Movement, by Hjalmar Hjorth Boyesen. *The Cosmopolitan*, June. 1895.

Among the Highest Himalayas, by William Martan Conway. *The Youth's Companion*, June 6, 1895.

Rescue Work in Boston, by Rev. P. L. Groome. *Methodist Review of Missions*, June, 1895.

Preparation for the Foreign Field Gained Through Personal Work, by Rev. Harlan P. Beach. *The Student Volunteer*, June, 1895.

Gleanings At Home and Abroad.

—The Moravians report their first Thibetan convert at Leh.

—It is harder to use success than to win it, says Dr. C. H. Parkhurst.

—A living Christ in our hearts is the fountain of a new life for us every day.—*T. S. Doolittle.*

—Interest in missions constitutes the difference between a dead and a living church.—*Dean Farrar.*

—It is said the Muhlenberg Mission in Liberia raises coffee enough to pay the expenses of the mission.

—The Centenary Fund of the London Missionary Society had reached in May more than £60,000.

—Africa must be redeemed, though it takes the best blood of Europe and America.—*C. J. Laffin, M. D.*

—To the question, "What shall I do for Christ?" Bishop Selwyn replied: "Go where He is not and take Him with you."

—Living faith in a personal God, says Mr. Gladstone, is the great hope of the future as well as the mainstay of civilization.

—Every person has two educations, said Gibbon, one which he receives from others, and one, more important, which he gives to himself.

—The most that the devil wants of a church member, is the least he will do for his church. The least that God wants is the most he can do. —*Christian Observer.*

—The invasion of Madagascar by France is only a bad illustration of the vicious principle by which Great Powers, calling themselves Christian, are parcelling out the whole world, without consideration of the wishes of the people.—*Rev. R. Wardlaw Thompson.*

—This is Mrs. Amelia E. Barr's ideal of a Christian minister, as given in the *Ladies' Home Journal:* One with the Gospel lodged in a large heart, love fraught, self denying, making Jesus Christ the luminous center and the very effulgence of his life.

—The stupendous success of missions, says Dean Farrar, is one of the decisive proofs of the divinity of Christ. Other systems of religion appeal only to certain races. The religion of Christ appeals to all races and ages and conditions, and is equally adapted to all; and its success when compared with the means adopted is nothing less than supernatural.

—Wherever Christianity goes, it stands for righteousness, inaugurates eternal warfare between truth and error, and guarantees the continuance of good order.—*Hon. Arthur H. Wellman.*

—The safety of Islam hitherto, writes Dr. H. M. Clark, has been that its holy book was shrouded in unapproachable Arabic, or in cumbrous, ambiguous translations. Now that a literal, faithful translation of the Koran has appeared in the widely-used Urdu language, there is consternation among the Moslems. "I am old and gray-haired," says a Moulvie, "I thought I knew the Koran, but I never knew the iniquity of it as I do now."

—The *Observer* relates that a Roman Catholic servant girl, converted to Christ, was urged by her brother, still a Roman Catholic, to send for a priest, as she was about to die. She refused, saying: "I have closed with my one and only great High Priest. He is the propitiation for my sin and I need no other." Her last audible words, as she died, were these: "No—not the man that has to be told, but the man that told me all things that ever I did, *that's the Christ.*"

—The problem of charity, says Dr. Francis G. Peabody, demands two elements, method and motive. The method must conform to and reinforce economic principles. The motive must be that of ethics—the same sense of brotherhood which once satisfied itself with almsgiving, precisely as active in its influence, but disciplined in its use. The two risks of modern charity are these: it may be unbusiness-like, so that the motive lacks method; or it may become wholly a matter of business, so that the method lacks motive.

—A woman in South India came one day to Rev. Mr. Lewis and said: "I want you to order your catechist to pray for me no more." Three of the woman's children had been converted to Christianity, and she was much alarmed lest she too should become a Christian. "Only yesterday morning," said she, "when I was offering up my poojah (worship) to the idols, they seemed to say: 'It is no use your worshipping these things, they are not God, they cannot help or save you. Why not trust in the God whom your son has learned to worship; why not believe in the Saviour whom your daughter has learned to trust? Do not worship these things, worship God.'" That, she felt, was in answer to the prayer that had been offered on her behalf, and she said: "Some day I may wake up and find I am obliged to be a Christian against my will."

—In each of the five halls of residence at Bryn Mawr, is a resident mistress, who is the head of the household. Over the individual conduct of the students, in so far as it does not affect the actual running of the house, the mistress has no control. The students are free to come and go as they like, for the college authorities felt from the beginning that if girls were mature enough to enter on a life of advanced study, they were old enough to be treated as women of discretion and good sense.—Madeline Vaughan Abbott in *Godey's Magazine.*

—The atmosphere of a house is what makes it homelike. Every living creature has an atmosphere of his own. He can be as chilly and damp and disagreeable as a March wind; he can be as bright, cheerful and charming as a June morning; he can be as dark and impenetrable as a November fog, or as crisp and electric as a day in December. It depends entirely on ourselves whether we are ugly, cross, tyrannical, fretful, nagging and unbearable, or kind, considerate, tender, thoughtful, cheery, sweet and wholesome.—*Presbyterian Messenger.*

—Bishop R. S. Foster writes thus in *The Independent:* The truth of Christianity is a vital force. It transforms the fundamental motives which lie at the base of character. It transfigures and recreates manhood. It refines the tastes, purifies the affections, exalts the aims, and ennobles the pursuits of man. It is parent of industry, frugality, and honesty. It enthrones justice and righteousness. Its genius is love, the elixir of eternal life. It will, when it comes to the maximum of its power, model ideal men, ideal homes, and ideal governments.

—Nothing is more noticeable in the teaching of Jesus Christ than the simplicity and directness of its illustrations drawn from the common life of the commonest sort of common people, and its searching application of eternal truths to the evils, needs and duties of the age and country in which He lived. No preacher who has any proper sense of the force of the Master's example can fail to attempt to apply the ever old truth to the ever-new want of the world; and that pulpit which in any fair degree succeeds in this endeavor will be perpetually "new."—Bishop Foss in *North American Review.*

—The Olivet Helping Hand Mission in New York, believing that "the destruction of the poor is their ignorance," attempts to teach the women of the tenements in the art of helping themselves. During the last season more than one hundred and fifty of these women met each Tuesday afternoon to sew—constructing garments which they themselves earn in the making of them. Each session was concluded by a talk from the superintendent, Mrs. L. S. Bainbridge, whose three talismanic words were, "Cleanliness, Cooking, Christianity," and who gave practical instruction on how to make the humblest home more home like

—The little Japanese barley-cake has tumbled into the tent of Cathay, and smitten it, and it has fallen. When the summing up of large indemnity and lost territory has been accomplished, Chinese statesmen will have to face a more formidable question than any raised by the foreign foe. New ideas are stretching the old bottles of Confucian tradition, and the bottles will be rent. It is for us to join work and prayer with the missionaries, that the new wine of a revived and reformed China may be put into new bottles, and that salvation and not destruction may be the destiny of the Empire.—William Wright, D. D., in *Sunday Magazine,* May, 1895.

—R. L. McNabb writes in the *Epworth Herald* of the Boat People of China. They are the supposed descendants of a tribe that lived on the island of Honan, and, about B. C. 200, rebelled against the government. The insurrection was so successful that Loo Tsun, the leader, made himself master of the island, and finally ruler of Canton, where he held sway for thirty years. After his death his followers were persecuted and ultimately overcome by the Imperialists and exiled from the land. Their homes were confiscated, and they were compelled to live in boats. The punishment measured out upon the rebels has been continued upon their descendants for more than 2,000 years.

—Of the Galilee, a rescue mission of Calvary Church in New York, Rev. George C. Groves writes in *St. Andrew's Cross:* Not only have lives been Christianized, a neighborhood changed, a resting place for the sin-stricken and weary established, but a whole parish has felt the reflex influence of this venture. If the Mission has done nothing more than to reveal unknown and deplorable conditions, and to give devout men and women a chance to labor for their betterment, it has done much. More than one who has been troubled to know how best to love God has found the answer in trying to love some poor soul. Many a weak one has been made strong by trying to help a weaker.

—The preacher who would reach men, having, like his Master, but one subject and that the Kingdom of God, must also, like his Master, widely gather his illustrations for that one subject and use them unsparingly. As the sky

above is ever one and yet ever varying, changing from day to day, so must the message from the Christian pulpit be. Its one subject, first and last and all the time, is the Kingdom of God. Let that be preached in all its fullness. Let its principles be unhesitatingly proclaimed. And then let the preacher bid each individual present, be his trade, calling, or profession what it may, go home and apply to himself in his own special needs the preaching of the Gospel he has just been listening to.—*Rev. C. Ernest Smith* in *North American Review.*

—The Bryn Mawr energy, which is shown in play and in work, is not wanting in the religious life of the college. The wish of the founder, that an earnest, quiet, and practical Christianity should pervade the college, is being carried out by the students themselves. Although the founder of the college, the trustees, and some of the faculty are members of the Society of Friends, no demand is made of the students to meet the requirements of this society. The most established expression of the religious feeling of the students is found in the Sunday evening meetings, held in the gymnasium, and conducted entirely by the students ; and in the everyday life of the college are many instances of the practical Christianity that after all is the test.—Madeline Vaughan Abbott in *Godey's Magazine.*

—Although, as a race, the natives of Guinea are rather inferior in physique, yet there are notable exceptions. The men of Kalo are described by Mr. Chalmers as "breathing Greek statues," rivalling the art of the finest antique sculptures in the British Museum. The Corano of Hatam, with his splendid form and classic features, strongly reminded D'Albertis of the ancient Roman Emperors. Speaking of a native Saul of Kiwai, he observes: "I do not hesitate to say that he is the most finely formed man I ever saw; and only one statue among those known to me can be compared to him. Until now I had believed that the art which created the Farnese Hercules had surpassed nature; but to-day I must retract that opinion, as I contemplate the form of this unknown savage."—*The Cosmopolitan.*

—"As sad as a temple bell" is the coinage of popular speech in Japan. Whereas the general associations of the Christian spire and belfry, apart from the note of time, are those of joy, invitation and good news, those of the tongueless and log struck bells of Buddhism are sombre and saddening. "As merry as a marriage bell," could never be said of the boom from a Buddhist temple, even though it pour waves of sound through sunny leagues. There is a vast difference between the peal and play of the chimes of Europe and the liquid melody which floods the landscape of Chinese Asia. The one music, high in air, seems ever to tell of faith, triumph and aspiration; the other, in minor notes, from bells hung low on yokes, perpetually echoes the despair of pessimism, the folly of living, and the joy that anticipates its end.—Dr. W. E. Griffis, in "*Religions of Japan.*"

—If Presbyterianism is scriptural in theory and holy in its practical results, then let us never be afraid or ashamed to avow it. A church without a creed is to one which has a creed as the hyssop on the wall is to the cedar of Lebanon, or as the jelly-fish is to the Nemean lion. The danger is not that we shall hold these doctrines too firmly or cherish them too sacredly, but that through remissness and indifference we shall let slip the precious trusts which have come down to us on rivers of martyrs' blood.—*Professor Samuel J. Wilson.*

—In its hand-to-hand work with human souls, our religion shows forth the spirit of Christ. It has something to bestow upon the suffering and the sinful of all nations, which they can get from no other source. The old argument for foreign missions still holds in all its intensity, while broadened to include all that is highest and worthiest in thought and culture and civilization of mankind. While it becomes us to acknowledge whatever of good may be found in other systems, to recognize the common religious nature which leads men everywhere to "feel after God if haply they may find him," it is ours to declare to them the God they are blindly seeking, as Christ has revealed him to us; to offer them a religion suited to their needs as physical, intellectual and spiritual beings—a religion broad enough to take up whatever is good and true in other systems and vitalize it with that life which is from above.—*N. G. Clark, D. D.*, in *The Outlook.*

Book Notice.

MODERN MISSIONS IN THE EAST, by Rev. Edward A. Lawrence, D. D., with an introduction by Rev. Dr. Eaton, of Beloit College. Harper Bros. This is one of the best books on missions which has of late years issued from the press.

After years spent in the pastorate Dr. Lawrence made a world-round journey and spent about two years in visiting and studying with intense interest and cordial sympathy the missionary work in Japan, Korea, China, India, Africa and Turkey, and upon his return home embodied the result of his studies

and observations in a course of lectures which he delivered to the students of Andover Theological Seminary, of Yale Divinity School and of Beloit College. He also spoke in many pulpits of his experiences in foreign lands, and of his impressions of missionaries and of their work. These lectures and addresses have been given to the world in this volume, in which many of the most important problems of missions are intelligently discussed. Indeed it would be difficult to find anywhere a more comprehensive and discriminating and valuable discussion of the principles, aims, scope, motive and call of missions than is found in this volume. The style is admirable—often rising to eloquence—and its tone is eminently evangelical and spiritual. The criticisms made upon some features of our foreign missionary work, are by no means in the spirit of fault-finding, but are honest, timely and intelligent suggestions as to motives and methods of conducting the work. The volume is a very readable and suggestive, as well as a very practical one. No one can read it without having his mind quickened and his heart stirred with new interest and enthusiasm in the great enterprise of the world's evangelization. We heartily commend the book to our readers,

W. P.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

Hepburn, Slater Clay.—Born at Milton, Pa., October 19, 1819; graduated from Princeton College, 1839; studied law with his father one year or more; and then took a full course in Princeton Theological Seminary; ordained January 21, 1845; pastor of Great Island Church, Lock Haven, Pa., 1845–1850; pastor of Hamptonburgh Church, Campbell Hall, N. Y., 1850–1895. Died at Campbell Hall, N. Y., March 27, 1895.

Married, September 12, 1849, Miss Anna M. Boyce, of New York City, who with one son survives him.

Kirkwood, James.—Born in Glasgow, Scotland, May 5, 1827. Died, February 15, 1895, at the residence of his daughter, Mrs. A. C. Hayes, Fairfax, Mo. He came in 1850 to Canada where, at London, June 14, 1852, he married Miss Jane Gordon of Banffshire, Scotland. She, with two daughters, survives him.

After living some years in Buffalo, N. Y., he removed to Nebraska in 1871. He began to preach in 1873, and labored within the bounds of Kearney Presbytery till 1881. After preaching at Norton and Quenemo, Kan., he came to Platte Presbytery in 1884. Here he served various churches, of which two, Tarkio and Grant City, have become self-supporting, while all were greatly strengthened by his earnest, consecrated labors. An affection of one of his eyes compelled him to desist from his labor of love about two years ago. The best surgical skill availed little, and after severe and protracted suffering, the loving Master, whom he had so faithfully served, took him to the mansions of rest.

Reed, William.—Born in County Down, Ireland, in September, 1810; came to Harrison County, O., in 1816; graduated from Franklin College, New Athens, O. His first settlement was in Sharon, O., where he remained 13 years, teaching as well as preaching. Subsequently he preached in Beverly, Marietta and Durfield. In 1864 he removed to the farm, near Trenton, Mo., whence he went to his rest, March 24, 1895. He had no regular charge of late years, but was widely known and honored, as he delighted to minister to the feeble churches, and to preach in destitute neighborhoods, often walking twenty miles to his appointments. He was especially helpful to the successive pastors of the Trenton Church in his deep sympathy and kindly interest in their work.

He married Miss Sarah McDowell who, together with two daughters out of a family of two sons and five daughters, is still living.

Stowe, Alfred Martin.—Born at Marlborough, Mass., March 9, 1819; graduated from Hamilton College, 1849; and from Auburn Theological Seminary, 1852; ordained by the Presbytery of Geneva, 1852; District Secretary, American Tract Society, Western and Central New York, 1852–1860; General Agent American Home Missionary Society, 1860–1873; Financial Secretary, Auburn Theological Seminary, 1873–1887; his health then failing, he lived quietly in Canandaigua, N. Y., where his home had been since near the beginning of his ministry. Died at his home, April 19, 1895.

Married, in 1854, Miss Harriet Pierson Tichener, who died June 3, 1894. Four children survive—one son in business in Chicago, one daughter at home, and two daughters at the head of Homestead School for Girls, Greenwich, Conn.

Williams, Samuel.—Born in Venango Co., Pa., October 25, 1820; graduated from Washington College, 1853; and from the Western Theological Seminary, 1856; ordained by the Presbytery of Allegheny (now Butler), 1857; stated supply, Muddy Creek, one year; pastor, several years, Centreville Church; then pastor, until his death, of Unionville Church. Died at his home in Butler County, Pa., May 11, 1895.

Married, first, Miss Sarah Dunlap, afterwards Miss Maggie Stewart, and last Miss Fannie Porter, who with her two children and one daughter of the first and one of the second marriage, survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL, 1895.

ATLANTIC.—*Knox*—Madison 2d, 75 cts.; Medway, 1. *McClelland*—Salem, 1 50. *South Florida*—Kissimmee. 4 12. 7 37

BALTIMORE.—*Baltimore*—Baltimore 12th, 3; Chestnut Grove, 1; Paradise, 6; Sparrows Point, 2; The Grove, 5. *New Castle*—Smyrna, 2; Wilmington Gilbert, 1. *Washington*—Washington Gurley Memorial, 1. 21 00

CALIFORNIA.—*Benicia*—Napa 5. *Los Angeles*—El Cajon, 16 20; El Monte, 4; Los Angeles 1st, 36; — 2d, 13; Santa Barbara, 50. *Oakland*—Centreville, 1. *Sacramento*—Anderson, 4. *San Jose*—Monterey, 1; San Jose 1st 20. 150 20

CATAWBA.—*Cape Fear*—Roland, 1. *Yadkin*—Durham Pine Street. 1; Hannah, 1. 3 00

COLORADO.—*Boulder*—Laramie, 5; Valmont, 28 cts. *Denver*—Denver 1st Avenue, 8 37; — South Broadway, 2; — Westminster, 6 30. *Pueblo*—La Junta. 1. 22 95

ILLINOIS.—*Bloomington*—Sidney, 2 25; Urbana, 3. *Cairo*—Olney, 2; Richland, 60 cts. *Chicago*—Chicago 2d sab-sab, 11 23; — 7th, 2 50; — 10th, 4; Evanston 1st, 21; South Chicago, 3. *Mattoon*—Neoga, 2; Robinson 4. *Ottawa*—Morris, 4. *Peoria*—Peoria 1st, 10 43; Salem. 6. *Schuyler*—Rushville, 11 50. *Springfield*—Maroa, 3; North Sangamon, 10; Virginia, 7 50 111 01

INDIANA.—*Fort Wayne*—Kendallville, 4; Ossian 7. *Indianapolis*—Brazil, 10; Indianapolis Tabernacle, 30. *Muncie*—Portland, 1. *New Albany*—Laconia, 1; Madison 2d, 3. *Vincennes*—Terre Haute Central, 5. *White Water*—Connersville 1st, 5. 66 00

INDIAN TERRITORY.—*Oklahoma*—Newkirk. 4. 4 00

IOWA.—*Cedar Rapids*—Centre Junction, 3; Emeline, 2 10; Wyoming 1st, 1 56. *Corning*—Conway, 4. *Des Moines*—Grimes. 3 30. *Dubuque*—Hopkinton, 5. *Fort Dodge*—Grand Junction. 3 28; Lake City, 6 50. *Iowa City*—Fairview, 3 50. *Sioux City*—Hartley, 1 50; Sioux City 4th, 2; Storm Lake 4 20. *Waterloo*—Aplington 3; Grundy Centre sab-sch. 2 03. 41 97

KANSAS.—*Emporia*—Harmony, 1; Wichita Perkins, 1. *Highland*—Highland, 2. *Larned*—Sterling. 1. *Neosho*—Oswego, 7 20. *Osborne*—Colby, 5. *Solomon*—Abiline, 5; Concordia. 13; Miltonvale, 1 50. *Topeka*—Mulberry Creek German. 5. 41 70

KENTUCKY.—*Ebenezer*—Mount Sterling 1st. 2; Paris 1st, 5. *Louisville*—Louisville Covenant, 10 20; New Castle, 1; Owensboro 1st, 20; Penn'a Run, 1. *Transylvania*—Danville 2d, 15. 54 20

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4 17; East Nankin, 7 50. *Flint*—Vassar, 3. *Kalamazoo*—Allegan, 5. *Lansing*—Battle Creek, 10; Lansing Franklin Street, 4. *Saginaw*—Alma, 10. 43 67

MINNESOTA.—*Minneapolis*—Minneapolis Stewart Memorial sab-sch. 2. *St. Cloud*—Bethel, 1; Wilmar, 6. *St. Paul*—Red Wing 1st, 22 55; White Bear, 1. 32 55

MISSOURI.—*Kansas City*—Brownington. 2; Tipton, 5; Vista, 1 47. *Ozark*—Mount Zion, 1; Springfield Calvary, 10 76; West Plains. 3. *Palmyra*—Bethel, 1. *Platte*—Avalon, 3 10; Corrollton, 1 61; Hackberry, 1. *St Louis*—Salem 1st, 3; St. Louis Carondelet, 9 55; — Glasgow Avenue, 13. 55 49

MONTANA.—*Helena*—Manhattan 1st Holland, 2; — 2d, 3; Miles City, 5. 10 00

NEBRASKA.—*Hastings*—Beaver City. 4; Oak. 7 50. *Kearney*—St. Paul. 5. *Niobrara*—Millerboro, 1; Willowdale, 1. *Omaha*—Omaha Castellar Street. 3 80. 22 30

NEW JERSEY.—*Elizabeth*—Bethlehem, 6 30; Elizabeth 2d, 63; Glen Garden, 1; Liberty Corner, 5; Plainfield Bethel Chapel, 1. *Jersey City*—Jersey City Claremont, 2; Rutherford 1st, 23 94. *Monmouth*—South River, 1; Tom's River. 1. *Morris and Orange*—Hanover, 20. *Newark*—Montclair Trinity, 6; Newark Calvary, 5; — Memorial, 5; — Park. 32 47. *New Brunswick*—Frenchtown sab-sch, 1; New Brunswick 2d, 1; Princeton Witherspoon Street, 1. *Newton*—Bloomsbury, 10 32; Danville, 1; Oxford 2d. 9 55. *West Jersey*—Clayton, 10. 206 58

NEW MEXICO.—*Arizona*—Phœnix 1st, 10. *Rio Grande*—Albuquerque 2d Spanish, 1; Las Placetas Spanish, 1. 12 00

NEW YORK.—*Albany*—Albany 3d, 7 50; Saratoga Springs 2d, 9. *Binghamton*—Afton, 5; Conklin, 5; Owego, 6. *Boston*—Brookline. 1; Roxbury, 14 81. *Brooklyn*—Brooklyn Siloam, 1; — Throop Avenue, 92. *Buffalo*—Buffalo West Avenue, 3 65; Orchard Park (including sab-sch, 2), 7. *Chemung*—Elmira Lake Street, 25. *Genesee*—East Pembroke, 1. *Geneva*—Geneva North sab-sch, 7 27. *Hudson*—Montgomery, 3; Scotchtown, 4. *Long Island*—Shelter Island, 8. *Nassau*—Astoria, 2. *New York*—New York 5th Avenue, 205; — Brick, 10; — Madison Square, 346 34; — Spring Street, 5; — Westminster West 23d Street sab-sch, 15. *North River*—Cold Spring, 12. *Rochester*—Chili, 4 74; Rochester Central, 50; — Emmanuel 1 66; Sparta 2d, 2 50. *St. Lawrence*—De Kalb Junction, 2. *Steuben*—Hornby 1. *Syracuse*—Syracuse 1st, 47 70. *Troy*—Lansingburgh Olivet, 3 26; Troy Second Street, 65 30. *Utica*—Utica 1st, 10 70; Westernville, 3. *Westchester*—Bridgeport 1st, 24 51. 1,011 94

NORTH DAKOTA.—*Bismarck*—Sterling, 1. 1 00

OHIO.—*Athens*—Middleport, 3; Syracuse, 1. *Chillicothe*—Chillicothe 3d, 4. *Cincinnati*—Bond Hill, 1; Cincinnati North, 14 95; Pleasant Run, 1; Silverton, 5; Somerset, 75 cents. *Cleveland*—Cleveland Euclid Avenue, 28; Parma, 2. *Columbus*—Circleville, 10; Columbus Broad Street, 13 04. *Dayton*—Hamilton, 5. *Huron*—Fostoria, 20. *Lima*—St. Mary's, 5. *Mahoning*—Lisbon, 11; Youngstown 1st, 29. *Maumee*—Deshler, 1; Milton Centre, 1; Toledo Collingwood Avenue, 17. *St. Clairsville*—Concord, 1; Crab Apple, 5 20; Kirkwood 9 30; Wegee, 1. *Steubenville*—Potter Chapel, 1; Scio, 2; Toronto, 8. *Wooster*—Dalton, 2. *Zanesville*—Dresden, 2 60; New Concord, 4; Norwich, 4. 212 84

OREGON.—*Portland*—Portland Mizpah, 4; Tualitin Plains, 1. *Willamette*—Albany, 5. 10 00

PENNSYLVANIA.—*Allegheny*—Sewickly, 25 10. *Blairsville*—Johnstown, 5 64; Kerr, 2. *Butler*—Clintonville, 1; Millbrook, 1; Petrolia, 1. *Carlisle*—Carlisle 1st, 10. *Chester*—Chester 1st. 5. *Clarion*—Clarion, 11 63; Licking, 2; Tionesta, 4. *Erie*—Conneautville, 8 58; Erie Central, 20. *Huntingdon*—Bedford, 7; Middle Tuscarora, 1; Pine Grove sab-sch, 84 cts. *Kittanning*—Clarksburgh, 5; Ebenezer. 5; Manor Memorial, 5; Nebo, 2. *Lackawanna*—Honesdale, 40 06; Plains, 3; Scranton German. 2 50; Warren, 2; West Pittston, 59; Wilkes Barre Memorial, 23 85. *Lehigh*—Freeland, 3; Reading Olivet, 9 25; Summit Hill, 10; Upper Lehigh, 7. *Northumberland*—Lycoming Centre, 3; Montgomery, 5; Shamokin 1st, 6. *Philadelphia North*—Carmel, 4; Eddington, 5; Lawndale, 2; Lower Merion, 2; North. 10 20; West Park, 10. *Pittsburgh*—Courtney and Coal Bluff, 1; Pittsburgh 2d, 20 — Lawrenceville, 17 01. *Redstone*—McClellandtown. 4; Smithfield. 2. *Washington*—Washington 1st, 193 29; Waynesburgh, 4 50. *Westminster*—Chanceford, 7 30; Pequea, 5; Pine Grove, 9. 592 75

SOUTH DAKOTA.—*Black Hills*—Bethel, 3. *Dakota*—Poplar Indian, 2. *Southern Dakota*—Canton, 5. 10 00

TENNESSEE.—*Holston*—Greenville, 3. *Kingston*—Chattanooga 2d, 10 68; Thomas Street, 1 25. *Union*—Belle Avenue, 3. 17 93

TEXAS.—*Austin*—Eagle Pass, 1 50. *North Texas*—Wichita Falls, 5. *Trinity*—Albany. 13 50. 20 00

UTAH.—*Boise*—Caldwell, 1 20. *Utah*—Corinne, 3; Mendon, 2; Payson, 2; Salt Lake City 1st, 9. 17 20

WASHINGTON.—*Olympia*—Puyallup Indian, 1 25. *Puget Sound*—Bethany, 2; Friday Harbor, 2. *Walla Walla*—Kamiah 2d, 4. 9 25

WISCONSIN.—*Chippewa*—Ashland 1st, 5 61. *Madison*—

Richland Centre, 11. *Milwaukee*—Beaver Dam Assembly, 8; Richfield, 1; West Granville, 2. *Winnebago*—Merrill, 4 03; Rural, 1. 32 64

Contributions from churches and Sabbath-schools..... $ 2,844 54

OTHER CONTRIBUTIONS.

A minister's tithe, (Athens Presbytery), 43 cts.; A minister's tithe, (Fargo Presbytery), 43 cts.; A minister's tithe, (Parkersburg Presbytery), 44 cts.; Cash, Chicago, 50; C. H. M., N. J., 2; Rev. R. Buell Love and wife, 3; Rev. J. G. Shinn, Atlantic City, N. J., 5; S. N. X., Philadelphia, Pa., 50..... 111 30

$ 2,955 84

MISCELLANEOUS.

Interest on Investments, 325; Fort Worth, Texas, on account Stuart Fund advance, 16 60; Premiums of Insurance, 173 35; Sales of Book of Designs No. 5, 95 cts.; Sales of Church Property, 915..... 1,430 90

PAYMENT ON CHURCH MORTGAGE.

KANSAS.—*Topeka*—Kansas City Grand View Park, 15..... 15 00

LEGACIES.

Edwards Lands, 151 50; Estate of Miss E. M. Bailey, 345 53; Estate of Collins Woodruff, 300..... 797 03

SPECIAL DONATIONS.

NEW JERSEY —*Elizabeth*—Elizabeth 1st, 15; — 2d, 100.

OHIO.—*Cincinnati*—Cincinnati Poplar Street, 5 75..... 120 75

$ 5,319 52

Church collections and other contr'butions, April, 11 to 30, 1895..... $ 2,955 84
Church collections and other contributions, April, 11 to 30, 1894..... $ 3,054 81

LOAN FUND.

Interest..... $ 174 00

MANSE FUND.

ILLINOIS.—*Peoria*—Peoria 1st, 1 25.....
NEW YORK.—*North River*—Cold Spring, 1..... 2 25

OTHER CONTRIBUTIONS.

Trenton, N. J., 20..... 20 00

$ 22 25

MISCELLANEOUS.

Installments on Loans..... 524 00
Interest..... 280 00
Premiums of Insurance..... 12 00 816 00

$ 838 25

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance. ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1895.

BALTIMORE.—*Baltimore*—Relay, 1; Sparrow's Point, 1; The Grove, 5. *New Castle*—Gunby Memorial, 1; Makensie Memorial, 3 12; Pitts Creek, 8; Smyrna, 1; Wilmington Gilbert, 1. *Washington City*—Washington City Garden Memorial, 5; Gurley Memorial, 1. 27 12

CALIFORNIA.—*Benecia*—Napa, 5. *San Jose*—San Jose 1st, 23. 28 00

COLORADO.—*Boulder* — Valmont, 21 cts. *Pueblo*—La Junta, 1. 1 21

ILLINOIS.—*Alton*—East St. Louis, 50 cts. *Bloomington*—Champaign, 26 90. *Cairo*—Richland, 35 cts. *Chicago*—Chicago 3d sab-sch, 11 23; — 7th, 1 50; — 9th, 1; — 10th, 4; — Covenant, 3; — Ridgeway Avenue, 80 cts.; Evanston 1st, 20; South Chicago, 1. *Freeport*—Middle Creek, 12 33. *Mattoon*—Neoga, 2; Oakland, 1 65. *Ottawa*—Waterman, 4. *Peoria*—Princeville, 20 41. *Springfield* Decatur 10; North Sangamon, 5; Springfield 1st, 13 60; Virginia, 6. 145 27

INDIANA.—*Indianapolis*—Bethany, 2 85. *Logansport*—Valparaiso, 2. *Muncie*—Portland, 1. *New Albany*—New Albany 2d, 1,000; Oak Grove, 1. *Vincennes*—Brazil, 10. *White Water*—Connersville 1st, 11 51. 1,028 36

INDIAN TERRITORY.—*Choctaw*—Wheelock, 1. *Sequoyah*—Newoka, 2. 3 00

IOWA.—*Cedar Rapids*—Centre Junction, 1; Marion, 15 59; Wyoming, 1 17. *Des Moines*—Panora, 3. *Fort Dodge*—Lake City, 1. 21 76

KANSAS.—*Emporia*—Wichita Harmony, 1; Perkins, 1. 2 00

KENTUCKY.—*Ebenezer*—Mount Sterling 1st, 1; Sharpsburg, 1. 2 00

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3 13, 3 13

MINNESOTA.—*Minneapolis*—Stewart Memorial sab-sch, 2. *St. Cloud*—Wilmar, 2. *St. Paul*—Red Wing, 13 01. 17 01

MISSOURI.—*Kansas City*—Brownington, 2; Kansas City 5th, 10; Tipton, 2. *Ozark*—West Plains, 3. *Platte*—Carrollton, 1 61; Martinsville, 1; Marysville 1st, 15 23. *St. Louis*—Salem 1st, 1; St. Louis Carondelet, 6 94; Glasgow Avenue, 5. 47 78

MONTANA.—*Helena*—Manhattan 1st Holland, 3; 2d, 1. 4 00

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 68; Glen Garden, 1; Lower Valley, 5; Plainfield Bethel Chapel, 1. *Jersey City*—Jersey City Claremont, 2. *Monmouth*—Cranbury 1st, 5; Holmonsville, 55 cts.; Hope, 55 cts; Manchester, 55 cts.; Sayerville, 1; Tennent, 7 40; Tom's River, 1. *Morris and Orange*—Hanover, 25. *Newark*—Montclair Trinity, 5; Newark Park, 5 70. *New Brunswick*—Flemington, 34 20; Lambertville, 26; New Brunswick 2d, 1; Princeton Witherspoon Street, 1. *Newton*—Danville, 1; Oxford 2d, 5 56. *West Jersey*—Clayton, 10; Greenwich, 9. 216 51

NEW MEXICO.—*Rio Grande*—Albuquerque 2d Spanish, 1. 1 00

NEW YORK.—*Albany*—Gloversville 1st, 32 83; Saratoga Springs 2d, 6. *Binghamton*—Bainbridge, 5 50; Conklin, 1; Owego, 8. *Boston*—Brookline, 1. *Brooklyn*—Brooklyn Greene Avenue, 5; Siloam, 1. *Buffalo*—Buffalo West Avenue, 2 81; Orchard Park, 5, sab-sch, 1. *Champlain*—Brandon, 1. *Chemung*—Elmira Lake Street, 15; Watkin's, 10 20, sab-sch, 12 67. *Geneva*—Geneva North, 31 20, sab sch, 12 67; Ovid, 8 03. *Hudson*—Montgomery, 2; Scotchtown, 4; Unionville, 5. *Long Island*—Shetter Island, 8. *Lyons*—Sodus, 7 26. *Nassau*—Astoria, 2; Huntington 2d, 9. *New York*—Spring Street, 5. *Rochester*—Chili, 3 56; Rochester Central, 50; Emmanuel, 2 21; Sparta 2d, 7 59. *St. Lawrence*—De Kalb Junction, 2. *Steuben*—Canisteo, 20; Hornby, 1. *Syracuse*—Syracuse 1st, 35 77. *Utica*—Sanquoit, 6 07. *Westchester*—Irvington, 21 48; Rye, 30; South Salem, 6 16; Thompsonville, 18. 399 55

OHIO.—*Athens*—Middleport, 2. *Chillicothe*—Chillicothe 3d, 4. *Cleveland*—Cleveland Calvary, 75; Euclid Avenue, 21; Parma, 1. *Columbus*—Columbus Broad Street, 18 55. *Dayton*—Dayton 3d Street, 44; Hamilton 5. *Huron*—Norwalk, 4 50. *Lima*—St. Mary's, 5. *Mahoning*—Kinsman, 8 50;. *Maumee*—West Unity, 4. *Portsmouth*—Georgetown, 4; Jackson, 8 07; Portsmonth 1st, 10 33. *St. Clairsville*—Concord, 2; Kirkwood, 6 77; Wegee, 1. *Stubenville*—Annapolis, 3; Potter Chapel, 1; Toronto, 5; Two Ridges, 4 55. *Wooster*—Dalton, 1 50. *Zanesville*—New Concord, 4; Norwich, 3. 246 77

OREGON—*Portland*—Portland Mizpah, 2. 2 00

PENNSYLVANIA. — *Blairsville* — New Alexandria, 7 27; Pleasant Grove, 2; Salem, 1. *Butler*—Allegheny, 1; Clintonville, 1; Millbrook, 1; Mount Nebo, 2; Petrolia, 1. *Chester*—Chester 1st, 5; Lansdowne 1st, 10. *Erie*—Erie Central, 20. *Huntingdon*—Middle Tuscarora, 1; Mount Union, 10, sab-sch, 3 73; Newton Hamilton, 1; Pine Grove sab-sch, 63 cts.; West Kishacoquillas, 2 50. *Kittanning*—Clarksburgh, 5; Ebenezer, 2; Nebo, 2. *Lackawanna*—Herrick, 1; Little Meadows, 2; Plains 2; Warren, 3; West Pittston, 44; Wilkes Barre Memorial, 17 62. *Lehigh*—Ashland, 4; Port Carbon, 5; Pottsville 1st 29 23; Upper Lehigh, 5. *Northumberland*—Briar Creek, 2; Lyconning Centre, 3; Montgomery, 2; Shamokin 1st, 4; Washington, 9. *Parkersburgh*—Spencer, 1. *Philadelphia*—Harper Memorial, 6 92; North, 6 80; North 10th Street, 3; West Park, 10. *Philadelphia North*—Ambler, 2 63; Carmel, 4; Eddington, 5; Falls of Schuylkill, 5; Germantown 2d; 91 89; Lawndale, 1; Lower Merion, 3;

Overbrook, 107 25; Thompson Memorial, 3. *Pittsburgh*—Courtney Cool Bluff, 1; Pittsburgh East Liberty, 29 51. *Red Stone*—McClellandtown, 3; Old France, 3; Smithfield, 1; Uniontown Central, 4. *Shenango*—Neshannock, 4. *Washington*—Washington 1st, 193 29; Wellsburgh 9 90. *Westminster*—Chanceford, 4 43; Pequea, 5; Pine Grove, 7. 727 60

TENNESSEE.—*Birmingham*—Thomas 1st, 1 25. 1 25

UTAH—*Boise*—Caldwell, 1. *Utah*—Box Elder, 1; Mendon, 1; Payson, 1. 4 00

WISCONSIN—*Milwaukee*—Oostburg, 5. *Winnebago*—Rural, 1. 6 00

Total from Churches and Sabbath-schools..... $2,935 32

PERSONAL.

C. H. M. N. J., 1 50; Rev. W. M. Baird, Seoal, Korea, 2; Rev. W. M. Wallace, Zacateca, Mexico, 5..... 8 50

Total receipts for April, 1895..... $2,943 82

C. M. CHARNLEY, *Treasurer*,

P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, MARCH, 1895.

ATLANTIC.—*McClelland*—Mattoon church and sab-sch, 2; Pitts, 2. 4 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; — 2d, 3 83; — 12th, 3; — Bohemian, 1; — Covenant, 2; — Fulton Avenue, 2; — La Fayette Square, 34 20; — Light Street, 8 75; — Madison Street, 2; — Ridgely Street, 2 74; — Westminster (sab sch, 10), 21 49; Chestnut Grove, 3; Cumberland, 10; Fallston, 1; Franklinville, 1; Frederick City, 7; Govanstown (sab-sch, 1), 3; Highland, 10; New Windsor, 75 cts.; Paradise, 5; Sparrows Point, 1; The Grove, 5; Waverly church and sab-sch, 5; Zion, 1. *New Castle*—Chesapeake City, 5; Christiana, 1; Drawyer's 2; Gunby Memorial, 1; Makemie Memorial, 2; Manokin, 1; Newark, 15; Pencader, 2; White Clay Creek, 6 35; Wicomico, 7; Wilmington 1st, 3 36. *Washington City*—Boyd's, 5; Clifton, 1; Georgetown West Street, 55 30; Hermon, 1; Hyattsville, 7; Lewinsville, 2; Neelsville, 20; Vienna, 1; Washington City 4th additional, 50 cts.; — 6th, 15; — 15th Street, 5; — Eastern sab-sch, 2; — Garden Memorial, 2; — Gunton Temple Memorial additional, 1 14; — Metropolitan additional, 40; — New York Avenue, 7 50; — North, 1. 445 91

CALIFORNIA.—*Benicia*—Arcata 10; Eureka, 4; Mendocino, 11; Napa, 10. *Los Angeles*—Alhambra, 3; Azusa, 1; Los Angeles Spanish, 1; Monrovia, 1; North Ontario, 3; Palms, 2; Pasadena Calvary, 2; Riverside Calvary, 40; San Bernardino, 5; San Gabriel, 1; Santa Barbara, 48; Tustin, 2. *Oakland*—Berkeley 1st, 10 65; Danville, 2; Oakland Brooklyn (sab-sch, 8 30), 33 55. *Sacramento*—Carson City, 5; Chico, 10; Colusa, 1; Red Bluff, 5; Vacaville, 5. *San Francisco*—San Francisco Howard, 5; — Trinity, 5 35. *San José*—Hollister, 5. *Stockton*—Fowler, 6. 237 55

CATAWBA.—*Cape Fear*—Mount Calvary, 1; Mount Pisgah, 1; Shiloh, 1. *Catawba*—Concord Westminster, 3; Davidson College, 25 cts.; Lloyd, 25 cts. *Southern Virginia*—Big Oak sab-sch, 1; Danville Holbrook Street, 1 50; Ridgeway, 1; Richmond 1st, 1; Russel Grove, 1. *Yadkin*—Cool Spring, 1; Hannah, 1; Salisbury, 1; St. James, 1; Winston Lloyd, 1. 17 00

COLORADO.—*Boulder*—Laramie, 5; Valmont, 17 cts. *Denver*—Denver 1st Avenue, 9; — Capitol Avenue, 6 30; — South Broadway, 50 cts.; Golden, 10 15; Idaho Springs, 5; Otis, 2. *Gunnison*—Salida, 6. *Pueblo*—Cinicero, 2; Colorado Springs 2d, 2; Costilla, 2 50; Durango, 4; La Luz, 1; Mesa, 15; Rocky Ford, 5; San Rafael Mexican, 60 cts.; Trinidad 2d, 1. 77 22

ILLINOIS.—*Alton*—Alton (sab sch, 3 53), 15; Hillsboro, 10; Raymond, 2; Staunton, 1; Virden, 5. *Bloomington*—Fairbury, 5; Gibson City, 14 70; Heyworth, 8 05; Paxton, 5; Prairie View, 2 25; Waynesville, 5. *Cairo*—Cobden, 3; Du Quoin 1st, 10; Flora, 5; Galum, 2; Mount Carmel, 1; Nashville, 2 23; Olney, 2; Tamaroa, 8. *Chicago*—Brookline, 3 42; Cabery, 15 03; Chicago 1st, 12 54; — 2d, 160 75; — 4th, 40; — 7th, 2 50; — 10th, 3; — Christ Chapel, 1; — Covenant, 86 67; — Grace, 1; — Italian, 1; Onward, 2; — Scotch Westminster, 2; — South Side Tabernacle, 3; Evanstown 1st, 20; Gardner, 1; Herscher, 2 50; Joliet Central, 41; Maywood, 5; Oak Park, 2; South Chicago, 1; Wheeling Zion German, 6. *Freeport*—Cedarville, 3; Linn and Hebron, 5; Oregon, 7; Willow Creek, 25 74. *Mattoon*—Grandview, 5; Kansas, 5; Tuscola, 6 85. *Ottawa*—Morris, 4; Paw Paw, 3; Sandwich, 6; Waterman, 5. *Peoria*—Canton, 10 90; Eureka, 6 43; Farmington 9; Ipava, 10 20; Peoria 1st German Ladies Mission Society, 1; Prospect, 9 75; Salem, 2. *Rock River*—Alexis, 7; Ashton, 5; Franklin Grove 3; Fulton 5; Hamlet, 2 15; Munson, 9; Peniel, 6. *Schuyler*—Carthage, 17; Clayton, 2; Hamilton Bethel, 2; Monmouth, 8 68; Salem German, 4; Oquawka, 3 50; Prairie City, 5; Rushville, 10. *Springfield*—Decatur, 25; Farmington, 2; Mason City, 8 07; North Sangamon, 10; Petersburgh, 7 25; Pisgah, 90 cts.; Virginia, 6. 792 06

INDIANA.—*Crawfordsville*—Attica, 3; Bethany, 7; Delphi, 4 86; Pleasant Hill, 1; Rock Creek, 2; Rockfield (Y. P. S. C. E., 3), 5; Rockville, 71 cts.; Thorntown, 10; Union, 5; Waveland, 4 08; Williamsport, 3. *Fort Wayne*—Bluffton, 10; Ossian, 4. *Indianapolis*—Acton, 1; Indianapolis 1st, 51 10; — 2d, 69 54; — 7th, 5; — East Washington Street, 2; — Tabernacle, 30; New Pisgah, 1. *Logansport*—Bethel, 5; Bourbon, 2; Mishawaka, 2; Monticello, 15 76; South Bend 1st, 23. *Muncie*—Anderson, 14; Marion, 5; Tipton, 3; Wabash, 3 80. *New Albany*—Bedford, 4 50; Laconia, 1; Oak Grove, 1; Seymour (Y. P. S. C. E., 2 50), 12 50. *Vincennes*—Evansville Grace, 13; Indiana, 2; Petersburg, 2; Terre Haute Central, 6; Upper Indiana, 3; Vincennes, 14. *White Water*—Connersville 1st, 5; — German, 3; Dunlapsville, 2. 361 85

INDIAN TERRITORY.—*Oklahoma*—Edmond, 2; Oklahoma City, 6. *Sequoyah*—Acbena, 2; North Fork, 1; Stephen Foreman Society, 60 cts.; Muscogee, 15; Elm Spring, 10. 36 60

IOWA.—*Cedar Rapids*—Blairstown, 3 90; Cedar Rapids 1st, 44 57; Centre Junction, 1; Clarence, 3; Linn Grove, 3; Scotch Grove, 2; Vinton, 10. *Corning*—Afton sab-sch, 1; Conway, 2; Malvern, 7 29; Mount Ayr, 2 38; Norwich, 1; Prairie Chapel, 2; West Center, 1; Yorktown, 2. *Council Bluffs*—Audubon, 10; Carson, 4; Greenfield, 5; Griswold, 8 57; Lone Star, 1; Menlo (Y. P. S. C. E., 3), 5; Missouri Valley, 8; Shelby, 2. *Des Moines*—Centreville, 10; Charlton, 3 80; Des Moines 6th, 2; — Highland Park, 4 17; Garden Grove, 3 85; Mile, 3; Russell, 4 67. *Dubuque*—Bethel West Union, 2; Dubuque 1st, 5; — 1st German, 5; Dyersville German, 1; Lime Spring, 2; Manchester, 1. *Fort Dodge*—Estherville Y. P. S. C. E., 5; Fonda, 3; Fort Dodge, 15 63; Lake City, 2; Rockwell City, 5. *Iowa*—Burlington 1st, 4 65; Fairfield 1st, 20 25; Hope, 2; Keokuk 2nd, 5; — Westminster, 18 60; Mount Zion, 2; Spring Creek, 1; Winfield, 7. *Iowa*—Bethel, 60 cts.; Deep River, 2; Keota, 2; Malcom, 3; Muscatine, 11; Sugar Creek, 4; Tipton, 13; Unity, 5; West Liberty, 3; Wilton, 10. *Sioux City*—Battle Creek, 3; Ida Grove, 7; Larrabee, 3 68; Sanborn, 2. *Waterloo*—Aplington, 2; Dysart, 4; Grundy Centre, 10; Holland German, 15; La Porte City Y. P. S. C. E., 10; Marshalltown, 5; State Centre, 6. 389 61

KANSAS.—*Emporia*—Brainerd, 1 15; Emporia Arundel Ave., 2; Howard, 2 99; Linden, 2 50; Peotone, 4. *Highland*—Atchison, 9; Hiawatha, 5; Highland, 6 62; Horton Y. P. S. C. E., 2 50; Marysville, 5; Nortonville, 3. *Larned*—Arlington, 1; Claflin Salem, 2; Kingman, 2; Sterling, 1. *Neosho*—Carlyle, 60 cts.; Coffeyville, 4; Glendale, 1; Humbolt, 2 75; Iola, 7; Mineral Point, 1; Moran, 99 cts.; Neodesha, 1 50; Sugar Valley, 1. *Solomon*—Beloit, 10; Cawker City, 3; Concordia, 13; Glasco, 3; Lincoln, 3; Mankato, 1; Saltville, 1. *Topeka*—Bethel, 3; Kansas City Western Highlands, 4 25; Olathe, 2; Topeka 3d, 3. 116 85

KENTUCKY.—*Ebenezer*—Ashland, 26 03; Ebenezer, 2; Falmouth, 1; Flemingsburgh, 23 97; Lexington 2d sab-sch, 3 25; Ludlow, 12 60; Maysville, 15; New Concord, 1. *Louisville*—Hopkinsville 1st, 92 cts.; Kuttawa, 1. *Transylvania*—Burkesville, 1 49; Danville 2d, 90; Lancaster 5. 183 26

MICHIGAN.—*Detroit*—Detroit 1st, 136 04; Howell, 6; Wyandotte, 3. *Flint*—Argentine, 65 cts.; Linden, 1 27; Sand Beach, 1. *Grand Rapids*—Muir, 2; Spring Lake, 10. *Kalamazoo*.—Niles, 23 11; Plainwell, 2. *Lake Superior*—Ishpeming, 4 50; Manistique Redeemer (sab sch, 1 75), 6 37; Negaunee, 6 84; Pickford, 3; Red Jacket, 5. *Lansing*—Albion, 25; Brooklyn, 2 75; Concord, 69 cts.; Jackson, 8 30; Lansing 1st Y. P. S. C. E., 4; Mason, 10; Oneida, 2. *Monroe*—Adrain, 26; Coldwater, 9 97; Hillsdale, 3; Palmyra, 2. *Petoskey*—Traverse City, 1. *Saginaw*—Alma, 10; Saginaw Immanuel, 3; Taymouth Young Ladies' Society, 5. 323 49

MINNESOTA.—*Duluth*—Duluth 2d, 2; Two Harbors, 3. *Mankato*—Beaver Creek, 2; Blue Earth City, 7; Cottonwood, 1; Fulda, 1; Pipestone, 5; Redwood Falls Y. P. S. C. E., 10; Swan Lake, 1; Worthington Westminster, 8 96. *Minneapolis*—Howard, 1; Minneapolis 1st, 11 09; — 5th, 3; — House of Faith, 1; Shiloh, 7; — Stewart Memorial,

2; — Westminster, 38 12; Winsted, 1. *Red River*—Elbow Lake, 3; Fergus Falls, 1 21. *St. Paul*—Hastings, 3; St. Paul 1st, 1 37; — 9th, 2 50; — Dayton Avenue, 12 11; — East, 2; — House of Hope sab-sch, 5. *Winona*—Chatfield, 9 02; Claremont, 4; Frank Hill German, 2; Preston, 4 25; Ripley, 1; Washington. 2 50; Winona German, 3. 161 13

Missouri.—*Kansas City*—Jefferson City, 4; Kansas City 1st, 30; — 3d, 1 90; — 5th, 10; Tipton, 2; Warrensburg, 20 32. *Ozark*—Ash Grove, 5; Fairplay, 1; Joplin, 6 55; Neosho, 5; Web City, 5. *Palmyra*—Birdseye Ridge, 3 30; Brookfield, 10; Edina, 3; Knox City, 1. *Platte*—Carrollton, 1 62; Chillicothe, 4; Fairfax, 2; Martinsville, 2; Mound City, 2; New Point, 2; Stanberry, 1; Tarkio, 15. *St. Louis*—Cuba, 5; Emmanuel, 5; St. Louis Glasgow Avenue, 10; — Lafayette Park, 90; — North, 3 50; — Westminster, 25 10; — Page Boulevard, 2; Zoar, 5. *White River*—Holmes Chapel, 3. 286 29

Montana.—*Helena*—Boulder Valley, 5; Bozeman, 6 25; Helena Central, 2; Hamilton, 1; Spring Hill, 1. *Great Falls*—Lewistown, 6; White Sulphur Springs 4. 25 25

Nebraska.—*Box Butte*—Norden, 1. *Hastings*—Axtel, 1; Campbell German, 2; Hastings German, 1. *Kearney*—Lexington, 4 15; Ord, 4; Shelton, 4. *Nebraska*—Lincoln 1st 12 34; Pawnee, 1; Plattsmouth 5 45; Tecumseh, 17; York, 40 *Niobrara*—Cleveland, 25 cts.; Wayne, 5; Winnebago Indian, 4. *Omaha*—Ceresco 2; Omaha Blackbird Hills, 1; Plymouth, 1; Schuyler, 3; South Omaha, 3. 112 19

New Jersey.—*Corisco*—Gaboon, 1. *Elizabeth*—Bethlehem, 4; Clinton (sab-sch 10), 110; Connecticut Farms, 6; Elizabeth 1st German, 10; — 3d, 18 50; — Madison Avenue, 1; — Warren Chapel, 1; Lower Valley, 5; Plainfield Bethel 1; — Crescent Avenue Hope Chapel, 2; Pluckamin, 3; Roselle, 5 04; Woodbridge, 8 *Jersey City*—Jersey City 1st (sab-sch Mission Association, 25) 55 80; — Claremont, 2; Dundee, 3 12; — Scotch, 5; Passiac sab-sch, 5; Paterson 1st, 3; — Broadway German, 5; West Hoboken sab-sch 10; West Milford, 10. *Monmouth*—Allentown, 20; Asbury Park 1st, 7; Atlantic Highlands, 1 42; Barnegat, 3; Bordentown 4 20; Chatsworth, 1; Calvary, 5; Columbus, 3; Cranbury 2d, 5; Cream Ridge, 1; Delanco, 4 60; Hightstown (sab-sch, 2 75), 25; Jamesburgh, 20; Keyport, 5; Lakewood, 50; Manalapan, 3; Manasquan, 14; Matawan 29 16; Mount Holly additional, 10; Perrineville, 1; Plattsburgh, 5; Plumstead, 3; Point Pleasant, 3; Red Bank, 15; South River, 1; Shrewsbury, 10; South Amboy, 1; Tennent, 5 15; Asbury Park Westminster, 3. *Morris and Orange*—Chester, 3; Dover, 27 50; — Welsh, 1; East Orange Brick, 25 85; Flanders, 10; German Valley, 5; Madison, 92 01; Orange 1st, 150; Orange Valley German, 3; Parsippany, 8; Pleasant Grove, 6; Schooley's Mountain, 9; South Orange 1st (sab-sch, 10) 45 88; Wyoming, 2. *Newark*—Montclair Trinity, 5; Newark 1st 27 19; — 2d, 6 71; — 1st German, 20; — 2d German, 5, — 3d German, 10; — Bethany, 7; — Park, 13 77 *New Brunswick*—Dayton, 3 75; Flemington, 25 93; Frenchtown sab-sch, 1; Hamilton Square, 5; Hopewell, 4; Kingston, 5; Kingwood, 1; Kirkpatrick Memorial, 3; Lawrence 9 50; Priceton 2d, 10 58; Titusville, 3; Trenton 1st, 157 13; — 3d, 99 80; — 4th, 8 13; — 5th (sab-sch, 6 79), 17; — Prospect Street (Brookville sab-sch, 2 04), 37 04; East Trenton Chapel, 3. *Newton*—Andover, 1; Beatyestown, 1; Belvidere 1st, 25; — 2d 15 07; Blairstown, 25; Branchville, 15; Danville, 5; Deckertown, 8 80; Delaware, 5; Franklin Furnace (Y. P. S. C. E.) 3; Greenwich, 5; Knowlton 1 52; Mansfield 2d, 5; Newton sab-sch, 13; Oxford 2d, 4 64; Sparta, 9; Stanhope, 2; Stewartsville, 10; Stillwater, 5; Wantage 2d, 3 75; Washington Mansfield 1st 10. *West Jersey*—Atlantic City 1st, 25; Billingsport, 1; Bridgeton 1st, 50; — 4th, 2; — West, 30; Cedarville 1st, 11 05; — Osborn Memorial, 3; Deerfield, 4; Elmer, 3; Fairfield, 1; Gloucester City, 5; Jericho, 50 cts.; Pittsgrove, 15; Salem, 53 18; Swedesboro, 4; Wenonah, 50; Woodstown, 10. 1,844 27

New Mexico.—*Rio Grande*—Albuquerque 1st sab-sch, 5; Jemes, 2; Pajarito, 2. *Santa Fé*—El Rito, 2 50; Mora, 1 50. 13 00

New York.—*Albany*—Albany 1st, 40; — 4th, 50; — 6th, 5; — Madison Avenue, 10; — State Street, 16 55; Amsterdam 2d, 26 60; Batchellerville, 3; Jermain Memorial, 7; Johnstown, 15; Mariaville, 2; New Scotland, 10; Sand Lake, 6; Saratoga Springs 1st sab-sch, 50; Stephentown, 3 50; West Milton, 1. *Binghamton*—Binghamton 1st, 112 40; — North 15; — Ross Memorial, 3; Cortland, 38 16; Marathon, 5 12; Nineveh, 13 44; Union, 10; Waverly, 12 25. *Boston*—Brookline, 1; Holyoke, 5 80; Lawrence German, 10; Lonsdale, 2, Lowell, 5; Portland, 2; South Ryegate, 3; Woonsocket 1. *Brooklyn*—Brooklyn Ainslie Street, 5; — Arlington Avenue, 2; — Bethany, 3; — Bedford, 4 87; — East Williamsburg German, 2; — Friedenskirche, 3; — Greene Avenue, 9 32; — Mount Olivet, 2; — Noble Street, 10; — Prospect Heights, 10; — Ross Street, 25; — South 3d Street, 10; — Trinity, 10; West New Brighton Calvary, 8 35. *Buffalo*—Buffalo 1st, 200; — Bethany, 16 79; — Bethlehem, 1 96; — Calvary, 32 67; — Central, 13 28; — Orchard Park, (sab-sch, 2), 9; — Westminster, 24 93; Hamburg Lake Street, 2; Olean, 4; Sherman, 20; Westfield, 30 11. *Cayuga*—Auburn Westminster, 1; Dryden, 4; Genoa 3d, 1; Ithaca, 161 41; Meridan, 6 58. *Champlain*—Keeseville, 10 38; Plattsburgh 1st, 19 27. *Chemung*—Elmira Franklin Street, 5; — Lake Street, 5; Havana, 4. *Columbia*—Greenville, 1 25; Jewett, 5; Valatie, 2. *Genesee*—Attica, 9 57; Batavia, 31 60; Byron, 5; North Bergen, 2; Perry, 20; Warsaw, 28; Wyoming, 3 26. *Geneva*—Oak's Corners 2; Ovid, 13 21; Phelps, 8 66; Romulus, 3 08; Trumansburgh, 25 21; Waterloo, 20. *Hudson*—Amity, 7; Centreville, 1; Congers 1st, 5; Denton, 4 10; Florida 3 25; Good Will, 85 cts.; Greenbush, 6 91; Haverstraw 1st, 3; Hempstead, 1; Liberty, 3; Milford, 6; Montgomery, 3; Mount Hope, 3; Nyack German, 1; Palisades, 6; Ramapo, 10; Scotchtown, 4; Stony Point, 16 39; West Town, 4. *Long Island*—Franklinville, 2; Moriches, 8 28; Sag Harbor, 3 67; Setauket, 10 50; West Hampton, 11 76; Yaphank, 2. *Lyons*—Huron, 2; Palmyra, 19 11. *Nassau*—Far Rockaway, 10; Glen Cove, 2; Islip additional, 3; Melville, 1; Newtown, 150; Roslyn, 10 13. *New York*—New York 2d German, 2; — 13th St., 18; — Adams Memorial, 5; — Bethany sab-sch, 5; — Bohemian, 5; — Calvary, 5; — East Harlem, 3; — French, 5; — Harlem, 10; — Mount Tabor, 1; — Mount Washington, 59 35; — Puritans, 20; — West Farms, 1; — Westminster West 23d St., 7 81; — Woodstock, 2. *Niagara*—Albion, 15; Holley, 8 95; Knowlesville 4; Lockport 2d Ward, 1; North Tonawanda North, 10. *North River*—Amenia South, 10 08; Hughsonville, 3; Malden, 1; Matteawan, 12; Newburgh Union, 16; Pine Plains, 5; Poughkeepsie, 8 35. *Otsego*—Colchester, 4; Delhi 1st, 60; — 2d, 40. *Rochester*—Avon Central, 1; Brighton, 10; Caledonia, 3 40; Dansville, 11 27; Geneseo Village, 25; Honeoye Falls, 2; Nunda, 12 25; Ogden Centre, 1 60; Rochester 1st, 100; — 3d, 30; — Brick, 50; — Central, 25; — Memorial, 3; — North Y. P. S. C. E., 9; — St. Peter's, 17 73; Springwater, 1. *St. Lawrence*—Chaumont, 4; Hammond, 8; Morristown, 6 50; Oswegatchie 1st, 12; Theresa, 2 12; Waddington Scotch, 8 70; Watertown 1st, 30; Watertown Stone Street, 14. *Steuben*—Arkport, 69 cts.; Bath, 39; Corning, 1 47; Cuba, 14 56; Hornellsville 1st, 5; Howard, 4; Prattsburgh, 5 *Syracuse*—Baldwinsville, 2; Colamer, 2; Fulton, 10; Oswego Grace, 17 64; Pompey, 3; Syracuse, 10 55; — Memorial, 7 44. *Troy*—Cambridge, 6 29; Hebron, 1; Lansingburgh 1st, 29 80; Malta, 2; Middle Granville, 2; Troy 9th, 25; Waterford, 7 43. *Utica*—Cochran Memorial, 14 36; Kirkland, 3; Little Falls, 10; Oneida, 12 10; Sauquoit, 6 66; Waterville, 2 69. *Westchester*—Croton Falls, 2; Greenburg, 40 60; Katonah, 5; Mt Kisco, 4; New Haven 1st, 10 50; New Rochelle 1st, 59 10; North Salem, 1; Poundridge, 3; Rye, 23 06; Scarborough, 7 50; Sing Sing, 20 88; South East, 2; Yonkers Dayspring, 5. 2,828 96

North Dakota.—*Bismarck*—Mandan, 1. *Fargo*—Casselton, 2. *Pembina*—Arvilla, 2; Drayton, 2; Gilby, 3; Mekinok, 7 10. 17 10

Ohio.—*Athens*—Athens (sab-sch, 5), 13; Beech Grove, 3; Logan, 15; Marietta 4th Street, 10; Middleport, 3; New Matamoras, 5; Pomeroy, 5. *Bellefontaine*—Bellefontaine, 4 68; Buck Creek, 6; Bucyrus, 10. *Chill cothe*—Belfast, 2; Chillicothe 3d, 4; Greenfield 1st 4 60; White Oak, 2. *Cincinnati*—Batavia, 4; Cincinnati North, 5 32; Ludlow Grove, 1; Mason and Pisgah, 1 84; Monterey, 1; Morrow, 4; Reading and Lockland, 4; Westwood German, 1. *Cleveland*—Akron 1st, 3; — Central, 4; Cleveland 1st, 30; — 1st Bolton Avenue, 3 60; — 2d, 40; — Beckwith, 9 36; — Madison Avenue (sab-sch, 3 02), 5 02; — Miles Park, 5; — South (sab-sch, 2 98), 5 58; — Wilson Avenue, 1; — Woodland Avenue, 63; Kingsville, 1 25; Milton (sab-sch, 51 cts.), 1 35; New Lyme, 3; Northfield, 4. *Columbus*—Circleville, 10; Columbus 1st, 28 86; — 2d, 33 11. *Dayton*—Dayton 3d Street, 1 49; — Memorial, 23 75; — Riverdale, 3 22; Eaton, 4 40; Franklin 4; Greenville, 11; Hamilton Westminster, 14 25; — 1st, 9; New Paris, 1; Riley, 2; Somerville, 3; Springfield 1st, 26. *Huron*—Chicago, 2; Elmore, 2; Fostoria 12; Fremont, 14; Genoa, 1; Huron, 4 07; Sandusky 1st additional, 80 cts. *Lima*—Columbus Grove, 1; Findlay 1st, 25; — 2d, 3; Lima Main Street, 2; New Stark, 1; Rushmore, 2; Sidney, 13 78; St. Mary's, 10; Turtle Creek, 4; Van Wert, 11. *Mahonina*—Beloit, 70 cts.; Canfield, 10; Clarkson, 2; East Palestine, 5; Ellsworth, 11; Hubbard, 3; Massillon 2d, 10; Middle Sandy, 5 15; Mineral Ridge, 1; Niles, 2; North Benton, 4; North Jackson, 3; Salem, 6; Warren, 9; Youngstown Western, 10 56; — 1st, 42 86. *Marion*—Berlin, 1 79; Chesterville, 3 60; Delaware, 17; Kingston, 1; Marion, 7 20; Porter, 1. *Maumee*—Delta, 6 80; Deshler 1st, 1; Milton Center, 2; Toledo 3d, 3 25; — 1st German, 1; — Westminster, 19 43; — Collingwood Avenue, 19 09; West Unity, 4. *Portsmouth*—Georgetown, 6; Portsmouth 1st German, 6. *St.*

Clairsville—Barnesville, 5; Cadiz, 30; Freeport, 1: Kirkwood, 9 01; Lore City, 1 30; Powhatan, 2; Senecaville, 1; St. Clairville, 15; Washington, 2; Wegee, 1; West Brooklyn, 4. *Steubenville*—Amsterdam, 5; Bethel, 5; Bethesda, 3; Bethlehem, 4; Bloomfield, 3; Brilliant, 2 50; Buchanan Chapel, 10; Centre Unity, 2; Cross Creek, 4; Dennison, 8; East Liverpool 1st, 23 50; Harlem Springs, 5 50; Kilgore, 4; Leesville, 2; Long's Run, 6 32; Madison, 10; Nebo, 3 85; New Cumberland, 2; New Hagerstown, 3; New Philadelphia (sab-sch. 3), 13; Oak Ridge, 3; Potter Chapel, 1; Ridge, 5; Scio additional, 2; Still Fork, 4; Toronto, 8; Two Ridges, 6 68; Urichsville, 3; Waynesburgh, 3 *Wooster*—Bethel, 1; Canal Fulton, 1; Congress, 2 28; Creston, 4 44; Dalton, 3; Fredericksburgh, 3; Hayesville, 2; Jackson, 3 48; Orange, 1; Wayne, 7 05. *Zanesville*—Dresden, 1 41; High Hill, 3; Jersey 2 50; Keene, 5; Mount Vernon, 5; Newark 2d, 50; Pataskala, 6 60; West Carlisle, 2 50; Zanesville Putnam, 10 25. 1 286 44

Oregon.—*East Oregon*—Monkland, 3 30; Moro 3 15. *Portland*—Astoria, 5; Oregon City, 1; Portland St. John's, 2 50. *Southern Oregon*—Grant's Pass Bethany, 10; Jacksonville, 2. *Willamette*—Dallas, 4; Gervais, 1; Newport 1st, 2; Octorara, 1; Woodburn, 1. 35 95

Pennsylvania. — *Allegheny* — Allegheny 1st, 57 53; — 1st German, 3 41; — North, 58 18; — Westminster, 4; Aspinwall, 60 cts.; Bethlehem, 2; Bull Creek, 5; Hoboken, 2; Millvale, 6 41; Rochester, 4; Tarentum, 10 92. *Blairsville*—Armagh Arnold, 1; Avonmore, 1; Congruity, 5; Derry, 7 31; Ebensburgh, 9 04; Johnstown, 15 05; Manor, 2; Murrysville, 2 10; Parnassus, 13 14; Pine Run, 9; Pleasant Grove, 5; Poke Run, 25; Wilmerding, 3. *Butler*—Butler, 22 55; Centreville, 6; Clintonville, 2; Concord, 7 16; Grove City, 13 73; Middlesex, 7 50; Mill Brook, 1; North Liberty, 3 05; Petrolia, 1; Portersville, 3. *Carlisle*—Burnt Cabins, 2; Centre, 2; Chambersburgh Central, 8 02; Fayetteville, 1 20; Green Castle, 7 85; Harrisburgh E der Street, 1; — Pine Street, 20; Lebanon Christ, 51 14; Lower Marsh Creek, 4 70; Lower Path Valley, 10; Middle Spring, 17; Middletown, 5; Monaghan, 11 25; Steelton, 4; St. Thomas, 1 70; Waynesboro, 6 07. *Chester*—Calvary, 10 62; Chester 1st, 5; Forks of Brandywine, 7; Middletown, 8; New London, 10; Phœnixville, 3; West Chester 1st 44 42; — 2d, 2. *Clarion* — Beech Woods, 16 63; Big Run, 1 50; Brockwayville, 6 81; Callensburg, 3 89; Concord, 2 71; Cool Spring, 1; Du Bois, 10; Licking, 2; Marionville, 5 32; Oak Grove, 2; Punxsutawney, 6; Rathmel, 1; Scotch Hill, 1; Shiloh, 2; Tylersburgh, 1. *Erie* — Concord, 1 78; Conneautville, 6 61; Hadley, 2; Mercer 1st, 14; — 2d, 10; Mount Pleasant, 1 97; North East, 16 14; Oil City 1st additional, 1; Pleasantville, 7 85; Union, 5; Utica, 3. *Huntingdon*—Altoona 2d, 18; Birmingham, 13 30; Clearfield, 12 30; Curwensville, 2 32; East Kishacoquillas, 13; Everett, 1; Juniata, 2; Kylertown, 1 10; Lewistown, 20; Lower Spruce Creek, 6 25; Lower Tuscarora, 5; McVeytown, 12 50; Madera, 1; Mapleton, 2; Middle Tuscarora, 1; Milroy, 7 32; Mount Union (sab-sch, 5 13), 21 53; Newton Hamilton, 2; Orbisonia, 1; Peru, 1; Shade Gap, 3; Tyrone, 41 10; Upper Tuscarora, 2; Williamsburgh, 7 78. *Kittanning* — Atwood, 1; Bethel, 3; Cherry Run, 2; Clinton, 1; East Union, 1; Elderton, 4; Freeport, 5 57; Jacksonville, 8; Marion, 5; Mechanicsburgh, 3; Middle Creek, 1; Midway, 2; Nebo, 3; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh, 10. *Lackawanna*—Bethel, 1; Brooklyn, 3; Dunmore, 4; Harmony, 17; Honesdale 1st, 22 23; Mehoopany, 1; Meshoppen, 2; Monroeton, 2; Montrose, 20; Mount Pleasant, 1; New Milford, 3 30; Newton, 1; Orwell, 1; Pittston, 10; Petersburg German, 5; South Scranton German Hickory Street, 2 50; Sherman, 1; Sugar Notch, 2; Susquehanna, 10 36; Terrytown 1; Troy, 11 10; Tunkhannock, 12 85; Uniondale, 4; West Pittston, 48; Wilkesbarre Grant Street, 9 11. *Lehigh*—Allentown, 20; Lock Ridge, 5; Mahanoy City, 6 68; Port Carbon, 17; Portland, 2; Reading Olivet, 36 10; — Washington Street, 9; Sandy Run, 4 50; Shawnee, 3 66; Slatington, 4; South Easton, 6; Stroudsburg, 10; Summit Hill, 10; Tamaqua, 4; Upper Lehigh, 10; — Mount Bethel, 1 50; Weatherly, 10. *Northumberland*—Bald Eagle and Nittany, 4; Beech Creek, 3; Briar Creek, 2; Chillisquaque, 6; Elysburgh, 2; Grove, 37; Lewisburgh 30 86; Lycoming Centre, 3; Montoursville, 3; Orangeville, 1; Renovo 1st, 10; Rush Creek, 2; Sunbury, 16; Warrior Run, 7; Washington, 12; Watsontown, 3; Williamsport 1st, 10; — 2d, 4 30; — Bethany, 2 *Parkersburgh*—Buckhannon, 5; Grafton, 5; Morgantown, 5; Ravenswood, 2; Sistersville, 6; Spencer, 1; Sugar Grove, 3; Wyoma, 40 cts. *Philadelphia*—Philadelphia 1st, 185 66; — African 1st, 3; — Bethlehem, 26; — Carmel German, 3; — Central, 32 44; — Cohocksink, 43 80; — Corinthian Avenue German, 6; — Covenant, 10; — Emmanuel, 10; — Grace, 10; — Greenway, 10; — Greenwich Street, 15; — Lombard Street Central, 5; — McDowell Memorial, 10; — North, 8 50; — North 10th Street, 3; — Scots, 13 29; — Susquehanna Avenue, 12; — Tabernacle (sab sch, 27 95), 148 93; — Tabor, 112 05. *Philadelphia North*—Chestnut Hill Trinity, 20 68; Eddington, 5; Forestville, 5; Frankford, 14 80; Hermon, 35; Huntingdon Valley, 5; Jeffersonville Centennial, 5; Langhorne, 3; Lawndale, 1; Leveringtón, 10; Lower Merion, 3; Narberth, 5 55; Neshaminy of Warminster, 7 29; Neshaminy of Warwick, 15 62; Lower Providence, 15; Springfield, 3; Tacony Disston Memorial, 12 *Pittsburgh*—Amity, 10; Bethany, 7 70; Bethel, 24; Chartiers, 2; Concord, 5; Duquesne, 3; Fairview, 3; Highland, 10; Homestead, 26; Lebanon, 10; Monaca, 1; Monongahela City, 25; Mount Carmel, 2; North Branch, 1; Pittsburgh 2d, 20; — 43d Street, 10; — Bellefield, 26; — East Liberty (sab-sch, 22 87), 44 88; — Grace Memorial, 1; — Hazlewood, 25; — Knoxville, 5; — Morning Side, 1 79; — Park Avenue, 30; — Point Breeze, 72; — Shady Side, 48 13; — South Side, 3; Swissvale, 16 55; Valley, 3. *Redstone*—Fayette City, 2; McClellandtown, 4; McKeesport Central, 17; Mount Moriah, 80 cts.; Mount Washington, 2; Old Frame, 2 97; Pleasant Unity, 1 50; Sewickley, 2; West Newton, 26 35. *Shenango* — Beaver Falls, 10; Enon, 4; Sharpsville 1 70. *Washington*— Cameron, 4; Cross Roads, 3; East Buffalo, 13 70; Lower Ten Mile, 2; Mill Creek, 3; Mount Prospect Y. P. S. C. E., 11; Three Springs, 2; Washington 1st, 193 29; — 2d, 15; Waynesburgh, 3 75; West Alexander, 10; West Liberty, 4. *Wellsboro* — Arnot, 1; Beecher Island, 2; Mansfield 1 50 *Westminster*—Cedar Grove, 5; Centre (sab-sch, 8), 36; Chestnut Level, 14 06; Donegal, 3; Hopewell, 12; Lancaster 1st, 8; Mount Nebo, 1; New Harmony, 2 50; Slate Ridge, 5; Stewartstown, 15; York Calvary, 46 35; — Westminster, 5. 3,251 51

South Dakota.—*Aberdeen*—Aberdeen 6; Leola, 1; Pembrook, 1. *Black Hills*—Lead City, 1; Rapid City, 2. *Central Dakota*—Pierre 5; St. Lawrence, 1. *Dakota*—Poplar Creek, 2 96. *Southern Dakota*—Bridgewater, 1; Canistota, 1; Dell Rapids, 2; Kimball, 1; Parker, 6; Scotland, 3 10; White Lake, 1. 35 06

Tennessee.—*Holston*—College Hill, 1 75; Greenville, 3; Oakland, 2. *Kingston*—Bethel, 3 62; Chattanooga 2d, 6 76; — Park Place, 1; Emmanual, 1; Rockwood Y. P. S. C. E., 2; Thomas 1st, 1 25. *Union*—Knoxville 4th, 11 05; — Belle Avenue, 1; Mt. Zion 2; New Prospect, 1 55. 37 98

Texas.—*Austin*—El Paso, 1 70; Fort Davis, 5; Galveston St. Paul's German, 2; New Orleans Emmanuel German, 3 50 *North Texas*—Adora, 2; St. Jo, 5. *Trinity*—Dallas Exposition Park, 4. 23 20

Utah.—*Boise*—Caldwell, 80 cts.; Payette, 2 50 *Kendall*—Idaho Falls, 2. *Utah*—American Fork, 1 55; Ephraim, 7; Kaysville Haines, 5; Manti, 8; Mount Pleasant, 5; Pleasant Grove, 40 cts; Salt Lake City 3d, 2; Smithfield Central, 1; Springville, 1. 36 25

Washington.—*Alaska*—Fort Wrangell, 2. *Olympia*—Puyallup 2; Ridgefield, 3; Stella, 1; Tacoma Calvary, 1; Vancouver, 2. *Puget Sound*—Port Townsend, 1. *Spokane* —Rathdrum, 2. *Walla Walla*—Lapwai, 1 50. 15 50

Wisconsin.—*Chippewa*—Baldwin, 5; Chippewa Falls Y. P. S. C. E., 5; Eau Claire 1st, 3; Hudson, 3 50. *La Crosse* —La Crosse 1st sab-sch 2 03. *Madison*—Beloit 1st, 8 05; — German, 3; Madison Christ, 20; Muscodo German sab-sch, 9; Prairie du Sac, 1 40; Reedsburgh, 2 50. *Milwaukee*—Cedar Grove, 15; Eagle, 2; Manitowoc 1st, 2; Milwaukee Bethany, 2; — Grace, 2; — Immanuel, 17 34; — Westminster, 1 40; Oostburg, 5; Ottawa, 34 cts.; Stone Bank, 3 38; Waukesha, 10 83. *Winnebago*—Appleton Memorial, 5; Depere 4; Fond du Lac, 10; Marshfield, 2; Merrill, 2; Omro 5; Rural, 1; Stevens Point, 11 07; Wausau, 37 35; Westfield, 2 50; Weyauwega, 2. 205 69

Receipts from Churches in March	$12,853 27
Receipts from Sabbath-schools and C. E. Societies in March	347 90
	$13,201 17
Less amount refunded Davenport 1st Church received in July, 1894	$ 27 73
	$ 13,173 44

LEGACY.

Residue from estate of Mrs. Mary Woods (net), 22 86

REFUNDED.

Rev A. J. Waugh 5; Rev. U. L. Lyle, 25; Student, 27 57 00

MISCELLANEOUS.

Rev Jos. G. Shinn, 5; Phila. Ed. Soc., 90; Rev. Wm. Baird, Korea, 10; Rev. R. B. Love and wife, Ohio, 3; Rev. J. J. Gilchrist, 1 50; Hon. E. P. Crane, Hanover, Germany, 1 25;

A. T. A. and wife, 1 72; Rev. H. T. Schall, Big Flats, N. Y., 2 50; Rev. W. L. Tarbet and wife, 60 cts.; C. Penn'a, 2; H. T. F., 5; O. W. D., 50; M. I Huey, Princeville. Ills., 10 cts.; Mrs. C. S. Green, 100; W. M. Findley, M. D., Altoona, Pa., 5; A Friend, Preston, Ill., 1; From Friends. Markleton, Pa., 3; Rev. Jos. D. Smith, Delta, Pa., 5; W. J. Campbell, Esq., 6; John Mains, N. Y., 3; Rev. P. G. Cooke, 2; Rev. Jos. Platt, 10; Rev. Wm. H. Hodge, 5; M. M., 25; Plattsburg, N Y., 2; C. Penn'a, 2; E. P. Goodrich, Ypsilanti, 5; Miss M. Clements, Col., 4 05; Miss Elizabeth Chester, Wash., D. C., 50; Rev. A. Schafer, Ohio, 10; Rev. D. L. Chapin, Ind., 2; Rev Ed Balch, Indianapolis, 4; Cash, Los Angeles, 1; Rev. O. Hempstreet, 3 73.....$ 421 45
Special contribution..... 1,500 00

INCOME ACCOUNT.

710 58; 90; 21; 124 50; 73 67; 70 71; 159; 500.... 1,749 46

Total Receipts in March.....$ 16,924 21
Total Receipts from April 16, 1894..... 97,301 41

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, MARCH, 1895.

ATLANTIC.—*East Florida*—Crescent City 14, Young People, 8; Green Cove Springs, 5, sab-sch, 4, Ladies Society, 3; Jacksonville 1st, 19 83; Waldo, 5. *Fairfield*—Good Will, 1; Milina, 1. *South Florida*—Bartow Miss Laura Gibbon, 12 30; Homosassa, 1; Upsala Swedish, 5. 79 13

BALTIMORE.—*Baltimore*—Baltimore 2d 64 83, sab-sch, 50;— Boundary Avenue sab-sch Missionary Society, 22 05; — Broadway, 15 58; — Brown Memorial, 272 28; Y. P. S. C. E., support Mr. Silsby, 20; — Light Street sab-sch, 10; — Westminster, 74 25, sab-sch. 25; Canton, 5; Cumberland sab sch Christmas, 14 50; Govanstown 37 40, sab sch, 5, Y. P. S. C. E., 2 20; Highland. 10; Lonaconing, 14; New Windsor, 4 95 *New Castle*—Felton 10; Green Hill, 9, sab-sch, 10; Harrington, 11; Head of Christiana, 4; Lewes, 16 75; Manokin, 8; Port Deposit, 21; Port Penn sab-sch Christmas, 2; White Clay Creek, 27 25; Wilmington 1st, 5 91. *Washington City*—Boyd's. 10; Georgetown West Street Jr. Y. P. S. C. E., 3; Hyattsville, 8 65; Neelsville, 39; Warner Memorial, 16; Washington City 4th, 21 35; — Eastern sab-sch, 6 50, Jr. Y. P. C. E. Christmas, 2; — Metropolitan, 91; — New York Avenue, 950; — North, 5. 1,924 45

CALIFORNIA.—*Benicia*— Arcata, 20; Crescent City, 6; Eureka, 8; Fulton sab-sch Christmas, 25; Napa, 7; Two Rocks, 32. *Los Angeles*—Azusa Spanish, 5; El Monte, 3 70; Los Angeles 2d, 25 72, sab-sch Christmas, 13; — Immanuel, 79 65; — Spanish, 50; Los Nietos Spanish, 2; Montecito Y. P. S. C. E., 5; National City, 5 50; Ojai sab-sch. 2 25; Orange, 15; Palms, 15; Pasadena 1st sab-sch Christmas, 1 55; Pomona, 61 97; Rivera H. and F. M. S., 6 80; Riverside Calvary, 62 50; San Diego, 79 30; San Gabriel, 8; Ventura, 5. *Oakland*—Alameda Y. P. S. C. E., support Mr. Irwin, 5; Berkeley 1st, 33 60; Danville, 5 25; Golden Gate, Y. P. S. C. E., work in Mexico, 1 45; Hayward, 2; sab-sch, 2; Valona, 2, sab-sch, 2 90. *Sacramento*—Davisville, 4 50; Ione sab-sch, 1; Redding, 6; Sacramento 14th Street, 2 75. *San Francisco*—San Francisco Trinity, 35 25; — Westminster, 36 80. *San José*—Gilroy, 31 35, sab-sch, 1 65, Y. P. S. C. E., 7; Hollister, 10. *Stockton*—Sanger, 6; St. James, 4. 745 44

CATAWBA.—*Cape Fear*—Shiloh, 1; Simpson Mission, 1 10; T. Darling Mission, 1 50. *Southern Virginia*—Bethesda, 1; Christ, 2 60; Grace Chapel, 1; Great Creek, 75 cts., sab-sch, 75 cts.; Holbrook, 1; Mt. Calvary, 75 cts. *Yadkin*—Cool Spring 1; Rockingham, 1. 13 45

COLORADO.—*Boulder*—Berthoud, 19; Boulder Y. P. S. C. E., 3; Cheyenne, 5 50, sab-sch, Christmas, 6; Fort Morgan, 6, Y. P. S. C. E., 5; Greenly, 20, sab sch, 20, Y. P. S. C. E., 10; Longmont Central, Y. P. S. C. E., 10; Rawlins 9, sab-sch, 5; Valmont, 1 16 *Denver*—Denver 23d Avenue, 5; — Central sab-sch, 37 20. *Gunnison*—Delta, 6; Lake City sab-sch, 5; Ouray, 6. *Pueblo*—Canon City, 10; Cinicero, 5; Colorado Springs 1st, Y. P. S. C. E., 1 40; Fountain, 28; La Luz, 3; Las Animas L H. and F. M. Society, 3 92; Monte Vista, 20, Union Y. P. S. C. E., 1; Trinidad 2d, 2. 253 18

ILLINOIS.—*Alton*—Alton, 33 73, sab sch, 3 77, Y. P. S. C. E., 35 26; Bethel Y. P. S. C. E., support Mr. Clark, 3; East St. Louis. 23 10; Edwardsville, Y. P. S. C. E., 12 60; Greenville Jr. Y. P. S. C. E., 3; Jerseyville Y. P. S. C. E., 6; Lebanon, 2 50; Litchfield, 10, Y. P. S. C. E., support Mr. Clark, 5; Nokomis, 4 50; Staunton 3; Upper Alton, 3 50, Y. P. S. C. E., support Dr. Smith, 12 00, Jr. Y. P. S. C. E., support Dr. Smith, 2; Virden. 5, Jr. Y. P. S. C. E., 6. *Bloomington*—Bloomington 2d, 100; Danville sab-sch. support Dr. Shedd, 18 51, Y. P. S. C. E., 8 25; El Paso sab-sch, 9 22; Gibson City, 97; Gilman, 20 50; Philo Y. P. S. C. E., 8; Piper City, 111; Pontiac, 23. Y. P. S. C. E., 15; Prairie View, 2 30; Towanda, 9 05. *Cairo*—Anna, 21 65, sab-sch. 3 35; Ava, 6 50; Du Quoin, 48, Y. P. S. C. E., 10; Nashville, 11 13; Shawneetown, Y, P. S. C. E., 5; Sumner, 1 50, Y. P. S. C. E., support Mr. Irwin, 5; Union, 1 *Chicago*—Austin, 63 61; Brookline, 6 13; Cabery, 12 35; Chicago 1st, 78 29; — 3d, 84 48; — 4th, 60; — 8th, 168 16; — 41st Street Bethlehem Chapel, 2 50; — Central Park, 20, Y. P. S. C. E., 17 58; — Christ Chapel, 9 33; — Fullerton Avenue, 8; — Italian, 5; — Jefferson Park Y. P. S. C. E., 2; — Scotch, 103 98; Highland Park sab-sch Christmas. 10; Homewood, 3; Libertyville, 6; Oak Park, 39; River Forest, 2; South Side Tabernacle, 15 15; Wilmington, 10 60, sab-sch, 12. *Freeport*—Galena South Y. P. S. C. E., 8; Hanover, 11, sab-sch, 2; Linn and Hebron, 8; Marengo, 25; Polo Independent, 21 60; Ridgefield, 20 17; Scales Mound German, 5; Zion German, 22. *Mattoon*—Effingham, 10 37, sab-sch, 11 68, Y. P. S. C. E., 5 82, Mrs. Hendee, 5; Grandview, 10; Kansas, 5; Paris, 79, sab-sch, 11 96, Y. P. S. C. E., 15 33; Taylorville. 10; Tower Hill, 20. *Ottawa*—Earlville, 6 72, Y. P. S. C. E., 2; Paw Paw, 15; Waltham, 17. *Peoria*—Canton, 30, Y. P. S. C. E, 265; Deer Creek, 3 79; Delavan, 20 19; Farmington, 38 62, sab-sch, 15 07, Christmas, 6 31; Galesburgh, 24 84; Green Valley, 5; Peoria 1st sab-sch, 12 50; — Grace, 21 06, Y. P. S. C. E., support Mr. Chalfant, 16 60; Princeville, 84 50. *Rock River*—Aledo, 4; Coal Valley, 2 30; Fulton, 4; Hamlet, 10 50; Morrison, 10, sab-sch, 6 29; Norwood sab-sch, 15 11; Princeton, 117 51; Rock Island Broadway, 145 76; Sterling, 210 04; Woodhull Y. P. S. C. E., support Graham Lee. 5; — Y. P. S. C. E., support Mr. Woods, 7 30. *Schuyler*—Bethel, 5; Camp Creek. 10, sab-sch, 14; Carthage, 5; Doddsville, 2; Elvaston Y. P. S. C. E., support Mr. Miller, 21; Fountain Green Y. P. S. C. E., salary Mr. Hyde, 5 50; Monmouth. 67 26; Quincy 1st, 77 75; Salem German, 10; Wythe, 5, Y. P. S. C. E., support Mr. Hyde, 15. *Springfield*—Decatur Y. P. S. C. E., support Mr. Cunningham, 25; Farmington, 19. 2 924 32

INDIANA.—*Crawfordsville*—Bethel Y. P. S. C. E., 3 25; Crawfordsville 1st, 25; — Centre, 55 12; Dayton, 75 30; Eugene Cayuga. 7; Frankfort Jr. Y. P. S. C. E., 1 46; Hazelrigg sab-sch, 7; Ladoga, 3; Lafayette 2d. 50 82; Rockfield, 5; Rockville, 4 72, Y.P.S.C.E., 3 97; Sugar Creek, 7; Thorntown Y.P.S.C.E., 1 25; Union. 15; Waveland Y.P. S. C. E., 1. *Fort Wayne*—Bluffton Y. P. S. C. E., 3 50; Fort Wayne 3d Y. P. S. C. E., 9 86; Goshen, Y. P. S. C. E., support Mr. Clark, 10; Huntington. 12 56, sab-sch, 6 56; Salem Centre, 2. *Indianapolis*—Bethany, 11 15, Jr. Y. P. S. C. E., 57 cts.; Bloomington Walnut Street. 53 26; Carpentersville sab-sch, 4 10, Christmas, 2 90; Franklin sab-sch, 5, Y. P. S. C. E., 15; — Indianapolis 7th, 20; — East Washington Street Y. P. S. C. E., 2; — Memorial Y. P. S. C. E., 4 50; Poland. 5; Roachdale, 2; Southport, 6 40; Spencer Y. P. S. C. E., support of missionary, 1; *Logansport*—Bethel, 15, Y. P. S. C. E., 10; Bethlehem, 7; La Porte, 199 76; Lucerne, 2 93; Mishawaka, 5; Plymouth Y. P. S. C. E., 5 62. *Muncie*—Hartford City, 23; Kokomo, 10; La Gro 8, Y. P. S. C. E., 3; Liberty, 13; Union City Y. P. S. C. E., support Mr. Garvin, 5; Wabash, 25 12, Y. P. S. C. E., 3 25. *New Albany*—Charlestown, 21, Y. P. S. C. E., 3 30; Crothersville, 5; Lexington, 9, Webb Chapel, 3; Madison 1st, 96 64, sab-sch, 36 60; New Philadelphia Beech Grove, 1 70; New Washington, 5; Otisco, 7; Pleasant Township, 3; Seymour, Miss Edna Swope, 1 27; Sharon Hill, 6 50; Utica. 11, Y. P. S. C. E., 7 35; Walnut Ridge, 1 05. *Vincennes*—Mount Vernon sab-sch, 3 07, Y. P. S. C. E., 2 23; Olivet. 2; Princeton Y. P. S. C. E., 1 05; Sullivan. 5; Terre Haute Central, 51 60, Y. P. S. C. E., 13 62. *White Water*—Brookville sab-sch Birthday, 5; Connersville German 5; Kingston Y. P. S. C. E., 6 15; New Castle, support Mr. Griswold, 10; Rushville, 17, Y. P. S. C. E., 12; Shelbyville. 73 01. 1,221 31

INDIAN TERRITORY. — *Cimarron* — Anadarko, 11 66. Chickasha Ladies' Mission Society, 10. *Oklahoma* — Noble, 15; Ponca City, 2 50. *Sequoyah* — Elm Spring, 22; Park Hill, 13; Stephen Foreman Society, 3 90; Vinita, 3. 80 52

IOWA.—*Cedar Rapids*—Blairstown, 11 65; Cedar Rapids 2d, 83 16; — 3d, 10 23, Y. P. S. C. E., support Mr. Finley, 5; Linn Grove, 27; Lyons, 4 80; Scotch Grove, 7; Vinton, 50. *Corning*—Afton, 3 65, sab-sch, 2 28, Young People, 1 07; Conway Y. P. S. C. E., 4 30; Corning sab-sch, 1 32;

Emerson, 4 47; Lenox, 10 99, Young Peoples' Society, 3 35; Malvern, 20 25; Norwich, 5; Prairie Chapel, 6 60; Villisca Y. P. S. C. E., 25. *Council Bluffs*—Adair, 2 50; Audubon, 35; Greenfield, 14; Griswold Y. P. S. C. E., support Mr. McClure, 9; Hardin Township Women's Missionary Society, 1 20; Lone Star, 2; Menlo, 5, Y P. S. C. E., 4; Shelby, 2; Woodbine, 16 21. *Des Moines*—Albia, 25 41; Centreville, 22; Dallas Centre, 24 38; Des Moines Central, 513 84; Grimes, 9 50; Humeston Y. P. S. C. E., support Mr. Wood. 7 91; Laurel, 4; LeRoy, 2 25; Mariposa, 5; Milo, 9; New Sharon, 10; Perry sab-sch, 4 61; Ridgedale, 8; Russell, 24 92. *Dubuque*—Dubuque 1st, 25; — German, 15; Dyersville German, 1; Hazleton support J. C. Melrose, 15; Jesup 15 28, support J. C. Melrose, sab-sch, support J. C. Melrose, 1; Lansing 1st, 26, sab-sch, 5; McGregor, 5; Manchester, 16 56; Otterville, support J. C. Melrose, 3; Rowley, 1 50. *Fort Dodge*—Burt, 4 60; Estherville Y. P. S. C. E., 2; Fort Dodge, 42 11, sab-sch, 5 01; Gilmore City, 5 71, sab-sch, 36 cents; Pomeroy, 9 51, sab-sch, 1 66; Rockwell City, 20; Wheatland German, Mrs. Anna Aden, dec'd, 30. *Iowa*—Burlington 1st, 30 69, sab sch, support native preacher, 84; Chequest, 1 80; Keokuk 2d, 2; Kossuth 1st Y. P. S. C. E., 7; Lebanon, 4; Ottumwa East End, 2; Union. 25; Winfield, 38. *Iowa City*—Bethel, 3 96; Columbus Central sab-sch, 1 50; Deep River, 7 80; Iowa City, 60; Keota, 3; Ladora, 2; Muscatine, 36; Oxford Y. P. S. C. E., 2 50; Scott, 5; Sugar Creek, 11; Tipton, 19 51, sab sch, 7 14; Wilton, 39. *Sioux City*—Cleghorn, 16; Mt. Pleasant, 3 60; Providence, 1 90; Schaller, 31 84; Sioux City 4th, 5; Vail, 20 83, sab sch. Christmas. 4. Y. P. S. C. E , medical work in Korea, 5; Wall Lake, 5. *Waterloo*—Conrad sab-sch, 4; Greene, 4 90; Janesville, 4 25; Kamrar German, 33; La Porte City, 52, sab-sch, 6; Marshalltown, 50; Morrison, 14 40, sab-sch, 2, Y. P. S. C. E., 2 60; Salem, 13 50; Tranquility, 12 50; Union, 7; Hon. James Wilson, 5. 1,975 13

Kansas.—*Emporia*—Arkansas City, 15; Belle Plaine, 3; Brainerd, 94 cents; Elmendaro, 7; Emporia 1st Y. P. S. C. E., support Mr. Griswold, 50; Lyndon, 9 89; Madison, 8; Peabody, 35, sab-sch, 3; Peotone, 3; Walton, 5; Waverly, 41; Wellington, 17 25; Wichita Oak Street Y. P. S. C. E., support N. Pren Das, 21 60; — West Side, 7 06. *Highland*—Axtel, 6; Baileyville, 9, Y. P. S C. E , 1, Star Y. P. S. C. E., 1; Nortonville, 15. *Larned*—Burrton Jr. Y. P. S. C. E., 5; Edwin, 1 50; Fletcher, 1 50; Great Bend, 3 55; Halsted, 9; Larned, 3, Y. P. S. C. E., support Mr. Griswold, 6 75; Salem German, 2; Valley Township Y. P. S. C. E., support Wm. Jessup, 6. *Neosho*—Edna, 2; Humboldt, 18 15; Mineral Point, 1; Monmouth, 1; Moran, 11 51; Mound Valley, 3; Neosho Falls. 3 50; Osage 1st, 50; Parsons, 20 78, sab-sch, 6 91; Pittsburgh Y. P. S. C. E., 2 75; Sugar Valley, 2; Yates Centre Y. P. S. C. E. for Santiago School. 2. *Osborne*—Calvert, 2; Hill City, 2; Moreland, 1 11; Osborne, 4; Russell, 6. *Solomon*—Cawker City, 7; Herrington, 2 75; Saltville, 1; Solomon, 6. *Topeka*—Adrian, 1 50; Bethel, 3; Clinton, 30; Kansas City 1st, 85 75; — Grand View Park, 26, sab-sch, 2 55; Oakland Y. P. S. C. E., 3 35; Olathe sab-sch, for Peking Boys' School. 2 89, Christmas, 2 61; Rossville, 4 19; Topeka 1st, 124 95; — Westminster Men's League, 5; Wamego Y. P. S. C. E. for Ichowfu Hospital, 5. 750 29

Kentucky.—*Ebenezer*—Ashland 45 95; Covington 1st, 249 75; Falmouth, 3; Frankfort, 60; Greenup, 1 25; Lexington 2d sab-sch, 23 36; Ludlow, 20 02. *Louisville*—Chapel Hill, 2; Hodgensville, 5; Kuttawa Hawthorne Chapel, 6; Louisville Central, 41. *Transylvania*—East Bernstadt, 2; Lancaster 5. 464 33

Michigan.—*Detroit*—Birmingham, 5; Detroit 1st, 327 18; — 2d Avenue Y. P. S. C. E., for debt, 10 50; — Central Y. P. S. C. E. support Mr. Williams, 34 66; — Ford Street, 724 72; — Trumbull Avenue, 170 88; Howell, 32; Northville, 23 40; Springfield, 9 30, sab-sch 1 75; White Lake, 21 80, sab-sch, 6 23; Wyandotte, 5; Ypsilanti, 21 17. *Flint*—Argentine, 9 29; Brent Creek, 5, sab-sch, 3 22; Caro, 40; Chandler, 2; Corunna, 2 50; Flint, 25; Frazer, 3 06; Linden, 8 38; Morrice, 5 21; Popple. 15 55, Y. P. S. C. E., 5; Port Hope, 2; Redman, 2; Port Huron. 4 15. *Grand Rapids*—Evart, 15 55; Grand Haven, 20 30; Grand Rapids Immanuel, 5; Spring Lake, 20. *Kalamazoo*—Edwardsburgh, 6 36, Y. P. S. C. E., support Mr. Silsby, 5 40; Schoolcraft, 9, sab-sch, 2 25; Three Rivers, 15 97. *Lake Superior*—Escanaba Y. P. S. C. E., 5; Ford River, 6; Manisitique Redeemer, 5 37, sab-sch, 11 55; Red Jacket, 5; St. Ignace, 6, sab-sch, 4. *Lansing*—Battle Creek, King's Daughters, 10; Brooklyn, 16 50; Hastings, 5; Lansing 1st, Y. P. S. C. E., 23; — Franklin Street, 28; Marshall, 8 25; Oneida Rev. N. D. Glidden, 5; — Y. P. S. C. E., 7 68. *Monroe*—Adrian Y. P. S. C. E. E., 30; Coldwater, 21 76; Jonesville, Y. P. S. C. E. for Dr. McKean's work, 5; Palmyra, 10, sab-sch, 2, Y. P. S. C., 2; Reading, 47. *Petosky*—Alanson, 1; Boyne City Y. P. S. C. E., 1; Conway, 1; Elk Rapids 1 50; Elmira. 61 cts ; Parker, 60 cts., Traverse City, 1. *Saginaw*—Taymouth Busy Bees, 1 50; West Bay City Covenant, 2 50. 1,908 60

Minnesota.—*Duluth*—Samaria, 1 75; Two Harbors Y. P. S. C. E , 12. *Mankato*—Amboy, 17 32; — Y. P. S. C. E. for Hainan 5; Fulda, 7; Kasota Y. P. S. C. E., 2 50; Lake Crystal W. H. and F. M. Society, 10; Mankato 1st, 25 24; Pipestone, 6; Slayton, 5. *Minneapolis*—Buffalo, 12 16; Crystal Bay, 6, sab-sch, 1, Y. P. S. C. E., 1; Howard, 5, sab-sch, 1 25; Long Lake, 6, sab-sch, 1, Y. P. S. C. E , 1, Minneapolis 5th Y. P. S. C. E , 3 33; — Andrew, 62 67; — Bethany sab-sch, 8 50; — Bethlehem 28 78, sab sch, 12 22; — Highland Park, 43 59; Rockford, 6 50; Winsted, 4, sab-sch, 1 20 *Red River*—Elbow Lake, 3; Fergus Falls, 53 97; Western, 4. *St. Cloud*—Brown's Valley, 3 80; Royalton sab-sch, 1; Wilmar sab-sch, 7 22. *St. Paul*—Macalester sab-sch, 5 75; St. Paul Dayton Avenue Y. P. S. C. E. support Mr. Boomer, 6 25; — Goodrich Avenue, 8; — House of Hope sab-sch for Kanagawa School, 15; — Westminster, 10. *Winona*—Albert Lea Y. P. S. C. E., 5; Alden, 4 33; Chatfield, 42 82; Claremont Y. P. S. C. E., 2 50; Frank Hill German, 2; Preston, 12 82, Y. P. S. C. E., 3 33; Washington, 7 40, sab-sch, 3; Winona 1st Y. P. S. C. E., 9; — German, 10; Miscellaneous, 2. 520 20

Missouri.—*Kansas City*—Appleton City, 4, sab-sch, 3 16; Centre View, 2 45; Clinton, 6 60; Kansas City Linwood, 39 50; Lowry City sab-sch, Christmas, 7 52; Lone Oak. 6 65; Nevada, 25; Salem, 4; A friend, 100. *Ozark*—Carthage Westminster, 59, for R. M. Mateer's work, 50; Ebenezer, 17 10; Monett, 10; Springfield Calvary, 68 97; Westminster, 6. *Palmyra* — Birdseye Ridge. 21 89; Brookfield, 26; Edina, 15; Glasgow, 3 70, Y. P. S. E., 71 cents; Knox City, 6; Moberly, 15 10, sab-sch, 1 99; Sullivan, 2; Unionville, 6; Wilson, 1. *Platte*—Barnard, 1 50; Cameron, 7 75; Chillicothe, 10; Cowgill, 3; Craig, 6 55; Dawn, 2; Hodge, 13; Lathrop, 3 60; New Point, 10; New York Settlement 3; Oak Grove, 1; Oregon, 9, Y. P. S. C. E., 3; Parkville, 75 70; Polo. 3; Savannah, 12 50; Tarkio, 84. *St. Louis*—Cuba, 5; Ironton sab-sch, 3; St. Louis Washington and Compton Avenue support Mr. Griswold, 25; Washington, 22; Rev. R. H. J., 5. 817 94

Montana. — *Butte* — Granite, 1; Phillipsburg. 1 75. *Helena*—Bozeman, 44 10; Helena 1st, 42 10; Pony, 2. 90 95

Nebraska.—*Hastings*—Hastings 1st, 58 20; Holdrege, 5; Ong, 2; Ruskin sab-sch, 3 50. *Kearney*—Lexington, 3 51; Wood River, 8 45. *Nebraska City*—Beatrice 2d, 3; Diller, 7; Fairbury, 16 31; Hebron, 4; Hubbell, 10 75; Lincoln 2d Y. P. S. C. E., support Mr. Silsby, 10; Little Salt, 1; Nebraska City sab-sch, support native preacher, 25, Y. P. S. C E., support native preacher, 25; Raymond, 2; Stoddard Mrs. Ware's sab-sch Class, 1 11; Table Rock, 25. *Niobrara*—Cleveland, 50 cents; Madison, 2. *Omaha*—Bethlehem, 15 cents; Ceresco, 5; Fremont, 21 60; Omaha Ambler Place, 10; — Blackbird Hills, 3 51; — Lowe Avenue sab-sch, 2; Plymouth, 5; Webster, 3 65. 264 24

New Jersey.—*Corisco*—Gaboon, 5. *Elizabeth*—Clinton sab-sch, 30; Connecticut Farms, 75; Elizabeth 1st German, 20; — 3d Y. P. S. C. E., support Mr. Pierson, 15; — Westminster sab-sch, 90 75; Lamington sab-sch, 22; Perth Amboy, 66; Plainfield 1st Y. P. S. C. E ,* 5; — Crescent Avenue, support of missionary, 160, sab-sch 50; — Hope Chapel, 6; Pluckamin, 19 80; Rahway 2d Infant Class and Mission School Christmas. 9 82; Roselle. 59 63; Springfield Y. P S. C. E., support Mr. Eckels, 50; Warren Chapel, 5. *Jersey City*—Arlington sab-sch, 7 50; Garfield, 8 60; Hackensack, 20, sab-sch, 11; Jersey City 1st sab-sch Missionary Association. 50, Chinese sab-sch, support B. C. Henry. 50; — 2d Y. P. S. C. E., 5 50; Newfoundland Y. P. S. C. E., 11 77; Patterson 2d, 102 38, sab-sch, 35; Tenafly sab-sch, 3 34; West Hoboken, 13 55, sab-sch, 25. *Monmouth*—Allentown, 23; Asbury Park 1st. 15, sab sch for India, 9 95; Atlantic Highlands, 9 35; Beverley Jr. Y. P. S. C. E., for Dr. Thompson, 7; Bordentown, 6 35; Columbus sab-sch, 9 50, Christmas, 6 50; Englishtown Y. P. S. C. E., 9 02; Freehold, 18 17. Y. P. S. C. E., 8; Keyport. 5; Long Branch, 11 25, Y. P. S. C. E., support Mr. Irwin, 5; Manalapan, 9 50; Manasquan, 11 25; Matawan, 95 01, sab-sch, 40; Oceanic. 56; Perrineville sab-sch. 5; Plattsburgh, 13; Plumstead. 6, sab sch, 6; Point Pleasant, 8; Providence, 2 18; Tennent, 18 31; Westminster. 12; Whiting and Shamong, 1. *Morris and Orange*—Chester, 20, sab-sch, 22; Dover sab-sch, 50; — Welsh, 3; East Orane Arlington Avenue, support Mr. Dodd, 201; — Bethel Y. P. S. C. E , 2 20; Madison, 34 76; Morristown 1st 141 98; — South St., 505, Men and Boys' Special Fund for A. Beattie and helpers, 266 50; Myersville German, 2; New Vernon, a member, 60; Orange Central, 400; — Valley German, 5; Parsippany, 50, sab-sch, Miss Wilder's work, 25, Y. P. S. C. E., support native missionary in Kolhapur, 50; South Orange 1st sab-sch, 66; Summit Central, 27 15; Wyoming, 3. *Newark*—Bloomfield 1st, support W. F Shields. 100; — Westminster. 786 63; Montclair 1st. 189 15, Y P. S. C. E., work of Dr. Taylor, 75; Newark 1st Y. P. S. C. E ,10, work of Dr. Taylor, 10; — 2d sab-sch, work of Dr. Taylor, 5, Y. P.

S. C. E., work of Dr. Taylor, 50; — 3d, 458 68; — 5th Ave. King's Daughters, support Dr. Taylor, 10, sab-sch for Truth Hall, 60, Y. P. S. C. E., 20; — 6th, 17 33; — 1st German, 28 05; — 2d German Sunbeam Circle, work of Dr. Taylor, 10; — 3d, 10; — Bethany, 15; — Calvary, 5; — North Park, 7 32; — Roseville Y. P. S. C. E., work of Dr. Taylor, 30 for Kolhapur School, 25; — South Park, 182 25; — Woodside Y. P. S. C. E., work of Dr Taylor, 10; Roseland, 10 55. *New Brunswick*—Dayton, 24 75, sab-sch Christmas, 3; Dutch Neck, 30; Flemington sab-sch Christmas, 20; Frenchtown Y. P. S. C. E., 5 34; Hamilton Square, 18; Holland, 12; Hopewell, 6 80, Y. P. S. C. E., 2 45; Kingston, 30; Kingwood, 1; Kirkpatrick Memorial, 10, Memorial Ladies' Bible Class, 2 50, Y. P. S. C. E., 2 50; Lambertville, 132; Lawrence, 77 27; Milford, 35 66; Princeton 2d, 40 22; Stony Brook Y. P. S. C. E., support Mr. Clark, 10; Titusville, 21 12; Trenton 2d, 11 05, sab sch, 25; — 3d sab-sch, 25; — Prospect Street, 154 21, Brookville sab sch, 7 87, Y. P. S. C. E., for Peking Hospital, 40. *Newton*—Andover, 15, sab-sch, 4; Asbury, 100; Belvidere 1st, 45; Bloomsbury, 9; Branchville, 18, Y. P. S. C. E., 10, sab-sch, 15; Greenwich, 17; Hackettstown Jr. Y. P. S. C. E., for Batanga House 5; Harmony, 24 64; Knowlton, 10 15; Musconetcong Valley New Hampton sab-sch, 7; Newton sab-sch, 47 46; Phillipsburgh Westminster Y. P. S. C. E., 10; Stewartsville, 70, sab sch, 13 44; Wantage 2d, 24 75; Washington, 195. *West Jersey*—Atco, 1; Atlantic City 1st, 15; Berlin 1; Blackwoodtown, 12 50; Bridgeton West, 89; Camden Jr. Y. P. S. C. E., 10; — 2d, 27 86; Cedarville 1st sab-sch, support Mr. Bent, 50; — Osborne Memorial, 10; Clayton Y. P. S. C. E., support Mr. Woods, 10; Deerfield, 20; Elmer 5, sab-sch, 10; Gloucester City, 10; Janvier, 3; May's Landing, for Siam type, 24; Pittsgrove sab-sch, 16; Vineland, 27; Waterford 1; Wenonah, 230, sab-sch, 25; Williamstown, 36, sab-sch, 20 33, Y. P. S. C. E., 9; Woodstown, 34, Y. P. S. C. E., support Mr. Labaree, 10. 7,613 40

New Mexico.—*Arizona*—Flagstaff, 8, Y. P. S. C. E., 5 *Rio Grande*—Albuquerque 1st, 26 40, sab-sch. 20. *Santa Fe*—Las Vegas 1st Y. P. S. C. E., support Mr. Labaree, 10; — Spanish, 5; Santa Fe, 10 50. 84 90

New York.—*Albany*—Albany 1st, 81; — 6th, 23, sab-sch, 10; — State Street, support Mr. Hannum, 200; Bethlehem, 3; Esperance Y. P. S. C. E., 3; Greenbush, 17 46; Hamilton Union, 15, sab-sch. 6, Y. P. S. C. E., 6; Jermain Memorial, 64; Princetown, 11 05; Schenectady 1st sab-sch, 61 32, for Laos. 6 08, for Armenia, 23 04, for Batanga, 10 38, Y. P. S. C. E., support Mr. Silsby, 35. Christmas, for Mr. Coan's School, 25; Stephentown, 13 30. *Binghamton*—Binghamton 1st Y. P. S. C. E., support Mr. Leverett, 20; — Broad Avenue Y. P. S. C. E., support Mr. Leverett, 6 66; — North, 35; Conklin sab-sch. Christmas, 4, Y. P. S. C. E., support Mr. Leverett, 5; Nichols, 20; Waverly, 67 *Boston*—Boston St. Andrews, 5; Holyoke, 11 60; Lonsdale, 5; Lowell, 10; New Bedford, 3; Newburyport 1st, 35 15; Providence 1st, 25; South Ryegate, 20. *Brooklyn*—Brooklyn 2d, 307 84; — Arlington Avenue, 5; — Greene Avenue Y. P. S. C. E., support Mr. Griswold, 6 71; — Lafayette Avenue, 130 76; — Mount Olivet, 2; — Prospect Heights, 20; — Ross Street Y. P. S. C. E., support A. A. Fulton. 20; — South 3d Street. 35 37; — Throop Avenue, 56; Trinity, 15; — Westminster, 468 28; — Woodhaven French Evangelical. 10. *Buffalo*—Alden, 8; Buffalo Bethlehem Y. P. S. C. E., 8; — North, 77 44; Olean, 38 59, Y. P. S. C. E., support Mr. Finley, 20; Westfield, 140 23, Y. P. S. C. E., 2 26. *Cayuga*—Auburn Central, 132 38, sab-sch, 4 62; Genoa 1st sab sch, 16, Y. P. S. C. E., 1 50; Ithaca, 157; Weedsport, 93 93. *Champlain*—Champlain. 10; Plattsburgh 1st Y. P. S. C. E., 8. *Chemung*—Dundee, 20; Elmira 1st Y. P. S. C. E., 20; — Franklin Street, 10; — North, 13 66; Horse Heads, 19; Mecklenburgh, 8; Southport, 4, Y. P. S. C. E., 2. *Columbia*—Ancram Lead Mines Y. P. S. C. E., 3 50; Valatie, 16. *Genesee*—Attica, 107 71, Y. P. S. C. E., support Mr. Drummond 25; Byron, 13; Corfu 5; North Bergen sab-sch. 2 46, Y. P. S. C. E., 9 17; Perry Brick, 50; Tonawanda Valley, 7 50. *Geneva*—Canandaigua 21 72, sab-sch. 56 80; Geneva 1st, 21 77; Ovid sab-sch, 8 24; Seneca, 31 08; Trumansburgh, 62 35; Waterloo. 50. *Hudson*—Amity, 11; Chester, 1, sab sch. 2 Good Will, 5 61; Goshen Men's Society. 10; Hamptonburgh Y. P. S. C. E., 6; Haverstraw 1st Y. P. S. C. E., 6; Hempstead, 8; Liberty, 18; Milford, 23; Montgomery Y. P. S. C. E. support R. Irwin. 10; Monroe, 50; Rockland 2d 9; Stony Point, 14 45; Washingtonville 1st. 18 50 *Long Island*—Bridgehampton, 39 75; Middletown Y. P. S. C. E., support Mr. Campbell, 10 21; Selden, 2; Southampton Y. P. S. C. E., support Mr. Campbell, 4 76; Southhold Y. P. S. C. E., support Mr. Campbell, 5; Yamphank, 11. *Lyons* — East Palmyra, 10 82; Huron 5 *Nassau*—Huntington 1st Y. M. M. S. of Y. P. S. C. E., support Mr Campbell, 12; — 2d 20; Northport, 56; Oyster Bay sab-sch for Mexico, 10, Y. P. S. C. E., support Mr. Campbell, 10; Roslyn, 31 30; Whitestone Y. P. S. C. E.,* support Mr. Dunlap, 15 55; A pastor, 3. *New York*—Montreal American Chinese sab-sch. 48 50; — 4th, 246 67; — 7th Jr. Y. P. S. C. E., 10; — 5th Avenue Young Ladies' Branch Huie Kin's School, 30; — 13th Street sab-sch Missionary Association for Hang Chow, 25. for Santiago School, 50. Y. P. S. C. E., support Mr Snyder, 20; — Bethany sab-sch. 15; — Brick, 2,425; — Calvary, 15; — Covenant. 24 11; — Faith. 69 24, Y. P. S. C. E., 25; — French. 20; — Good Shepherd Y. P. S. C. E., 15; — Harlem. 137 97, sab-sch. 34 26, Y. P. S. C. E., 10; — Madison Avenue, 263 82; Madison Square, 1.667 76; — Mizpah sab-sch, 25; — Mount Washington, 300; — Puritans, 75 sab-sch 50; — Sea and Land Willing Workers support Wong Hou Shang, 10; — University Place. 605; — West, 523 48; — West End. 214 58; — West Farms, 1; Miscellaneous. 10. *Niagara* — Albion, 72; Knowlesville, 10; Lockport 1st, 23 10; North Tonawanda North, 30. *North River*—Amenia Y. P. S. C. E. for work in Mexico, 5 40; — South. 16 86; Cold Spring Y. P. S. C. E., support Mr Woods. 8; Freedom Plains Y. P. S. C. E., 1 10; Newburgh 1st sab sch 23; — Calvary. 14 45; New Hamburgh, 3 25, Y. P. S. C. E., 4 60; Pleasant Valley Christmas, 13; Poughkeepsie, 55 13. sab-sch, support Dr. Vanneman, 150; Westminster, 3 32. *Otsego*—Colchester, 2 50; Fly Creek, 5; Gilbertsville Y. P. S. C. E., support Mr. Clark, 10; Oneonta sab sch Dr. Milne's Class. 10 *Rochester*—Avon Central. 20; Groveland Y. P. S. C. E., support Boon Boon Itt. 5; Honeoye Falls, 3; Livonia. 16 65; Moscow, 8; Nunda 28; Ogden, 10 56; Pittsford 27, Y. P. S. C. E., 5; Rochester 3d, 150; — Brick, 250, L. M. S. work of Mr. Dodd 4; — Central Kings' Cadets support Boon Boon Itt, 6 36; — Emmanuel Y. P. S. C. E 1 77; — Memorial, 7, sab sch 7; Sparta 1st, 11, sab-sch for Ambala sab-sch, 25; Victor. 27; Wheatland, 15 *St. Lawrence*—De Kalb. 5; Oswegatchie 1st 13; — 2d, 16; Sackett's Harbor sab-sch. 5 98; Waddington Scotch Y. P. S. C. E., 21 25; Watertown Stone Street, 21. *Steuben*—Bath. 98; Campbell, 57 33; Cuba Y. P. S. C. E. support Mr Boomer, 12 50; Hornellsville 1st sab-sch Christmas 16 18; Howard. 10; Woodhull, 5 63. *Syracuse*—Amboy, 19; Baldwinsville Jas. V. Kendall, 6; Chittenango Y. P. S. C. E., support Mr. Woods. 24; East Syracuse, 20, sab-sch Christmas, 10. Y. P. S. C. E., 10; Jamesville. 1; Manlius, 1; Marcellus. 8 53, sab-sch. 8 50, Y. P. S. C. E., support Mr. Finley, 12; Mexico, 78 08, Primary sab-sch, 9 82; Oswego 1st, 116 41; Syracuse 4th, 58 88; — East Genesee Y. P. S. C. E. support Mr Cooper, 9 55; — Park sab-sch Missionary Association support Dr. Laffin, 265 21. *Troy*—Cambridge, 1 sab-sch, 20; Glens Falls. 170; Mechanicsville Y. P. S. C. E. 5; Melrose Y. P. S. C. E., support R. Irwin, 13; Troy 2d, 172 21 sab-sch, 25 87; — Oakwood Avenue. 47 63; Warrensburg Y. P. S. C. E., support Mr. Irwin, 1 30; Waterford. 29 73. *Utica*—Augusta, 6 79; Cochran Memorial 48 17, Y. P. S. C. E., 17 73; Knoxboro, 20, Y. P. S. C. E., 2 50; Oneida. 26 61; Turin sab-sch. 2 63; Walcott Memorial Y. P. S. C. E., 3; West Camden, 15. *Westchester* — Bedford. 26 61; Bridgeport 1st, 86 64; Croton Falls, 5 39; Greenburgh 2d, 186 52, sab-sch, support Dr. Vanderburgh. 50; Irvington Hope Chapel Y. P. S. C. E., support Mr. Campbell, 5; Katonah Y. P. S. C. E., support Mr. Campbell, 5 84; Mount Vernon 1st sab-sch 64 52, Y. P. S. C. E., support Dr. Vanderburgh, 103 25; New Rochelle 1st support S. K. Phraner, 235 70; North Salem, 5; Peekskill 1st 110 67; — 2d, 191 51; Sing Sing sab-sch. 7 17; South East, 16; South East Centre Y. P. S. C. E., support Dr Vanderburgh. 10; South Salem, 32 50; Yonkers Westminster, 54 09; Yorktown. 55, sab-sch. 11. 14,860 26

North Dakota.—*Bismarck*—Bismarck, 23, sab-sch, 6; Mandan, 5. *Fargo*—Sheldon, 3. *Pembina*—Bathgate, 7; Bethel, 5 75; Crystal 1; Langdon, 10 20; Mekinok, 22 57, Y. P. S. C. E., 4 76; Minnewaukon, 3. 91 28

Ohio.—*Athens*—Athens, 79 05; Marietta 34 65, Y. P. S. C. E., support Mr. Griswold. 33; Middleport, 20; Stockport. 2; Watertown, 1. *Bellefontaine*— Bellefontaine, 30 99; De Graff. 27 69; Nevada, 6 19; Spring Hills. 43 15; Upper Sandusky. 5 60, Y. P. C. C. E., 5 40. Jr. Y. P. S. C. E., 3; Urbana. 22 19, sab-sch, 4 55. *Chillicothe*—Frankfort. 8; Hillsboro, 64 50. Y. P. S. C. E., for evangelical work in Mexico, 5; Mount Pleasant Y. P. S. C. E., 10 40. *Cincinnati*—Batavia Y. P. S. C. E., 4; Cincinnati 1st, 34 15; — 2d, 164 46, sab-sch, 25; — 3d, 55; — 7th. 189 07, Y. P. S. C. E., 5; — Clifton sab-sch. 20; — Walnut Hills sab-sch, 50 for Dr. Mateer's School, 60; Ludlow Grove, 1; Morrow sab sch. 3 61; Springdale, 16; Williamsburgh, 10 55. *Cleveland*—Akron 1st Y. P. S. C. E., support Mr. Griswold, 8; Cleveland 2d 675, Mr. C. H. Randall, 40; — Beckwith. 89 60; — Madison Avenue, 4 44 sab-sch, 4 86; — North, 52 35, sab-sch for Dr. Mateer's College. 75; — South. 6 50, sab-sch. 7 45; — Woodland Avenue Memorial Circle K. D and S., support J. J. Walsh. 12 Guilford, 15 60. *Columbus*—Amanda. 2 50; Columbus 1st 152 55; — West Broad, 5; Darby, 2; London, 50 68, sab-sch, 5,

Christmas, 7 37; Scioto, 2; Westerville, 35. *Dayton*—Blue Ball, 7; Dayton 1st Y. P. Soc., for Dr. Mateer's School, 35; — 4th Y. P. S. C. E., 12; — 3d Street, 391, sab-sch, 18 81; — Memorial, 11 50; — Park, 25 70; — Riverdale, 12 49; Eaton, 5; Franklin sab sch. 5; Greenville, 63; Hamilton, 50; Monroe, 4, Y. P. S. C. E., 1; New Jersey, 5 40; Oxford, 30; Rogers, 67 16; Seven Mile, 12; Springfield 1st, 47; — 2d, 8 13; — 3d Y. P. S. C. E., 10; West Carrollton, 3; Xenia Y. P. S. C. E., sup. Mr. Irwin, 26. *Huron*—Chicago, 22 13; Clyde, 2 90; Elmore, 5; Fremont, 90; Genoa, 3; Milan, 3. sab-sch, 3; Monroeville, 2 55. *Lima*—Columbus Grove, 22; Findlay 1st, 90; — 2d, 15; St. Mary's sab-sch, 20 76. *Mahoning*—Champion, 3; Ellsworth, 88 20 Y. P. S. C. E., support Mr. Dunlap, 50; Hubbard, 7; Middle Sandy, 10; Mineral Ridge, 9; Niles, 4; Poland, 16 10; Salem, 24; Warren Y. P. S. C. E., 12, W. F. M. S., for Siam type, 7 16; Youngstown, 44 55, for Siam type, 10; — Westminster, 53 86. *Marion*—Berlin, 15 26; Delaware, 182; Delhi sab-sch, 5; Iberia, 6 84; Jerome, 2 50; Kingston, 2; Marion, 29 70, Y. P. S. C. E., support Mr Shedd, 30; Mount Gilead, 22 11; Ostrander, 5; Richwood, 4; West Berlin, 1; York, 1. *Maumee*—Bryan, 8 27, Y. P. S. C. E., support Mr. Doolittle. 10 24; Defiance 1st, 13 17; Delta, 11 88; Kunkle, 5; Toledo 1st, 46 64, Y. P. S. C. E., 16; — 3d, 3; — 1st German, 3; West Unity, 15; Pres. C. E. Union, support Mr. Doolittle. 84. *Portsmouth*—Hanging Rock sab-sch, 8; Jackson, 17 16; Portsmouth 1st, 124 88; — 2d, 136 56; — 1st German, 11 50; Russellville, 3 55. *St. Clairsville*—Bannock, 12, sab-sch Christmas, 4 10; Cadiz, 96; Concord, 29 50; Kirkwood sab-sch, 14; Martin's Ferry, 17 60; Mount Pleasant, 12 57; Powhattan, 1; Scotch Ridge, 6, sab-sch, 5; St. Clairsville Y. P. S. C. E., 12 08; Washington, 16; West Brooklyn, 2. *Steubenville*—Amsterdam, 10, sab-sch, 15; Bethel sab-sch, 8 70; Brilliant, 5 50; Buchanan Chapel, 4; Cross Creek, 24; Deersfield, 10; Dennison, 20; East Liverpool 1st, 105; New Philadelphia sab-sch, 4; Oak Ridge, 8 50; Ridge, 13; Scio, 14; Steubenville 2d, 68 06, sab-sch, 69 45; Christmas, 18 25; Still Fork, 25; Toronto sab-sch, 7 23; Urichsville sab sch, 2; Yellow Creek sab-sch, 65 75. *Wooster*—Bethel, 3; Congress, 8 61; Creston, 16 18, sab-sch, 3 23; Fredericksburgh Y. P. S. C. E., 2 50; Homesville, 5; Hopewell, 51 14, W. F. M. S., for Siam type, 2 41; Jackson, 4 36; Y. P. S. C. E., for Siam type, 3 17; Mansfield, 50; Nashville sab-sch, 6 68; Orange, 8; Shelby Y. P. S. C. E., for Instituto Internacional, 5; Shreve, 11 75, Y. P. S. C. E., 5 70; Wayne, 18 81; West Salem, 3; Wooster 1st, 151 85, sab-sch, 10 21, Y. P. S. C. E., support native helper in China, 42 51. *Zanesville*—Coshocton, 57; Duncan's Falls, 6 50; Hanover, 6; Keene, 9 60; Madison, 20 50; Newark 2d, 100; Norwich, Mrs Sarah Shaw and Miss Caroline Shaw, deceased, 50; Pataskala, 13 38; Utica, 22 26; Zanesville 2d, 80; M. C. O., 20. 6,098 16

Oregon.—*East Oregon*—Baker City Y. P. S. C. E., support Mr. Woods, 4; Monkland, 4 85; Moro, 4 90. *Portland*—Mount Tabor, 5 25; Oregon City, 4 35, Y. P. S. C. E., 4; Portland Calvary, 140 61; — Westminster, 14 20. *Southern Oregon*—Oakland, 4. *Willamette*—Dallas, 15; Independence Calvary, 3 30; Lebanon, 3 50; Woodburn, 4. 211 96

Pennsylvania.—*Allegheny*—Allegheny 1st, 239, Bible School, 48; — Central, 15 40, sab-sch, 30, Y. P. S. C. E. support of student, 26; — North, 747 83, sab-sch, 100; — Westminster, 38; Beaver, 100; Bull Creek, 6, sab-sch, 6; Emsworth, 10 88; Freedom, 12; Glenshaw, 18 22, sab-sch, 1 53; Hoboken, 3; Sewickly sab-sch, 377 61; Vanport, 10. *Blairsville* — Blairsville, 290; Braddock, 16 78; Chest Springs, 1; Conemaugh, 3; Cresson, 6; Derry, 43 06, Y. P. S. C. E. support Mr Dunlap, 2 38, Jr. Y. P. S. C. E. support Mr. Dunlap, 1 38; Ebensburgh, 11; Fairfield, 39 75; Gallitzin, 2; Greensburgh, 68 45, sab-sch, 68 45; Johnstown Jr. Y. P. S. C. E., 10; Kerr, 18; Morrellville Y. P. S. C. E. support Mr. Dunlap, 10; Murrysville, 30; New Alexandria 35 34, sab-sch, 9 83; New Salem, 19 60; Parnassus, 69 40; Salem, 14 71; Unity Y. P. S. C. E. support Mr. Dunlap, 16 12. *Butler*—Allegheny, 5; Buffalo, 10; Butler, 142 61; Centreville sab-sch. 9 61; Mount Nebo, 3; Muddy Creek, 6; North Butler, 7; North Washington, 13; Portersville, 12; Scrub Grass sab-sch, 19 04; Unionville, 6; West Sunbury, 23 50. *Carlisle*—Big Spring, 72 67; Carlisle 2d, 146 62; Centre, 12; Chambersburgh Central sab-sch, 17 89, Chapel sab-sch, 77 cts.; Dauphin, 6; Duncannon, 44 15, sab-sch, 10; Fayetteville, 5; Gettysburgh, 42; Great Conewago, 5; Harrisburgh Elder Street, 2; — Pine Street, 294 46; Lebanon 4th Street, 32 53; — Christ, 90 32; Lower Marsh Creek, 26; Monaghan, 13 18; Shermandale, 12 41; Silver Spring, 12; Steelton, 4; St. Thomas, 8 75; Waynesboro, 40 08. *Chester*—Bethany, 5, Y. P. S. C. E., for press work, 1 09; Bryn Mawr Missionary Society, 557 50; Coatesville, 31 18, Y. P. S. C. E., 21 59; Dilworth sab-sch, 5; East Whiteland sab-sch Christmas, 19 09; Fagg's Manor, 84 45; Media sab-sch, 25; Middletown Y. P. S. C. E., support Mr. Jessup, 15; Phœnixville, 9; Ridley Y. P. S. C. E., 1 50; Toughkenamon, 1 53; West Chester 2d, 2; Westminster Goshenville Y. P. S. C. E., thankoffering, 8. *Clarion*—Brookville sab-sch, 44 90; Cool Spring, 3; Du Bois, 55, Y. P. S. C. E., 35; Johnsonburg, 4 25; Mill Creek, 7; Reynoldsville, 5, Y. P. S. C. E., 5; Scotch Hill L. M. S., 2; Shiloh, 4; Tionesta Y. P. S. C. E., 7 20. *Erie*—Atlantic, 5; Belle Valley sab-sch Christmas, 5; Bradford, 111 02; Corry, 20; East Greene, 1 26; Edinboro, 20 65; Erie Park, 52 33; Evansburgh, 2; Fairview, 2; Meadville 1st, 10 16; Mercer 1st, 65; New Lebanon, 1; Oil City 1st, 9 40; Springfield, 1; Sugar Grove for debt, 2; Utica, 20; Westminster Y. P. S. C. E., 10. *Huntingdon*—Alexandria, 40; Altoona 1st, 50; — Broad Street, 15 64; Bedford King's Daughters, support Mr. Dodd, 5; Beulah, 2 50; Birmingham, 63 25; Clearfield, 250; Curwensville, 17 29; East Kishacoquillas, 55; Huntingdon, 162 95, sab-sch support two scholarships, 50; Lewistown, 86 sab-sch, 50, Infant Class, 10, Y. P. S. C. E., support Mr. Finley, 30; Lost Creek sab-sch, 3 77; Mapleton, 10; Mifflintown Westminster, 29 49; Mount Union, 40 67; Orbisonia sab-sch, 64 cts. Y. P. S. C. E., 3 47; Osceola Y. P. S. C. E., 5 20; Peru, 2; Phillipsburgh, 10 20; Shade Gap, 5; Upper Tuscarora, 5, sab-sch, 3 60; West Kishacoquillas Belleville sab-sch, 40 23; Allensville sab-sch, 10 91. *Kittanning*—Apollo, 74; Atwood, 3; Bethel, 21; Elderton, 15; Homer, 5 76; Marion, 10; Midway, 2; Plumville, 2; Saltsburgh, 70 23, sab-sch, 25 for Siam type, 17; Srader's Grove, 21 25; Tunnelton, 5. Y. P. S. C. E., 7 52. *Lackawanna*—Camptown Union Y. P. S. C. E., 5 70; Columbia Cross Roads, 3 60; Dunmore, 29; Hawley sab-sch, 3, Y. P. S. C. E., support Mr Drummond, 8; Honesdale, 268 81; Mehoopany, 6; Meshoppen, 7; Mew Milford, 4 16; Orwell, 1; Pittston sab sch, 72 92; Rushville, 3; Sayre, 1 39; Scranton 2d, Y. P. S. C. E., support Mr. Watson, 117; Stevensville 3; Susquehanna, 22 38; Sylvania, 2 40. *Lehigh*—Allentown, 57 51; Bangor, 5; Easton 1st, 29; Hokendauqua Y. P. S. C. E., 1 54; Lock Ridge, 10; Mahanoy City, 8 93; Portland, 14; Shenandoah sab-sch, 6; Slatington, 5; Stroudsburgh, 5; Upper Mount Bethel, 4 50; Rev. A. M. Lowry, 10. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Berwick, 47, sab-sch, 6, Y. P. S. C. E., 70 03; Briar Creek, 6; Buffalo, 32; Chillisquaque sab-sch, 5 90; Emporium, 10; Grove, 92, sab-sch, 26; Hartleton 15; Linden Y. P. S. C. E., evan. work in Mexico, 1 12; Milton, 200, sab-sch, 25 50; Mountain, 1; Mount Carmel, 1 79; Muncy, 14 65; Northumberland, 12; Shiloh, 8; Williamsport 1st, 150, sab-sch, 75, — 2d, 5 65. *Parkersburgh*—Clarksburgh, 4; Grafton, 5; Sistersville, 16; Wyoma, 3. *Philadelphia*—Philadelphia 3d, 101 62; — Arch Street, 390 54; — Bethlehem, 35; — Calvary, 1,787 19, sab-sch, 9; — Cohocksink, 284 65, sab-sch, 8 75; — Evangel, 27, sab-sch, 7, Y. P. S. C. E., 8; — Gaston, 85 39; — Green Hill, 53 28; — Greenway, 10; — McDowell Memorial, 21 39; — Northern Liberties 1st, 39 45 sab sch, 14 09; — Olivet, 11 26; — Oxford, 236 09, Y. P. S. C. E., for China, 50, for Siam type, 20; — Scots, 13 18, sab sch, 7 15; — Trinity, 9; — Union Tabernacle, Y. P. S. C. E., salary V. F. Partch, 31 33; — Walnut Street, 200 97; — West Arch Street for Siam type, 66 47; — West Hope sab-sch, support Tulih vid Din, 120; — West Spruce Street sab-sch, 80, Christmas, 17 33. *Philadelphia North*—Ashbourne, 13; Chestnut Hill sab-sch, 32; Doylestown sab-sch, 2 05; Frankford, 35 93, Y. P. S. C. E., 3 10; Germantown 1st Westminster Band for Siam type, 5; J. G. Paton Club for Siam type, 10, Y. P. S. C. E., for Siam type, 6 32; — Market Square, 202 77; — Wakefield, 91 24, for Siam type, 35; Hermon Y. P. S. C. E., support Mr. Woods, 25; Lower Providence, 30; Mount Airy, 4 03; Neshaminy of Warwick sab-sch for Meiji Gakuin, 50; New Hope sab-sch, 21; Norristown 1st, 173 35, Y. P. S. C. E., 1 29. *Pittsburgh*—Cannonsburgh 1st sab-sch, 15 43, Home Department, 5 45; Chartiers, 13 20; Ingram, 12 98; McKee's Rocks, 14; Miller's Run 12; Monongahela City, 200; Morningside, 2 91; Pittsburgh 1st, 1,640, Y. P. S. C. E., 10; — 7th, 2; — Bellefield sab-sch, 25; — Covenant, 20; — East Liberty, 81 52; — Lawrenceville 38 75; — Point Breeze, 500; — Shady Side, 1,190 50; — South Side, 18; — Tabernacle Y. P. S. C. E., 4 13; Sharon, 67 60. *Redstone*—Connellsville, 38 39; Dawson Y. P. S., 10; Little Redstone Y. P. S. C. E., support R. Irwin, 7 91; Mount Pleasant, 19 81; Pleasant Unity, 10; Sewickley, 5; West Newton, 130 40. *Shenango*—Clarksville sab-sch, 12 75; Elwood, 10 50; Unity, 30. *Washington* — Burgettstown, 8 50; Cross Roads, 16; Forks of Wheeling, 107; Mount Pleasant sab sch, 9; Three Springs, 5; Unity, 3; Wheeling 3d Y. P. S. C. E., support Mr. Hamilton, 4. *Wellsboro*—Arnot, 3; Beecher Island, 6, sab-sch, 1; Elkland and Osceola, 46; Farmington, 4 77. *Westminster* — Cedar Grove, 17; Columbia, 4 76; Donegal, 6; Hopewell, 15; Middle Octorara, 19 75; Mount Nebo, 2; Pine Grove sab-sch Christmas, 11; Slate Ridge, 13; Union sab-sch 22 36; Wrightsville, 7, sab-sch, 12; York 1st, 233 43, Y. P. S. C. E., support Mr. March, 25; — Westminster, 8. 17,114 84

South Dakota.—*Aberdeen*—Britton, 6. *Black Hills*—

Bethel, 3; Elk Creek, 4; Hot Springs, 3; Plainview, 3. *Central Dakota*—Flandreau 2d, 2; Pierre, 10; St. Lawrence, 5; White sab-sch, 2 60. Y. P. S. C. E., 2 80. *Dakota*—Poplar Creek, 15 50. *Southern Dakota*—Bridgewater sab-sch, 7; Canistota, 3; Kimball, 1 88; Parkston, 1; White Lake, 4. 73 78

TENNESSEE.—*Holston*—College Hill, 15; Mount Bethel, 13 60, Y. P. S. C. E., 5. *Kingston*—Huntsville, 5. *Union*—Centennial, 2; Forest Hill, 2; Hopewell, 7 55; Knoxville 2d, 56; Mt. Zion, 8; Shannondale, 26 83. 140 98

TEXAS.—*Austin*—Austin 1st, 63 80, Mrs. H. H. McLane, 20; Galveston St. Paul's German, 3; New Orleans Immanuel, 23 10. *North Texas*—Jacksboro, 14 25; sab-sch, 1. *Trinity*—Albany ladies, 40; Dallas Exposition Park, 3; Terrell, 4 172 15

UTAH.—*Kendall*—Idaho Falls, 5. *Utah*—Mount Pleasant, 8; Nephi Huntington, 1 90; Ogden Y. P. S. C. E., 6; Pleasant Grove, 1 04; Richfield, 10; Salt Lake City 1st sab-sch, 16 50. 48 44

WASHINGTON.—*Olympia*—Chehalis, 12; — Indian Christmas, 5; La Camas St. John's, 7, sab-sch, 3; Puyallup Indian Christmas, 1 45; Stella, 10 *Spokane*—Rathdrum, 3. *Walla Walla*—Prescott, 4; Walla Walla Y. P. S. C. E., 7. 52 45

WISCONSIN.—*Chippewa*—Ashland 1st Y. P. S. C. E., 10; Big River, 3; Chetek, 3 Eau Claire 1st, 23; West Superior Y. P. S. C. E., support Mr. Eckels, 35. *Madison*—Belleville, 2; Beloit 1st, 26 87; Janesville, 26 32, Y. P. S. C. E., support Mr. Finley, 11; Lodi, 16 47; Madison Christ, 50; — St. Paul's German, 2; Verona, 2. *Milwaukee*—Beaver Dam 1st, 18; Cedar Grove, 5; Milwaukee Bethany Y. P. S. C. E., 2 05; — Westminster, 1 40; Oostburg, 26; Ottawa, 2 26. *Winnebago*—Appleton, 15; Fond du Lac, 10; Fort Howard, 10, Lael Y. P. S. C. E., 3 87; Merrill, 12 60; Omro, 12; Shawano, 2 50; Stevens Point Y. P. S. C. E., support Mr. Eckels, 12 50; Wequiock, 1; Winneconne sab-sch, 2 30. 347 14

WOMEN'S BOARD.

Women's Board of Philadelphia, 99,260 09; Women's Board of New York, 17,596 91; Women's Board of Northwest, 19,685 94; Women's Board of North Pacific, 2,398 75; Women's Board of Northern New York, 4,952 58; Women's Board of Southwest, 5,603 33; Women's Occidental Board, 5,594 66..... 155,092 26

LEGACIES.

Estate of Mary M. Stewart, deceased, 885; estate of Mary Woods, deceased, 22 86; estate of Rufus Taylor, deceased, 1; estate of Matthew R. Miller, deceased, 1,140 23; estate of Martha E. Hervey, 480; estate of Thomas J. Jones, 100; estate of Jane L. Crane, 1,925 84; estate of John H. Nichols, 1,100; estate of Sarah M. Miller, 200; estate of John Spaulding, 500; Edwards Estate, 3,000..... 9,354 93

MISCELLANEOUS.

Rev. Clarence Thwing, Fort Wrangel, Alaska, for China, 50; A friend, 50; Rev. and Mrs. J. H. Byers, Glasgow, Mo., 5; M. I. Huey, 24 cts.; Rev. and Mrs. R. C. Townsend, Stillwater, O. T., 5; A friend, for work in China, 400; A friend, for work in India, 400; A friend, for work in Laos, 400; A friend, for work in Central Africa, 400; "Mac" special Laos account, 10; Miss Margaret S. Watson, Evanston, Ill., 500; Mrs. M. C. M., 100; Barton Slade and family, Kelloggsville, N. Y., 12; A friend, 15; State of California, 4,000; Thomas Rankin, Rankin, Pa., 20; Major Chas. Bird, Columbus, Ohio, support Mr. Li, Korea, 6; Missionary Association of Wooster University, support Henry Forman, 43 32; Anna Graham, deceased, Corning, Ia., 23; Missionary Society, Western Theological Seminary, 50; William M. Findlay, work in Central Africa, 20; A friend, 1; Margaret J. Cratty, Bellaire, O., 5; G. C. Gearn, San Diego, Cal., support Babu Massey, 6 25; Mrs. M. L. Hale, Littleton, Ia., support J. C., Melrose, 1; From two friends, for Mr. Mateer's school work, 60; B. F. Harper, Cleveland, Wash., 10; E. A. K. Hackett, Fort Wayne, Ind., support of Dr. Johnson and Mr. Fraser, 83 34; C. M., 500; J. B. Woods and sister, Moorefield, Ky., 100; Mrs. C. S. Weston, Scranton, Pa., 25; A. C. Reed, Coronado, Cal., 10; Students of McCormick Seminary, support T. G. Brashear, 103 50; Evan. Church, of Smichor, Austria, for work in Korea, 5 60; S. A. Davidson, Newville, Pa., 10; Murot W. Sewell, 10; The Jessup Co., 70 cts.; Rev. and Mrs. P. G. Cook and Dr. J. T. Cook, 15; John Mains, N. Y., 20; W. J. Campbell, Oshkosh, Wis., 30; Miss M. L. Gauss, St. Louis, Mo., 50; Rev. E. G. Wicks, Brockport, N. Y., 4 50; Mrs. C. J. Bowen, Delphi, Ind., thank offering, 500; Andrew Gustason, Iowa City, Iowa, 27 cts.; Anonymous, 2; Rev. I. S. Grimes, D. D., Mahoningtown, Pa., 14; Rev. Chas. H. Predgeon, Canonsburg, Pa., support native worker in Hamadan, 50; Rev. Thomas Marshall, D. D., 50; R. L. Stewart, Lincoln University, Pa., 25; M. M., 25; Friend, 1,000; Mr. William White, Fosterburg, Ill., 50; George I. Hopson, support of Kaln, 6; George I. Hopson, for press work, Bangkok, 1 50; Mrs. Lilly Torrey, Sterling, N. J., 5; Thomas McCauley, Atlantic City, N. J., 10; Rev. E. A. Huntingdon, D. D., Auburn, N. Y., 50; A. B. Dunlap, Freeport, O., 4; Rev. W. F. Gates, Guatelama, 50; Substitute, support of Noi Lin, 30; Missionary Society of Western Theological Seminary, 50; A friend, N. Y., 2; Geo. D. Dayton, Worthington, Minn., 250; J. G. Black, Darlington, Ind., 5; Cedar City, 15; First Congregational Church of Peru, N. Y., 1; G. E. Bicknell, 2; H. J. Baird Huey, Philadelphia, 10; Mrs. Caleb S. Green, 1 200; Alice M. Dickensheets, Gloucester City, N. J., 15; "A" Norman, I. T., 5; C. Penna., 22; E. P. Goodrich, Ypsilanti, Mich, 30; Miss Mollie Clements, Colo., 10; Mrs M. D. Ward, Afton, N. J., 20; Rev. James G. Shinn, Atlantic City, N. J., 10; Miss Elizabeth Bowles, Harrison, O., 24; Mrs. Sophie S. Hobart, Worcester, 100; W. H. Jeffers, Allegheny, Pa., 50; A friend, 5; A friend, 1; S. A. Rankin, N. Y., 5; Rev. and Mrs. J. W. Hill, Lexington, Neb., 10; Richard R. Hier, Sayreville, N. J., 13; M. E. P., Brooklyn, 1; James T. Holston, Olivesburgh, Ohio, 10; Robert Houston, Olivesburg, Ohio, 290; South Gate Church, Shanghai, 2 88; Dr. Farnham, 20 46; Member of Shanghai Station, 16 66; Rev. S. Ward, Emporia, Kas., 6; O. W. D., 150; H. T. F., 10; Rev. and Mrs. J. W. Hawks, 50; Zahleh Church, 6 06; J. E. Shoemaker, 10; Dr. Gilson for Siam type, 2; The Misses Primrose, 15; Miss Apger, 10; Miss Savage 25; Mrs. Savage, 100. 12,013 28

Total received during March, 1895.....$119,187 56
Total received during March, 1894.....$141,808 05
Total received during May 1st, 1894, to March 31, 1895.....$584,979 54
Total received from May 1st, 1893, to March 31, 1894.....$575,484 80

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, APRIL, 1895.

ATLANTIC.—*Fairfield*—Mt. Tabor Ladies Society, 2. *Knox*—Ebenezer 1st, 7 50; Madison 2d, 75 cts. *McClelland*—Calvary, 2. 12 25

BALTIMORE.—*Baltimore*—Paradise, 4; Sparrows Point, 2; The Grove, 5. *New Castle*—Gunby Memorial, 1; Makemie Memorial, 3 13; Smyrna, 4; Wilmington Gilbert, 1. *Washington City*—Washington City Garden Memorial, 3; — Gurley Memorial, 1. 24 13

CALIFORNIA.—*Los Angeles*—Fillmore, 2 50; Monrovia, 1. *Oakland*—Centreville, 1; Danville, 2. *San Jose*—San Jose 1st, 34. 40 50

CATAWBA.—*Cape Fear*—Ebenezer, 4; Hookerton, 1; La Grange, 1; Roland, 1; Snow Hill, 1. *Catawba*—Charlotte, 5. *Southern Virginia*—Grace Chapel sab-sch, 1 03. *Yadkin*—Silver Hill, 1. 15 03

COLORADO.—*Boulder*—Valmont, 17 cts. *Pueblo*—La Junta, 1. 1 17

ILLINOIS.—*Bloomington*—Fairbury, 3; Paxton, 1. *Cairo*—Galum, 2; Richland, 90 cts.; Shawneetown, 5. *Chicago*—Chicago 7th, 2 50; — 9th, 1; — 10th, 5; Evanston 1st, 24. *Mattoon*—Bethel, 3 40; Neoga, 5. *Peoria*—Peoria 1st, 6 37. *Springfield*—Decatur, 20; Jacksonville United

Portuguese, 2; Springfield 1st, 3 50. 84 67

INDIANA.—*Crawfordsville*—Frankfort, 25; Kirklin, 3. *Fort Wayne*—Kendallville, 3. *Indianapolis*—Greenwood sab-sch, 4 93; Indianapolis Tabernacle, 40. *Muncie*—Peru, 5; Portland, 1. *New Albany*—New Albany 1st, 6 20. *Vincennes*—Terre Haute Central, 5. *White Water*—Connersville 1st, 5. 98 13

IOWA.—*Cedar Rapids*—Vinton, 22; Wyoming 1st, 97 cts. *Dubuque*—Hopkinton, 4. *Fort Dodge*—Lake City, 1. 27 97

KANSAS.—*Neosho*—Paola, 1. *Solomon*—Abiline, 4. *Topeka*—Kansas City Central, 1. 6 00

KENTUCKY.—*Ebenezer*—Mount Sterling 1st, 2; Sharpsburg, 1. *Louisville*—Hopkinsville 1st, 92 cts.; Louisville Covenant, 10 20; Owensboro 1st, 15. 29 12

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 37 32. *Flint*—Fenton, 7. *Lansing*—Mason, 15. *Petoskey*—Boyne City, 3. 62 32

MINNESOTA.—*Minneapolis*—Minneapolis Andrews, 34 31; — Stewart Memorial sab-sch, 2. *St. Cloud*—Brown's Valley, 1 22; Willmar, 3. *St. Paul*—North St. Paul, 2; Red Wing 1st, 10 60. 53 13

MISSOURI.—*Kansas City*—Brownington, 2; Tipton, 2. *Ozark*—Mount Zion, 1; West Plains, 2. *Palmyra*—Bethel, 1. *St. Louis*—Salem, 1; St. Louis Carondelet, 9 54; — Memorial Tabernacle, 5. 23 54

MONTANA.—*Helena*—Manhattan 1st Holland, 3; — 2nd Holland, 1. 4 00

NEBRASKA.—*Hastings*—Oak Grove, 2. *Kearney*—St. Paul, 1. *Niobrara*—Millerboro, 1. 4 00

NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 23 50; Glen Garden, 1; Perth Amboy, 26 75. *Jersey City*—Tenafly, 5 50. *Monmouth*—Holmanville, 3; Manchester, 55 cts.; Sayreville, 50 cts.; Tom's River, 1. *Morris and Orange*—Boonton, 18 54; Mt. Olive, 3. *Newark*—Montclair Trinity, 45. *New Brunswick*—New Brunswick 2d, 1; Princeton Witherspoon Street, 1. *Newton*—Danville, 3; Mansfield 2d, 3; Sparta, 2. *West Jersey*—Billingsport, 1; Jericho, 75 cts.; Swedesboro, 3. 143 09

NEW MEXICO.—*Rio Grande*—Albuquerque 2d Spanish, 1; Placitas Spanish, 1. 2 00

NEW YORK.—*Albany*—Albany West End Y. P. S, 2 50; Gloversville 1st, 30 91; Saratoga Springs 2d, 5. *Binghamton*—Owego, 10. *Brooklyn*—Brooklyn Siloam, 2; — South 3d Street, 5. *Buffalo*—Buffalo West Avenue, 2 34. *Chemung*—Elmira Lake Street, 50. *Genesee*—East Pembroke, 1. *Geneva*—Ovid, 12 12. *Hudson*—Ramapo, 5; Scotchtown, 4. *Long Island*—Shelter Island, 12. *Nassau*—Huntington 2d, 10. *New York*—New York Madison Avenue W. M. Society, 16 25; — Westminster West 23d Street sab-sch, 15. *Rochester*—Chili, 2 96; Rochester Emmanuel, 2 20; Sparta 2d, 4. *Steuben*—Hornby, 1. *Syracuse*—Canastota, 8 08; Fulton sab-sch, 10; Syracuse 1st, 29 81. *Troy*—Cohoes 1st, 36 79; Pittstown, 2; Sandy Hill, 2. *Utica*—Mount Vernon, 4. *Westchester*—Stamford 1st sab-sch, 37 29; Yonkers 1st sab-sch, 26 45. 349 70

OHIO.—*Athens*—Middleport, 3; Nelsonville, 3 61. *Cleveland*—Akron Central, 2; Cleveland Euclid Avenue, 17 50; Parma, 2. *Dayton*—Hamilton 1st, 7; Middletown, 5. *Lima*—Findlay 1st, 21; St. Mary's, 10. *Maumee*—Toledo Collingwood Avenue, 17. *Portsmouth*—Georgetown, 4. *St. Clairsville*—Concord, 7; Kirkwood, 10 15; Wegee, 1. *Steubenville*—Potter Chapel, 1. *Zanesville*—Fredericktown, 6 05. 117 31

OREGON.—*Portland*—Astoria 1st, 5. *Willamette*—Albany, 4. 9 00

PENNSYLVANIA.—*Allegheny*—Glenfield, 10 90; Leetsdale sab-sch, 10 08. *Blairsville*—Pleasant Grove, 2; Salem, 3. *Butler*—Clintonville, 1; Grove City, 13 73; Millbrook, 3. *Carlisle*—Harrisburgh Market Square, 88 02. *Chester*—Ashmun, 15; East Whiteland, 4 89; New London, 5. *Clarion*—Licking, 3; Marionville, 6 41. *Erie*—Erie Central, 20. *Huntingdon*—Middle Tuscarora, 1; Pine Grove sab-sch, 52 cents. *Kittanning*—Appleby Manor, 5; Harmony, 4; Leechburgh sab sch. 8; Middle Creek, 1; Nebo, 4. *Lackawanna*—Plains, 2; Terrytown, 1; Warren, 4; West Pittston, 47; Wilkes Barre Memorial, 31 78; Wyalusing 2d, 2. *Lehigh*—Ashland, 1. *Northumberland*—Lycoming Centre, 3; Montgomery, 4; Shamokin 1st, 6. *Parkersburgh*—Spencer, 1. *Philadelphia*—Philadelphia 3d sab-sch, 50; — 9th, 38; — Calvary, 200; — Emmanuel, 3; — Hope, 3; — North, 9 50; — North 10th Street, 5; — Susquehanna Avenue, 5; — Tabernacle, 266 38; — Trinity, 7; — West Arch Street, 76 77; — West Park, 10. *Philadelphia North*—Carmel, 4; Eddington, 5; Falls of Schuylkill, 10; Germantown West Side, 44 91; Lawndale, 1; Leverington, 10; Lower Merion, 2; Neshaminy of Warminster, 6 45. *Pittsburgh*—Pittsburgh 8th, 5; — East Liberty, 73 78. *Redstone*—McClellandtown, 4; Old Frame, 1 84; Uniontown Central, 3. *Shenango*—North Sewickly, 98 cents. *Washington*—Hookstown, 6; Washington 1st, 195 29 (sab-sch, 30 62), 225 91. *Westminster*—Bellevue, 5 32; Chanceford, 7 80; Pine Grove, 10. 1,412 97

TENNESSEE.—*Union*—Knoxville Belle Avenue, 1. 1 00

UTAH.—*Boise*—Caldwell, 80 cts. *Utah*—Box Elder, 2; Mendon, 1; Payson, 2. 5 80

WISCONSIN.—*Chippewa*—Hudson, 2. *Madison*—Baraboo sab-sch, 2 18; Monroe, 2. *Milwaukee*—Manitowoc 1st, 2; Milwaukee Perseverance, 5; West Granville, 1. 14 18

Receipts from churches during April, 1895..... $2,541 01

MISCELLANEOUS.

Waukesha, Wis., 5; Hon. E. P. Crane, Hanover, Germany, 1 25; Rev W. M. Baird, Seoul, Korea, 5; Josephine C. Howe, Londonville, N. Y., 10; Rev. Jas. G. Shinn, Atlantic City, N. J., 5; Rev. R. Buell Love and wife, Mahoning Pres., 2; Mrs. M. R. Harlan, Churchville, Md., 2; Mrs. M. S. Ball, Churchville, Md., 2; Mrs. Mary Montford, Buffalo, Pa., 10; Mrs. A. J. Caldwell, Buffalo, Pa., 1; Hon. J. S. L. Amoreaux, Ballston Spa, N. Y., 25; Rev. P. G. Cook, Buffalo, N. Y., 25; Miss M. W. Miller, New Cumberland, W. Va., 5; L. R. W., Penn Run, Pa., 5; Robt. J. Irvin, Saltsburg, Pa., 3 10; Mrs. Jane Ray, Hamden Junc., O., 2; C. H. M., N. J., 1 25; Mrs James Robertson, Constantia, N. Y., 10; "S.N.X.," Phila., Pa., 50; Rev. Wm. Wallace, Zacatecas, Mex., 5..... 174 60

Woman's Executive Committee..... 1,000 77

Total receipts, May 1st, 1895.....$ 3,716 38

JOHN J. BEACOM, *Treasurer.*
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MARCH, 1895.

ATLANTIC.—*East Florida*—Crescent City (Young People, 8), 22; Green Cove Springs (Ladies, 3), 8; San Mateo, 25. *McClelland*—Mattoon, 1. *South Florida*—Bartow (sab-sch, 2 70) (Miss Laura Gibbon, 12 30), 15; Eustis, 14; Lakeland 3 10; Paola, 25; Seneca, 1; Sorrento, 10; Titusville, 3 10. 127 20

BALTIMORE.—*Baltimore*—Ashland sab-sch, 3; Baltimore 1st, 1,000; — 2d, (sab-sch, 50), 90 90; — Aisquith Street, 35 50; — Bohemian, 10; — Broadway, 15 58; — Brown Memorial (sab-sch, 25) (C. E., 25), 60; — Covenant, 4; — La Fayette Square, 41 65; — Light Street (sab-sch, 10), 22 75; — Madison Street, 5; — Ridgely Street afternoon sab-sch, 3 50; — Westminster (sab-sch, 25), 145 59; Bethel C. E., 2; Brunswick, 2; Cumberland (sab-sch, 9 80), 84 80; Govanstown, 8; Highland, 5; Lonaconing sab sch, 25; New Windsor, 4 50. *New Castle*—Chesapeake City, 15; Delaware City (sab-sch, 6 02) 15 27; Elkton, 25; Forest sab-sch, 11 82; Lewes, 5; New Castle C. E., 5; Pencader, 6; Red Clay Creek (sab-sch, 7), 25; West Nottingham sab-sch, 20; White Clay Creek, 29 98; Wicomico (sab-sch, 25), 74; Wilmington 1st, 5 95; Zion, 1. *Washington City*—Boyd's, 5; Clifton, 2; Georgetown West Street (Jr C. E., 2), (Jr. Missionary Society of sab-sch, 50), 129 29; Hermon, 1; Hyattsville, 4 40; Manassas, 5; Neelsville, 24; Takoma Park, 25; Washington 6th, (C. E., 10), 30; — 15th Street, 5; — Assembly (sab-sch Missionary Society, 25) (C. E., 12 31), 103 16; — Covenant 163 51; — Eastern (C. E., 3 25), (sab-sch, 6 50), 9 75; — Gunton Temple Memorial, 13 18; — Metropolitan, 66; — Warner Memorial C. E., 6. 2,400 08

CALIFORNIA.—J. D. Thompson, 4,000. *Benicia*—Big Valley, 15; Calistoga, 8; Covelo, 2; Crescent City, 16; Fulton, 8; Mendocino, 25; Point Arena C. E., 9 45; Rutherford, 5; Two Rocks, 32. *Los Angeles*—Alhambra, 15; Azusa Spanish, 5; Ballard, 5; El Monte, 10; Elsinore, 11 60; Inglewood C. E., 3; Lakeside, 2 50; Los Angeles 2d, 25 43; — Spanish, 10; — Welsh, 12; Los Nietos Spanish, 2; Los Olivos, 4; Monrovia 9 20; Ojai sab-sch, 2 25; Palms, 15; Riverside Arlington sab-sch, 15 91; — Calvary, 72 San Diego, 103 30; San Gabriel Spanish, 6; Santa Ynex, 5; Saticoy, 2; Ventura 1st sab-sch, 17; Rev. N. H. G. Fife, 1; Rev. F. D. Seward, 62 30. *Oakland*—Berkeley 1st, 33 51; Hayward, 5; North Temescal, 5; Oakland 1st sab-sch, 15; — 2d, 4 95; — Chinese, 2; — Prospect Hill, 8; Walnut Creek, 5. *Sacramento*—Anderson, 5; Chico (sab-sch, 5), 23; Colusa (sab-sch, 1 50) (Jr. C. E., 50 cts.), 10; Davisville, 8 83; Ione (sab-sch, 1), 4; Redding, 25; Virginia City, 7. *San Francisco*—San

Francisco 1st sab-sch, 50; — Calvary sab-sch, 10; — Chinese, 2; — Howard, 10; — Lebanon, 7 35; — St. John's, 75 88; — Trinity, 33 10. *San José*—Hollister (C. E. 1) (Jr. C. E., 1), 15; Los Gatos, 18 05; San José 1st, 125; — 2d (sab-sch. 21 50), 81 50; Watsonville sab-sch, 2 15) (C. D., 1 50) (Jr. C. E., 50 cts), 11 85. *Stockton*—Bethel (King's Daughters, 4 10), 9 10; Fowler, 47; Fresno, 80; Plano, 5. 5,279 06

Catawba.—*Cape Fear*—Simpson Mission, 1; T. Darling Mission, 1. *Catawba*—Lloyd, 1: Westminster, 3. *Southern Virginia*—Danville Holbrook Street, 1; Great Creek and sab sch, 1. *Yadkin*—Freedom East sab-sch, 1; Salisbury, 1. 10 00

Colorado.—*Boulder*—Boulder 1st sab-sch, 14; Cheyenne, 3 50; Fort Steele, 3 10; Fossil Creek, 6 50; Greeley (sab-sch, 16 59) (C. E., 15 30) 50; Holyoke, 35; Lone Tree, 81 cts.; Longmont Central, 13; Norman Percheron, 1 40; Valmont, 1 05. *Denver*—Brighton (sab sch, 3 10), 24; Denver 23d Avenue, 3 75; — Capitol Avenue, 44; Elizabeth, 2; Georgetown, 9 75; Highland Park, 10; Laird, 1; Littleton, 5; Platner German, 1 50; Valverde, 1 50; Wray, 6 75. *Gunnison* — Lake City, 12. *Pueblo*—Bowen, 5; Canon City, 10; Cinicero, 7; Colorado Springs 1st, 10; — 2d, 2 75; Costilla, 5; Del Norte, 10; El Moro, 5; Engle, 1; La Luz, 6; La Veta, 5; Las Animas (Ladies Home and Foreign Mission Society, 3 93) 8 93; Mesa (C. E., 2 05) (sab-sch, 26 70), 105 35; Monte Vista C. E., 1; Monument, 3; Palmer Lake, 1; Pueblo 1st (Intermediate C. E., 10) (sab-sch, 2 55), 28 75; — Fountain, 3 62; — Westminister, 15; Rocky Ford (sab-sch, 5), 10; San Pablo, 2 25; San Rafael Mexican, 3 60; Trinidad 2d, 5. 503 86

Illinois.—*Alton*—Alton (sab-sch, 3 17), 37 50; Bethel, 5; Brighton, 5; Ebenezer, 3; Greenville (sab-sch, 3) (C. E., 6), 9; Hillsboro (C. E., 5), 36 50; Lebanon, 2 50; Litchfield C. E., 3 83; Moro, 5; Rockwood, 2; Staunton, 7; Upper Alton, 3 50; Virden (Jr. C. E., 7) 12. *Bloomington*—Alvin, 7 13; Bement, 3 35; Bloomington 1st, 115 65; — 2d, 275 68; Cerro Gordo, 8; Champaign, 124 85; Chatsworth, 12 70; Chenoa, 37 87; Clarence, 7 05; Clinton, 128; Colfax, 8 06; Cooksville, 21 22; Covell, 5; Danville 1st, 148 18; — 2d, 1 50; El Paso, 61 57; Fairbury, 17; Farmer City, 6; Galesville, 13 85; Gibson City, 78 (5; Gilman 28 75; Heyworth, 65 10; Homer, 27 90; Hoopeston, 18; Jersey, 6; Lexington, 18 05; Mahomet, 15 50; Mansfield, 21 25; Minonk, 8 20; Monticello, 23; Mount Carmel, 9 51; Normal, 16 15; Philo (C. E., 8), 76; Piper City, 69 75; Pontiac, 64; Prairie View, 13 76; Rankin, 35 25; Reading, 5 32; Rossville, 40 45; Selma, 7 35; Sheldon, 28 10; Sidney, 3 44; Tolono, 37 30; Watseka, 36 25; Waynesville, 37 75; Wellington, 13 35; Wenona, 30. *Cario*—Anna (sab-sch, 3 35), 21; Bridgeport, 4; Campbell Hill, 2; Centralia (sab-sch. 9), 40; Cobden, 9 48; Du Quoin 1st, 60; Friendsville, 5; Golconda, 2; Metropolis, 2; Mount Carmel (C. E., 10), 25; Murphysboro, C. E., 6 71; Nashville 1st, 11 12; Shawneetown C. E., 5. *Chicago*—Chicago 1st 260 43; — 2d, 375; — 3d, 28; — 4th, 230; — 41st Street (C. E., 5), 203 92; — Christ Chapel, 1; — Covenant 206 72; — Fullerton Avenue, 44 95; — Jefferson Park C. E., 2; — Lakeview (C. E., 1 75), 12 65; — Normal Park Ladies Missionary Society, 5; — Olivet, 16 25; Du Page C. E., 5; Evanston, 150; Hyde Park, 25; Joliet Central, 98; Kankakee sab-sch, 13; Manteno C. E., 5; New Hope sab-sch, 2; Oak Park (C. E., 9 28), 42 64; Wheeling Zion, 6. *Freeport*—Cedarville, 13; Freeport 3d German, 7; Galena 1st sab-sch, 30; Galena South C. E., 4; Harvard, 5; Linn and Hebron (C. E., 25), 29; Ridgefield, 14 20; Rockford 1st sab-sch, 17 01; Rock Run 8 30; Willow Creek, 65 20. *Mattoon*—Beckwith Prairie, 5 54; Charleston sab-sch, 5 21; Dalton, 3; Grandview, 10; Kansas, 10; Mattoon, 9 72; Morrisonville, 2 95; Paris C. E., 15 32; Shelbyville, 17; Taylorville, 9 13; Tower Hill, 5; Vandalia (sab-sch, 15), 29 05; West Okaw, 10 14. *Ottawa*—Earlville sab-sch, 3 17; Mendota, 77; Oswego, 12; Paw Paw (sab-sch, 3 30), 24 33; Sandwich, 30. *Peoria*—Astoria, 3; Canton, 17 30; Delavan, 23 07; French Grove, 5 27; Green Valley, 5; Ipava (C. E., 10 36), 28 46; Oneida, 12; Peoria 2d, 34 01; — Grace, 15; Yates City, 2. *Rock River*—Albany, 2 05; Alexis, 12 50; Ashton sab-sch, 9 40; Coal Valley, 2; Dixon, 26 50; Fulton, 25; Hamlet, 12 65; Morrison, 10; Munson, 19; Norwood sab-sch, 13 81; Pleasant Ridge, 5; Princeton sab-sch, 10. *Schuyler*—Burton Memorial, 8 50; Camp Creek (sab sch. 13) 19 30; Chili, 4 05; Clayton (C. E., 6), 12; Doddsville, 2; Elvaston, 34 46; Huntsville, 7 30; Kirkwood C. E., 2 50; Liberty, 3 65; Macomb, 88; Monmouth, 73 76; Montebello, 10; New Salem, 3; Olive, 3 04; Salem German, 10. *Springfield*—Decatur sab-sch, 17; Farmington, 18; Lincoln, 7 50; Petersburgh, 19 25; Pisgah, 3 60; Providence, 3 45; Williamsville Union, 9 50; Rev. W. L. Tarbet and wife, 2 40. 5,049 84

Indiana.—*Crawfordsville*—Lexington C. E., 6. *Indianapolis*—Greenwood Jr. C. E., 5. *Logansport*—Goodland C. E., 6; La Porte (C. E., 6 83) 26 83; Mishawaka, 3. *New Albany*—Charlestown sab-sch, 5. *Vincennes*—Indiana, 50 cts.; Petersburg, 3; Upper Indiana, 50 cts. *White Water*—Shelbyville, 68. 123 83

Indian Territory.—Presbytery of Choctaw, 14 15. *Cimarron* — Anadarko, 19 66; El Reno, 29 25; Pauls Valley, 2 42; Purcell, 10; Riverside, 3; Westminster, 5; Winview C. E., 1 20. *Oklahoma*—Edmond, 1 50; Herron, 6; Oklahoma City, 40; Ponca City, 2 50; Perry, 3 26; Waterloo, 2. *Sequoyah*—Achena, 4; Muskogee, 69; Muldrow, 5; Northfork, 1; Park Hill, 20; Red Fork, 18 25; Tulsa, 15; Rev. W. Tanyan, 2 50; Stephen Foreman Society, 3 60. 278 29

Iowa.—*Cedar Rapids*—Anamosa, 2 60; Atkins (C. E., 4), 8; Bethel, 3 25; Blairstown, 12 20; Cedar Rapids 2d, 45 54; — Bohemian, 7; — Central Park (sab-sch, 5), 34 30; Central, 3 75; Garrison, 8 88; Monticello, 4 45; Scotch Grove (sab-sch, 4), 14; Springville, 6 52; Vinton, 15. *Corning*—Afton (sab sch, 2 65), 8 50; Anderson, 2; Arlington, 4; Clarinda, 30 05; Corning, 24 08; Creston, 35 65; Diagonal, 5 70; Hamburg, 26 92; Lenox (C. E., 2 75), 19 75; Malvern, 105 87; Mount Ayr, 27 62; Norwich, 5; Pilot Grove, 7 40; Red Oak, 8 48; Shenandoah, 23 09; Yorktown, 10 25. *Council Bluffs*—Adair, 10 50; Audubon, 37; Carson, 10; Greenfield, 15; Griswold, 71 76; Hardin Township (Women's Missionary Society, 1 80), 6 80; Lone Star, 2; Menlo (C. E., 4), 9; Missouri Valley, 26; Shelby, 8; Neola, 12 75; Walnut (sab-sch, 1 50), 7 25. *Des Moines*—Albia, 26 51; Allerton, 32 36; Chariton sab-sch, 8 57; Colfax, 9; Dallas Centre, 25 62; Derby, 9; Des Moines 6th, 10; — Central, 313 23; — Clifton Heights, 21; — Highland Park, 22 86; — Westminster, 28; Dexter, 13; Earlham, 3 50; Garden Grove, 12 10; Humeston, 23; Indianola (sab-sch. 3 50), 59 64; Knoxville, 12; Leon, 2 50; Lineville, 21 74; Lucas, 1 50; Milo sab-sch, 6; Osceola, 15; Panora, 16; Perry sab-sch, 4 62; Plymouth, 7; Seymour, 10. *Dubuque*—Cono Centre, 4; Dubuque 1st (C. E., 3), (sab-sch, 15), 45; — 2d, 50; — 3d, 14 25; — German, 15; Dyersville German, 2; Hazleton, 15; Independence 1st additional, 6 45; Jesup (sab-sch, 1), 14 91; Lansing 1st (sab-sch, 5), 10; Lime Spring, 11; McGregor German, 5; Manchester (sab sch, 10), 21; Otterville, 8; Prairie, 10; Prairieburg, 9 75; Rossville, 2 30; Rowley, 1 50; Sherrill's Mound German, 4; Walker, 4 70; Wilson's Grove, 5. *Fort Dodge*—Armstrong, 6 34; Estherville C. E., 2; Fonda, 13; Fort Dodge (sab sch, 21 44), 45 64; Gilmore City, 4 28; Glidden, 12 18; Lake Park C. E., 4 25; Luverne, 3; Manilla, 11 30; Paton sab-sch, 3; Plover, 3; Pomeroy, 3 86; Rockwell City, 20; Rolfe 2d sab-sch, 10; Spirit Lake, 23 90; West Bend C. E., 5; Wheatland German (sab-sch, 3 54), (Mrs. Anna Aden, deceased, 10), 13 54. *Iowa*—Birmingham, 7; Burlington 1st, 69 90; Fairfield (sab-sch, 20), 192 62; Hope, 5; Keokuk Westminster (sab-sch, 7 59), 78 95; — 2d (sab-sch, 1 26) 9 26; Kossuth 1st, 17 03; Lebanon, 7; Libertyville, 4 40; Martinsburg, 11; Mediapolis, 2; Middletown (C. E., 2 40), 12 40; Mount Pleasant 1st, 52 86; Mount Zion, 7; Ottumwa East End, 2; Spring Creek, 3; Troy, 6 11; Union, 26 65; West Point, 7 07; Winfield, 36. *Iowa City*—Atalissa sab sch, 11; Bethel, 3 72; Columbus Central sab-sch, 2 86; Davenport 1st (sab-sch, 6 26), 231 26; — 2d C. E., 15; Deep River, 6 60; Hermon, 2; Keota, 11; Ladora, 2; Le Claire, 6 50; Malcolm, 15; Marengo (Women's Missionary Society, 3), (sab-sch, 2 55), 5 55; Montezuma, 2 67; Mount Union, 6; Muscatine (Jr. C. E., 15), (C. E., 5), 57; Nolo, 5; Oxford C. E., 2 50; Princeton, 22; Sugar Creek, 10; Summit, 7; Tipton (sab-sch, 5 84), 17 70; West Liberty, 25; Williamsburgh (sab-sch, 2), 18; Wilton, 28. *Sioux City*—Ashton, 5; Alta, 9 50; Auburn, 5; Battle Creek sab-sch, 2 10; Cleghorn, 15 53; Early, 1 60; Hope German, 8 13; Hosper's German, 12 25; Le Mars, 27 73; Meriden sab-sch, 3; Mount Pleasant, 10 79; Sanborn, 10; Sioux Co. 2d German, 9; Wall Lake, 10. *Waterloo* — Ackley, 33 35; Conrad Grove sab sch, 5; Dows sab-sch, 1 80; Janesville (C. E., 5), 16 75; Kamrar German, 21; Marshalltown, 60; Morrison, 32; Nevada, 30 37; Owasa, 5; Point Pleasant, 5; Rock Creek German, 5; Toledo (Y. P. Circle, 7 44), (sab-sch, 1 82), 11 87; Tranquility Lower Lights Mission Band, 10; Union German, 9; Waterloo, 150; Williams, 3 91. 3,482 90

Kansas. — *Emporia* — Argonia (sab-sch, 1 60), 3 60; Arkansas City, 17 74; Bethany, 5 35; Big Creek, 1 40; Burlington, 3 28; Caldwell, 7; Calvary, 1; Cedar Point, 5 87; Eldorado, 8; Florence (sab sch, 5), (C. E., 6), 22; Howard, 13 75; Lyndon, 5; Mayfield, 5 40; Morris, 2 60; New Salem, 6; Peabody (sab-sch, 2 75), (C. E., 2), 30; Walnut Valley, 3; White City, 3; Wichita 1st, 75 21; — Lincoln Street, 3 72; — Oak Street, 10; Winfield, 40; Rev. J. P. Barbor, 10. *Highland*—Atchison 1st (C. E., 5), 25; Axtel, 6; Baileyville (C. E., 2 50), 12 50; Hiawatha C. E., 3; Highland, 11 08; Holton, 6; Horton (Jr. C. E., 2 75), (C. E., 2 25), 5; Irving for debt, 5; Parallel C. E., 3 50; Netawaka, 2; Neuchatel, 2; Nortonville, 20; Troy (C. E., 1), 11. *Larned*—Arlington, 6 62; Bellefont, 1; Burrton Jr. C. E., 5; Dodge City, 11 15; Great Bend, 9 22; Greensburg, 7; Kendall, 2; Larned, 5; Liberal, 5; Lyons,

8 21; McPherson, 9; Nashville, 9; Thornton Station, 3; Valley Township, 8. *Neosho* — Carlyle, 3 74; Cherokee, 2 41; Chetopa, 10 50; Coffeyville (C. E., 8), (Jr. C. E., 6), 26; Glendale, 2; Humboldt, 16 50; Iola, 11 40; Kincaid, 3; La Cygne, 3 25; Lake Creek, 6 35; Louisburg, 9 50; McCune, 28; Miami, 4 07; Miliken Memorial, 7; Mineral Point, 1; Monmouth, 3; Moran, 6 12; Mound Valley, 3; Osage 1st, 43; Osawatomie, 7; Parker, 3; Parsons (sab-sch, 6 92), 45 92; Pittsburgh C. E., 2 75; Thayer (sab-sch, 5), (Jr. C. E., 5), 10; Weir City (sab sch, 51 cents), 2 27; Rev. E. N. B. Millard, 5. *Osborne*—Bow Creek, 3; Calvert, 3; Norton, 8 50; Russell, 8. *Solomon*—Beloit, 50; Bridgeport, 75 cents; Cawker City, 2 50; Delphos, 8; Ellsworth, 4; Glasco, 2; Mankato, 1; Saltville, 2; Scandia, 4; Webber, 1 50; Wilson, 2; Rev. R. Arthur tithe, 5. *Topeka*—Bala, 4; Clinton, 30; De Soto, 2; Kansas City Grand View Park sab-sch, 6 13; — Western Highlands, 16 80; Lawrence, 10; Manhattan Jr. C. E., 5; Media, 8; Oakland C. E., 3 35; Olathe, 10; Oskaloosa, 4 64; Stanley, 2 90; Topeka Westminster Men's League, 5; Wamego C. E., 2 65. 965 70

KENTUCKY.—*Ebenezer*—Ashland, 62 29; Falmouth, 8; Flemingsburgh, 9 91: Greenup, 1; Lexington 2d (sab-sch, 19 40), 426 20; Maysville, 20; Murphysville, 3; New Concord, 3 50; Paris 1st, 15. *Louisville* — Chapel Hill, 3; Craig, 1; Guston, 1; Hodgensville, 2; Hopkinsville 1st, 5 72; Kuttawa, 2 76; Louisville 4th, 5; — Warren Memorial additional, 25; Penn'a Run, 2; Plum Creek, 2; Princeton 1st, 9. *Transylvania*—Burkesville, 8 96; East Bernstadt, 5; Harrodsburgh 1st, 26 10; Lancaster, 5. 652 44

MICHIGAN.—*Detroit*—Brighton, 2; Detroit Bethany, 8; — Covenant, 12 37; — Memorial (sab-sch, 24 93), 64 93; Howell, 60; Milford United, 53 50; Springfield (sab-sch, 1 50), 12 89; Stony Creek, 20; White Lake (sab-sch, 6 23), 30 03. *Flint*—Argentine, 4 03; Caro, 35; Chandler (Pinnebog Branch, 2), 8; Corunna, 7 26; Croswell, 8 88; Frazer, 1 55; Lexington, 10; Linden, 8 63; Morrice, 22 63; Popple, 14 71; Sand Beach, 3. *Grand Rapids* — Ludington sab-sch, 4 10; Muir, 10. *Kalamazoo*—Burr Oak, 5; Decatur, 7 50; Edwardsburgh, 7 92; Martin, 6; Niles, 59 47; Three Rivers, 14 32. *Lake Superior*—Crystal Falls Immanuel, 15 59; Escanaba (Jr. C. E., 2 50), (C. E., 5), 18 91; Ford River, 8; Gladstone Westminster, 10; Iron Mountain, 13; Ishpeming, 6 02; Lakefield, 2; Manistique Redeemer (C. E., 43 cents), (sab-sch, 10 85), 39 90; Marquette additional, 10; Negaunee, 9 30; Newberry (sab-sch, 3 88), (C. E., 3 11), 6 99; Pickford, 18 14; Red Jacket, 35; Stalwart, 6 86. *Lansing*—Albion, 75; Battle Creek King's Daughters, 10; Brooklyn, 4; Concord, 4 12; Jackson sab-sch, 10 45; Lansing 1st (C. E., 24), 28 49; Mason, 80; Oneida C. E., 2 10; Parma, 16 90; Windsor, 7 24. *Monroe*—Adrian (C. E., 25), 79; Clayton, 11; Coldwater, (sab-sch, 14 55), 52 84; Dover, 4 10; Erie sab-sch, 2 10; Hillsdale (sab-sch, 8 20), 28 92; Manchester (Ladies, 50 54), 65 42; Tecumseh C. E., 8. *Petoskey* — Cadillac, 14 50; East Jordan C. E., 5 57; Elk Rapids, 3 54; Harbor Springs C. E., 7; Mackinaw City (C. E., 1 70), 3 40; McBain Bethany, 2 75; Traverse City, 1. *Saginaw*—Alma, 50; Mount Pleasant, 4; Mungers (sab-sch, 1 02), (Mission sab-schs, 3 81), (C. E., 2 99), (Jr. C. E., 2 21), 20; Saginaw 2d, 4 50; — Grace West Side, 5 50; Taymouth Sr. Ladies Society, 12; West Bay City Covenant, 23 1,347 87

MINNESOTA.—*Duluth*—Duluth 1st sab-sch. 10; — Hazlewood Park, 4 10; — Norwegian, 3 40; — Highland, 2 10; Hinckley, 2 50; Samaria, 5. *Mankato*—Blue Earth City, 18; Cottonwood Ladies' Aid Society, 5; Jackson, 5; Kanaranzi, 23 35; Lake Crystal, 4 87; Lakefield, 5; Mankato 1st (sab-6 50), 85 09; Marshal (sab sch, 2) (C. E., 2), 20; Pipestone, 7; Russell, 2 15; St. James, 9; Summit Lake, 2; Watonwan, 4 50; Windom, 12; Winnebago City, 20 25; Woodstock, 2 10; Worthington Westminster, 13 87. *Minneapolis*—Howard, 5; Minneapolis 1st, 50 95; — 5th (C. E., 3 55), 16 05; — Franklin Avenue (sab-sch, 3 55) (C E, 3), 6 55;— Grace C. E., 1 07; Winsted, 3. *Red River*—Elbow Lake, 5; Fergus Falls, 28 61; Hendrum C. E., 6 15; Warren sab sch, 5. *St. Cloud*—Bethel, 1; Diamond Lake sab-sch, 1 65; Reiderland German sab-sch, 9 11; Spring Grove sab-sch, 2 80; Willmar New London sab-sch, 4; Rev. Walter F. Finch, 5. *St. Paul*—Empire, 1; Farmington, 3; Goodhue, 4 75; Hastings, 5; Hamline Knox, 5; Macalester sab-sch, 5 74; North St. Paul (sab-sch, 3), 8; St. Paul Bethlehem German, 5; — Dayton Avenue C. E., 12 50; — East, 21 27; —House of Hope (sab sch, 15) 397 90; — Merriam Park, 15; Vermillion, 3; Warrendale (Mission Band, 7 50), 10 50; *Winona*—Alden, 6 45; Chatfield, 8 51; Claremont, (C. E., 2 50), 13 50; Ebenezer German, 5; Le Roy Mite Society, 1 27; Preston C. E., 3 33; Ripley, 1; Winona 1st C. E., 9. 962 94

MISSOURI.—*Kansas City*—Centre View, 4 80; Creighton, 3 70; Kansas City 1st, 130 18; — 4th, 8; — Hill Memorial, 10; — Linwood, 18.50; Knob Noster, 11; Lowry City, 8; Raymore, 17 21; Schell City, 5; Sharon, 10; Warrensburg, 29 75; "Cash," 75. *Ozark*—Ash Grove, 15; Eureka Springs, 4; Fairplay, 2 50; Greenfield (sab-sch, 5), 12; Seneca, 3; Springfield Calvary sab-sch, 16 80; Waldensian, 9; Webb City (sab-sch, 2 80), 9 80. *Palmyra*—Birdseye Ridge, 26 80; Brookfield, 20; Edina, 16; Hannibal, 50; Knox City, 6; Macon, 10 55; Milan, 6; Newark, 3; Sullivan, 2; Unionville, 3. *Platte*—Barnard, 1; Cameron, 7 82; Cowgill, 2; Easton, 5 05; Graham, 13 57; Hodge, 11 06; Hopkins (sab-sch, 2) (Ladies' Aid Society, 3) 7; Kingston, 1 55; Mirabile sab-sch, 1 75; Mound City, 12 52; New Hampton, 3; New Point, 9; Polo, 2; Savannah, 6 10; Stanberry, 4. *St. Louis*—Cuba, 18; De Soto C. E., 2 75; Rolla Additional, 25; St. Charles, 78; St. Louis 2d (Ladies' Aid Society, 125), 450; — French Congregation, 30 80; — Lafayette Park, 28 10; — North (C. E., 21 11) 42 81; — Washington and Compton Avenue, 480 17; Washington, 9; White Water, 4; Zoar, 2 50. *White River*—Allen Chapel, 10; Harris Chapel, 1; Holmes Chapel, 3; Westminster, 4. 1,823 14

MONTANA.—*Butte*—Dillon (sab-sch, 3 05), 28; Granite, 1; Phillipsburg, 1 75. *Helena*—Bozeman 1st, 38 40; Hamilton, 14; Helena 1st, 31 50; Spring Hill, 7; Wickes, 5. *Great Falls*—White Sulphur Springs, 18. 144 65

NEBRASKA.—*Box Butte*—Bodarc, 2; Norden, 5; Rushville, 6 03. *Hastings*—Ayr, 1; Champion, 1; Glenville German, 2; Hansen, 5; Hastings German, 1; Marquette, 2; Orleans, 2; Stamford, 2; Rev. and Mrs. J. Liesveld, 2. *Kearney*—Broken Bow, 18 40; Cherry Creek, 2; Clontibret, 2; Gandy, 2; Lexington, 2 35; North Loup, 1 27; Scotia, 3 85; Shelton C. E., 3 35; Sumner, 2; Mrs. A. J. Newell, 10. *Nebraska City*—Adams (sab-sch, 1 66) (C. E., 4 50) 24 21; Bennett, 10; Fairbury C. E., 2 85; Falls City, 5; Firth, 3 88; Gresham, 2 70; Hebron (C. E., 1 45), 8 45; Hopewell (C. E., 4), 6; Lincoln 1st, 53 20; — 2d (C. E., 8 80) (Jr. C. E., 1 64), 10 44; Nebraska City, 17 75; Panama, 5 73; Pawnee, 29 26; Plattsmouth German, 5; Raymond C. E., 3 30; Staplehurst, 3; York C. E., 5. *Niobrara*—Cleveland, 1; Coleridige, 4 53; Emerson, 6 05; Hartington, 9 35; Osmond, 3; Stuart, 5 80; Winnebago Indian, 5. *Omaha*—Belle Centre, 2 15; Craig School House, 85 cts.; Monroe sab-sch. 36 cts.; Omaha Ambler Place, 5; — Blackbird Hills, 95 cts.; Osceola, 10; Plymouth, 9; South Omaha C. E., 5 50; Tekamah, 6; Wahoo, 10; Webster, 4; West Hill, 13. 375 56

NEW JERSEY. — *Corisco* — Gaboon, 5. *Elizabeth*—Bayonne City, 20; Clinton (sab-sch, 30), 450 96; Connecticut Farms, 62; Cranford (sab-sch, 12), 25 27; Elizabeth 1st (Murray Missionary Association, 28 87), 43 03; — 1st German, 20; — 2d, 300; — 3d (C. E., 5) (Youth's Missionary Society, 10), 30; — Madison Avenue, 5 35; — Siloam, 1; — Westminster, 224 49; Lamington (sab-sch, 21 71), 41 71; Plainfield 1st C. E., 5; Plainfield Crescent Avenue (Hope Chapel, 6 09) (Warren Chapel, 5), 11 09; Pluckamin, 9 60; Rahway 2d, 100; Roselle, 44 27. *Jersey City*—Englewood, 598 15; Hackensack (sab-sch, 17 36), 42 36; Jersey City 1st sab-sch Missionary Association, 50; — 2d C. E., 5 50; — Scotch, 12 50; Newfoundland C. E., 1 78; Passaic Dundee, 7; Paterson 2d sab-sch, 35; — 1st German, 3; — Broadway German (sab-sch, 1) (Ladies' Society, 2), 8; West Hoboken sab-sch, 60; West Milford, 19. *Monmouth*—Asbury Park Westminster, 8; — 1st (C. E., 21 26) (sab-sch, 9 95), 65 21; Atlantic Highlands, 8 50; Belmar C. E., 8; Beverly, additional, 2 85; Bordentown, 6 17; Calvary, 5; Columbus (sab-sch, 9 50), 15; Cranbury 1st (sab-sch, 50), 145 23; — 2d, 5; Delanco, 12 16; Highstown (sab-sch, 20 20), 68; Jacksonville, 3 50; Jamesburgh, 15; Keyport, 5; Lakewood, 140; Long Branch, 11 25; Manalapan, 9 50; Matawan (sab-sch, 40), 141 22; Perrineville (sab-sch, 5), 8; Plattsburgh, 14; Point Pleasant, 9; Providence (sab-sch, 5 75), 8 08; Red Bank, 10; Sayreville German, 4; Shrewsbury, 100; South Amboy, 2; Tennent, 20 49; Tom's River, 1 77; Whiting and Shamong, 1. *Morris and Orange*—Berkshire Valley, 3; Chester (sab sch, 15), 28; Dover (sab sch, 50), 123 25; — Welsh, 3; East Orange 1st, 307 05; — Brick, 67 18; German Valley (sab-sch, 7), 32; Madison (sab sch Missionary Society, 100), 158 08; Morris Plains, 13; Morristown South Street sab-sch Missionary Society, 87 50; Myersville German (sab-sch, 2), 4; New Vernon sab-sch, 18 36; Orange Central (sab-sch, 50), 525; — German, 2; — Hillside, 378 90; Orange Valley German, 2; Parsippany, 60; Pleasant Grove C. E., 2 50; Rockaway, 86 50; South Orange 1st (sab-sch, 62), 284 49; — Trinity, 123; Stirling, 4; Succasunna, 17 25; Summit Central (sab-sch, 50), 69 16; Wyoming, 4. *Newark*—Arlington sab-sch, 8 50; Bloomfield Westminster sab-sch, 43 70; Montclair 1st C. E., 37 50; Newark 1st C. E., 10; — 2d, 92 21; — 3d, a member, 1; — 5th Avenue sab-sch, 25; — 6th, 12; — 1st German, 9 75; — 2d German, 5; — 3d German, 10; — Bethany, 25; — Calvary C. E., 5; — Fewsmith Memorial, 10; — High Street, 214; — South Park 181 72. *New Brunswick*—Amwell 1st, 8; — United 1st, 3 38; Bound Brook,

35; Dayton (Young People, 5), 28 25; Dutch Neck, 30; Frenchtown C. E., 2 29; Hopewell (C. E., 3 13), 12; Kingston (sab-sch, 5), 45; Kingwood, 1; Kirkpatrick Memorial C. E., 2; New Brunswick 1st (C. E , 5), 306 26; Pennington C. E., 4 60; Princeton 2d (sab sch, 15), 30 67; Titusville, 35 85; Trenton 2d (sab-sch, 18 16). 29 72; — 3d, 140 25; — 5th (sab-sch, 14 44) 31; — Chapel 1st sab-sch, 20; — Prospect Street (Brookville sab-sch, 4 53) (sab-sch, 55), 160 53. *Newton*—Asbury, 200; Belvidere 1st, 105; — 2d, 24 31; Branchville C. E., 10; Deckertown, 54 58; Franklin Furnace (C. E., 8 25), 16 33; Greenwich, 18; Hacketts-town, 253 67; Knowlton, 9 15; Mansfield 1st, 66 51; Musconetcong Valley (sab-sch, 8 45), 13 45; Newton sab-sch, 51 03; North Hardistan Bethany sab-sch. 7 34; Phillipsburgh Westminster C. E., 5; Sparta (Ladies' Aid Society, 5), 9; Stanhope, 4; Stewartsville (sab-sch, 13 45), 88 70; Stillwater, 12; Wantage 2d, 23 25; Yellow Frame (Levi Lanning Legacy, 100), 102 90. *West Jersey*—Atco, 1; Atlantic City 1st, 25; Berlin, 1; Billingsport, 2; Blackwood-town (sab-sch, 13). 25 50; Bridgeton 1st, 115; — 4th, 3; — West, 78 98; Camden 1st (Jr. C. E., 10), 41 63; — 2d, 10; Cedarville 1st (sab-sch, 2 50) (C. E., 2 50), 5; — Osborn Memorial, 8; Deerfield, 31; Elmer, 8; Gloucester City, 12; Haddonfield, 94 17; Janvier, 2 50; Jericho, 75 cts.; Pittsgrove (sab-sch, 16), 18; Swedesboro, 10; Vineland, 25; Waterford, 1; Wenonah (sab-sch, 25). 255; Williamstown (sab-sch, 21 81), 46 81; Woodstown (sab-sch, 15), 42 25.

9,051 25

New Mexico.—*Arizona*—Peoria, 5. *Rio Grande*—Albuquerque 1st (sab-sch, 20), 98 35; Jemes, 30; Las Cruces 1st, 3 70; Pajarito, 6. *Santa Fe*—Agua Negra, 1; Buena Vista, 1 55; El Rito, 3 40; Mora, 1 05; Rinconnes, 2 25; Santa Fe 1st sab-sch, 5 01. 157 31

New York.—*Albany*—Albany 4th, 700; — 6th, 16; — State Street, 717 08; — West End C. E., 5; Amsterdam 2d (C. E., 20), 204 92; Ballston Centre, 8 57; Bethlehem C. E., 2 40; Broadalbin, 4 27; Esperance (sab-sch, 4), (C. E., 6 82), 10 82; Gloversville 1st, 104 88; Hamilton Union (sab sch, 6), (C. E., 4), 20; Jermain Memorial, 1,056; Johnstown Jno P. McEwen, 500; Mariaville, 5; Mayfield Central sab-sch, 1 50; North Bethlehem (sab-sch, 3), 7; Schenectady 1st (sab sch, 79 71), C. E , 10), 89 71; West Milton, 2; Rev. L W. Brown, 65 cts. *Binghamton*—Binghamton 1st, 401 42; — North (C. E., 9 45), (Jr. C. E., 7), 26 45; — Ross Memorial C. E., 2 25; Union, 38; Waverly, 62 81; Windsor, 4 25. *Boston*—Boston 1st, 30; — St. Andrews, 5; Fall River Globe, 2; — Westminster, 3; Holyoke sab-sch, 2 70; Houlton C. E., 15; Lonsdale, 15; Lowell, 30; Manchester 2d, 5; — German, 7; New Bedford Ladies Society, 5; Portland, 3; Providence 1st, 39; South Ryegate, 20; Taunton (C. E., 5), 10; Woonsocket, 5; Worcester, 5. *Brooklyn*—Brooklyn 1st, 46 80; — 2d Mrs. A. I. Buckley. 22 50; — Ainslie Street C. E., 5; — Arlington Avenue, 10; — Central, 156 63; — Cumberland Street (sab-sch, 20), (C. E , 6), 87; — East Williamsburg German, 10; — Friedenskirche (C. E., 5 40), 13 40; — Grace, 36 13; — Lafayette Avenue, 47; — Memorial, 187 92; — Mount Olivet (Jr. C. E., 5), 9; — Noble Street, 25; — Prospect Heights, 30; — South 3d Street (sab-sch, 50), 180 15; Woodhaven French Evangelical, 10. *Buffalo*—Buffalo 1st, 455; — Bethany, 107 45; — Bethlehem (C. E., 8), 14 16; — Calvary, 202 84; Central, 92 98; — Covenant C. E., 10; — Lafayette Street C. E., 1; — West Avenue sab-sch, 15; — Westminster, 316 95; Cattaraugus Station, 5; Ellicottville, 10; Fredonia, 2; Hamburgh Lake Street, 5; Olean, 18 01; Ripley C. E., 15; Silver Creek C. E., 8 40; Tonawanda, 4 17; Westfield (C. E , 5 77), 139 72. *Cayuga*—Cato, 1; Dryden, 15; Genoa 1st (sab-sch, 16), (C. E., 1 50), 17 50; — 3d (sab-sch, 4 85), 6; Ithaca, 30; Meridian (C. E., 7 53), 39 53; Owasco, 4; Scipio, 3; Scipioville, 5. *Champlain*—Brandon, 1 95; Champlain C. E., 13 45; Chazy, 10; Essex, 2 56; Keeseville, 19 44; Plattsburgh 1st C. E., 5. *Chemung*—Dundee, 10; Elmira 1st C. E., 30; — North, 10 65; Horse Heads, 8; Southport (C. E., 3), 6 *Columbia*—Ancram Lead Mines (C. E., 4), 10; Catskill, 35 51; Centreville, 25 12; Durham 1st C. E., 5; Valatie, 25. *Genesee*—Attica, 47 87; Batavia, 161 66; Bergen, 29 31; Bethany Centre, 2; Byron (C. E., 12), 24; Corfu (C. E., 5), 14; East Pembroke, 10 58; Elba (C. E , 10), 20; Perry, 45; Tonawanda Valley, 7 50. *Geneva*—Canandaigua (sab-sch, 23 67), 35 35; Gorham, 27; Manchester (sab-sch, 6), 29; Naples (sab-sch, 5), 26 79; Oak's Corners, 9; Ovid sab-sch, 8 24; Seneca Falls C. E., 15 55; Trumansburgh C. E., 2; Waterloo (sab-sch, 10), 60; West Fayette, 3. *Hudson*—Amity, 11; Callicoon, 2; Centreville, 10; Chester sab-sch, 6 17; Clarkstown German, 2; Florida (C. E., 10). 46 90; Good Will, 5 10; Goshen, 150; Haverstraw 1st C. E , 8 49; — Central, 30; Hempstead, 8; Hopewell C. E., 12; Liberty (C. E., 5), 18; Middletown 1st (sab-sch, 30 75), (C. E., 50), 258 75; — 2d C. E., 10; Monticello C. E., 5; Monroe, 50; Nyack German, 3; Port Jervis sab-sch, 18 05; Ramapo, 100; West Town, 20; White Lake, 19. *Long Island*—Bridgehampton, 16 35; East Hampton, 20; Franklinville, 9; Mattituck, 3; Moriches, 51 41; Sag Harbor, 3 45; Selden, 2; Setauket, 2; Southampton sab-sch, 28 35; Yaphank, 12 33. *Lyons*—Huron, 10; Junius (sab-sch, 2), (C. E., 1 61), 13 61; Marion, 1 05; Palmyra, 36 69. *Nassau*—Bellmore, 2 22; Brentwood, 10; Comac, 3; Hempstead Christ Church, 14 58; Islip sab-sch, 3; Jamaica, 150; Newtown, 170; Ocean Side, 9 10; Oyster Bay C. E., 10; Roslyn, 3 56; Whitestone (sab-sch, 7 01), (C. E , 2 04), 9 05. *New York*—New York 4th sab-sch, 16 89; — 7th sab sch, 12; — 2d German, 5; — 4th Avenue, 457; — 5th Avenue Young Peoples' Association, 21 26; — 13th Street (C. E , 19 20), (sab-sch Missionary Association, 75), 244 20; — Allen Street (C. E., 4 41), 7 50; — Bethany (sab-sch, 35), 51 58; — Bohemian, 15; — Brick additional, 10; — Church of the Good Shepherd C. E., 15; — Covenant, 13 54; — East Harlem, C. E., 2 48; — Faith (Jr. C. E., 5), (C. E , 25), 30; — French Evangelical, 10; — Harlem, 61 36; — Lenox and Sr. C. E., 21 69; — Madison Avenue, 255 74; — Madison Square, 150; — Morningside, 5 50; — Mount Tabor, 3; Mount Washington (sab-sch, 5 96), 767 01; — New York sab-sch, 12 50; — North sab-sch, 75; — Puritans, 35; — Scotch sab-sch, 70; — Spring Street sab-sch, 32 12; — West End, 13 65; — West Farms, 10; — Westminster West 22d Street (sab-sch, 33 62), 76 53. *Niagara*—Albion, 82; Lewiston, 5; Lockport 1st (C. E., 5), 45 91; Mapleton C. E., 12; North Tonawanda North (Sr. C. E , 10), 40; Wilson sab-sch, 8; Youngstown C. E., 1 25. *North River*—Cold Spring C. E., 6; Malden, 6; Matteawan sab-sch, 8 67; New Hamburg (C. E., 4 60), 14 60; Newburgh 1st (sab sch, 37), (C. E., 5), 180 64; — Union, 15; Pine Plains (sab-sch, 5 82), 10 82; Poughkeepsie, 50 12; Rondout Wurt St. sab-sch, 12; Westminster (C. E., 50 cts.), 3 70. *Otsego*—Colchester, 2 50; Delhi 1st (C E., 25), 175; — 2d, 100; Otego, 5. *Rochester*—Avon Central, 19; Brighton, 18; Clarkson, 4; Geneseo 1st, 10; Geneseo Village (C. E., 20), 70; Honeoye Falls, 2; Lima, 47; Moscow, 5; Ogden Centre, 9 60; Pittsford C. E., 5; Rochester 1st, 100; — 3d, 50; — Brick, 253 19; — Central C. E., 10; — Emmanuel C. E., 1 78; — Memorial (sab-sch, 7), 15; — St. Peter's, 60 75; — Westminster sab-sch, 13; Sparta 1st, 7; Springwater, 7 54. *St. Lawrence*—Chaumont, 15; Le Ray, 5 04; Oswegatchie 1st, 13; Rossie, 10; Sackett's Harbor sab-sch, 5 48; Theresa, 10; Waddington Scotch, 9; Watertown 1st, 125 25. *Steuben*—Addison C. E., 6 65; Andover, 12 25; Angelica, 14; Arkport, 4 12; Bath, 85; Cohocton, 10 59; Corning, 75 39; Cuba, 21 61; Hornellsville 1st (sab-sch, 4 90), (C. E , 12 50), 54 50; Howard, 10; Prattsburgh, 6 92; Woodhull, 4 40. *Syracuse*—Amboy (Earnest Workers, 18), 43; Baldwinsville (Jas. V. Kendall, 10), 23 68; Cazenovia Ladies Association, 12 30; Chittenango, 10; Collamer, 5; Constantia, 32 64; East Syracuse (C E., 10), 20; Fulton, 19 89; Hannibal, 5 25; Hastings, 2 50; La Fayette, 7 20; Liverpool, 4 25; Marcellus sab-sch, 3 50; Oswego 1st, 20; — Grace, 109 35; Parish, 2 50; Pompey, 15; Syracuse 4th, 75 84; — East Genesee, 30 70; — Park Central, 194 99. *Troy*—Brunswick, 1 95; Glen Falls, 168; Hebron, 6; Mechanicsville C. E., 10; Melrose, 5; Middle Granville (sab-sch, 4), 16; North Granville, 15; Salem, 2 63; Troy 1st, 164 03; — 2d additional, 37 59; — Oakwood Avenue (C. E., 5), 20; — Westminster, 25 92; Waterford, 14 86. *Utica*—Alder Creek and Forestport, 10; Boonville, 7 54; Cochran Memorial, 33 38; Hamilton College, 24; Knoxboro C. E., 2 50; Lowville, 20; Northwood, 3 50; Oneida, 25 40; Sauquoit sab-sch, 5; Turin sab-sch, 1 44; Utica 1st, 106 06; — Memorial C. E., 4; Walcott Memorial (C. E., 3 60), 23 60; Waterville, 26 84; West Camden (sab-sch Miss. Soc'y, 10), 20; Westernville, 30; Williamstown C. E., 1 40. *Westchester*—Croton Falls, 37; Darien C. E., 12; Gilead, 24 14; Greenburgh, 119 10; Katonah, 20; Mt Kisco, 25; Mt. Vernon 1st C. E., 34; New Rochelle 1st (C. E., 7), 177 68; North Salem, 5; Peekskill 1st, 12 50; Poundridge (C. E., 6), 22; Scarborough sab sch, 50; Sing Sing (sab-sch, 35 35), (Calvary Chapel sab-sch, 25), 264 21; South East, 13; South Salem, 2 50; Yonkers Dayspring, 40; — Westminster (sab-sch, 50), (C. E., 5), 96 46. 15,710 30

North Dakota.—*Bismarck*—Mandan, 13. *Fargo*—Casselton, 10; Corinne, 2 75; Erie, 3; Galesburg, 5; Hillsboro, 15; Lisbon, 5; Milnor, 5; Oliver, 1 50; Sanborn, 5; Sheldon, 2 05. *Pembina*—Arvilla, 10; Bay Centre, 10; Crystal, 5; Drayton, 10; Forest River C. E., 5; Gilby, 9; Grand Forks, 40 32; Hannah, 3 80; Mekinok (C. E., 10), (Jr. C. E., 5), 48 34; Minot and sab-sch, 5 55; Ramsey Grove, 3; St. Thomas, 2 30. 219 61

Ohio.—*Athens*—Logan, 60; Marietta 4th Street, 50; Middleport, 15; Stockport, 2. *Bellefontaine*—Bellefontaine 1st, 28 17; Huntsville, 2; Nevada (C E ,2), 8 17; Ridgeway, 1 78; Rushsylvania, 3 44; Upper Sandusky (C. E., 5 40), (Jr. C. E., 3), 12 40. *Chillicothe*—Chillicothe 1st, 75; Frankfort, 15; French, 2 50; Greenfield 1st (Men's Soc'y, 48), 88 55; Piketon, 5; Waverly, 15; Wilkesville, 13 91. *Cincinnati*—Bethel sab-sch, 4 97; Cincinnati 1st, 26 50; — 2d (sab-sch, 15), 68 19; — 7th C. E., 5; — Walnut Hills sab-sch,

100; Glendale (sab-sch, 25), 101 54; Hartwell, 8; Loveland sab-sch, 39 87; Milford sab-sch, 1; Monroe, 14; Monterey, 2; Montgomery, 15; Morrow (sab-sch, 3 61), 29 97; New Richmond, 11; Pleasant Ridge sab-sch, 16 29; Venice, 8 50; Westwood German, 5. *Cleveland*—Akron Central (C. E., 8), 14 35; Cleveland 1st (Mrs. Stone, 1,000), 1,186; — 2d, 455; — Beckwith, 85 85; — Bethany C. E., 2 07; — Bolton Avenue Congregation, 22 32; — Madison Avenue (sab-sch, 4 57), 8 74; — Miles Park, 15; — South (sab-sch, 18 08), 24 58; — Wilson Avenue, 17; — Woodland Avenue, 80; Guilford sab-sch, 2 20; Milton (sab-sch, 5 15), 8 35; New Lyme, 5; Solon, 3 25; Streetsborough, 7; Willoughby Jr. C. E., 6 37. *Columbus*—Bethel, 1; Bremen, 2; Columbus 1st, 90 77; — Olivet (sab-sch, 6), 11; Darby, 2; London, 60 06; Rush Creek, 6; Scioto, 2; Westerville, 32. *Dayton*—Bath, 81 cts.; Dayton Park, 36 51; — Riverdale (C. E., 5), 14 10; Ebenezer, 6; Middletown sab-sch, 3 10; Monroe C. E., 1; New Paris, 1; Osborn, 80 cts.; Seven Mile, 13 50; Troy C. E., 10; Yellow Springs Geo. L. Kedzie and sister, 200. *Huron*—Elmore, 2 50; Fremont, 70; Milan (sab-sch, 3), 6; Sandusky (sab-sch, 6 38), (C. E., 3 50), 15 68. *Lima*—Findlay 2d, 10; Leipsic, 11; Sidney, 27 61; St. Mary's sab-sch, 20; Van Wert, 46; Wapakoneta, 13. *Mahoning*—Canton, 2 50; Champion, 6; Coitsville, 1 90; Columbiana, 2; Ellsworth sab-sch, 15; Hubbard, 9; Mineral Ridge, 1; New Lisbon (Jr. C. E., 5), (C. E., 2 97), 23 81; Niles, 2 65; North Benton, 22; Salem, 18; Warren (C. E., 12), 67 80; Youngstown, 25 94; — Westminster, 20 87. *Marion*—Berlin, 20 15; Cardington, 5; Chesterville, 8; Delaware sab-sch, 60; Liberty sab-sch, 2; Marion (sab-sch, 14 44), 42 34; Richwood, 8 25; York, 9. *Maumee*—Bryan (C. E., 8 83), 18 83; Delta, 11 16; Edgerton, 5; Hicksville, 3 50; Kunkle, 4; Maumee (C. E., 5), 15 16; Toledo Westminster, 47 35; Waterville, 10 50. *Portsmouth*—Buckeye, 2 09; Hanging Rock sab-sch, 5; Jackson C. E., 5 80; Portsmouth 1st German, 10; Wellston (sab-sch, 2 25), 7 39. *St. Clairsville*—Barnesville, 20; Beulah, 9; Cadiz (C. E., 5), 89; Cambridge Miss Mary Anderson, 7; Concord, 29 50; Morristown, 2 35; Powhatan, 1; Senecaville, 20; Washington (Ladies' Missionary Society, 9 50), 32 10; West Brooklyn, 2. *Steubenville*—Amsterdam (sab-sch, 15), 25; Bethel (sab-sch, 6 33), 18 33; Bethesda (sab-sch, 21), 31; Bethlehem, 10; Bloomfield, 10; Brilliant, 5 50; Buchanan Chapel, 13; Centre Unity (C. E., 5), 7; Cross Creek, 23; Deersville, 5; Dell Roy, 7 75; Dennison, 10; Kilgore, 7 70; Lima, 3; New Philadelphia sab-sch, 4; Ridge, 13; Salineville, 10; Smithfield, 3; Steubenville 2d sab-sch, 65 55; — 3d sab-sch, 15; Still Fork, 25; Toronto sab-sch, 7 28; Urichsville sab-sch, 2; Waynesburgh, 6; Wellsville sab-sch, 35. *Wooster*—Bethel, 2; Clear Fork, 2 50; Hopewell, 17 24; Mansfield, 50; Nashville (sab-sch, 6 67), 16 67; Orange, 8; Wooster 1st sab-sch, 2 94. *Zanesville*—Bladensburgh, 9; Clark C. E., 5 50; Dresden, 3 65; Duncan's Falls, 6 56; Granville, 34 70; High Hill, 4; Jersey, 15 50; Keene, 19 70; Martinsburgh, 9; Mount Pleasant, 9 27; Mount Vernon, 12 86; Newark 1st, 10; — 2d additional, 30; Norwich Mrs. Sarah Shaw and Miss Caroline Shaw, dec'd, 50; Oakfield, 2; Pataskala, 12 65; Rendville sab-sch, 1; Zanesville 2d, 90. 5,644 06

Oregon.—*East Oregon*—Cleveland, 25; La Grande, 12; Pendleton, 4 05; Summerville, 5; Umatilla Indian, 4. *Portland*—Oregon City (C. E., 4), 8 09; Portland 1st (sab-sch, 20), (Piedmont Miss. sab-sch, 70 cts.), 25 70; — 4th, 43 35. *Southern Oregon*—Ashland sab-sch, 7; Grant's Pass Bethany (C. E., 37 50), 75; Marshfield, 5; Phoenix (C. E., 2), 5. *Willamette*—Aurora, 2 50; Fairfield, 3; Gervais, 1 50; Woodburn, 5; Yaquinna Bay (sab-sch, 5), 26. 257 19

Pennsylvania.—*Allegheny*—Allegheny 1st German, 12 83; — Central, 25 cts.; — McClure Avenue (sab-sch, 10 25), (Brighton Mission, 7), 17 25; — North, 393 25; — Providence, 50; — Westminister, 10; Avalon, 11; Bethlehem, 8; Beaver sab-sch, 100; Bellevue sab-sch, 4; Ball Creek (sab-sch, 5), (C. E., 5), 10; Glenshaw (sab-sch, 2 07), 9 57; Hoboken, 2; Industry, 1 29; Millvale, 9; Natrona C. E., 7; Pleasant Hill, 3 69; Rochester, 10; Sharpsburgh, 22 73. *Blairsville*—Avonmore, 2; Chest Springs, 1; Conguruity, 16; Cresson, 7; Derry, 37 02; Ebensburgh, 12; Gallitzin, 2; Jeanette C. E., 10 50; Latrobe sab-sch, 6; Manor, 12; Murrysville, 27; McGinnis, 6; Parnassus, 56 02; Union, 2 75; Unity sab-sch, 7 04; Wilmerding, 5. *Butler*—Allegheny, 3; Centreville sab-sch, 9 61; Clintonville C. E., 7; Grove City, 87 14; Middlesex (sab-sch, 6 50), 48; Muddy Creek sab sch, 6 42; Unionville sab-sch, 7 63; Westminster, 6. *Carlisle*—Big Spring sab-sch, 8; Centre, 14; Chambersburgh, Central (sab-sch, 17 90) (Chapel sab-sch, 77 cts.), 18 67; — Falling Spring, 100; Dauphin (C. E., 7 45), 11 30; Duncannon (sab-sch, 10), 15; Green Castle, 49 17; Harrisburgh Covenant, 10; — Elder Street, 2; — Olivet C. E., 2; — Pine Street addition, 202; Lebanon Christ, 103 37; Middletown 10; Newport, 24; Robert Kennedy Memorial, 4 26; Steelton, 5; Upper Path Valley (sab sch, 30 34), 44 34; Waynesboro, 37 66. *Chester*—Bethany, 3 75; Bryn Mawr sab-sch, 25; Calvary sab-sch, 6; Chester 1st, 25; — 2d, 7; Chichester Memorial 10; Christiana, 10; Coatesville (Rock Run sab-sch, 5) (C. E., 20), 25; Dilworthtown sab-sch, 10; Forks of Brandywine, 89; Glen Riddle, 8; Middletown (C. E., 5), 20; New London, 60; Penningtonville, 15; Phœnixville, 9 87; Upper Octorara (Jr. C. E., 3 50) (C. E., 15), 36 50; Wayne (sab-sch for debt, 33 79) 115 23; West Chester Westminster (sab-sch, 18), 68; Rev. R. L. Stewart, 25. *Clarion*—Big Run, 2; Cool Spring, 4; Du Bois, 50; East Brady, 29; Emlenton, 51 13; Johnsonburg sab-sch, 3 04; Mill Creek, 2 75; New Rehoboth sab-sch, 1 36; Oak Grove, 4; Rathmel, 2; Reynoldsville C. E., 5; Richland, 4 30; Rockland, 1 95; Scotch Hill, 2; Shiloh, 4; Tionesta C. E., 7 20; Tylersburgh, 3; Wilcox sab-sch, 2. *Erie*—Conneaut Lake, 3; Corry, 13; Erie 1st, 41 80; — Park 60 66; Franklin, 87 01; Girard (M. Grove Bch, 3 70) (C. E., 1 24) (sab-sch, 5 57), 29 51; Harmonsburg, 3; Kendall Creek, 2 37; Mercer 1st, 70; — 2d, 35; Mount Pleasant, 1 90; North East 50; Tideoute C. E., 5; Utica, 18; Venango, 1; Westminster (C. E., 11) 15. *Huntingdon*—Alexandria sab-sch, 6; Altoona 2d, 120; — 3d (C. E., 8 85) (Jr. C. E., 3 32) 28 92; Bellefonte, 130; Beulah (sab-sch, 5), 7 50; Birmingham (Jr. C. E., 2), (Sr. C, E., 4 71), 36 78; Curwensville, 16 66; East Kishacoquillas (C. E., 10), 55; Everett, (sab-sch, 2), 9; Houtzdale, (C. E., 10), 11 32; Juniata sab-sch, 7; Lewistown (sab-sch Infant Class 10), 90; Little Valley sab-sch, 5; Lost Creek sab-sch, 3 76; Madera sab-sch, 2 08; Mapleton, 5; Newton Hamilton, 2; Osceola C. E., 16 50; Peru, 3; Phillipsburgh sab-sch, 18 62; Port Royal, 20; Robertsdale, 1; Shade Gap, 15; Shellsburgh sab-sch, 3 50; Upper Tuscarora (sab-sch, 3 60) 11 60; West Kishacoquillas (Bellville sab-sch, 40 24) (Allenville sab-sch, 10 91) (Shiloh sab-sch, 4 15), 55 30; Williamsburgh sab-sch, 8. *Kittanning*—Atwood, 3; Bethel, 10; Cherry Run, 5; Clinton, 4; East Union, 2; Elderton, 15; Gilgal, 3; Indiana sab-sch, 62 94; Mahoning, 5; Marion, 10; Mechanicsburgh, 2; Middle Creek, 2; Midway, 2; Mount Pleasant, 3; Rockbridge, 11; Saltsburgh (sab-sch, 25) 85 72; Tunnelton (C. E., 9 51) 13 51; Washington sab-sch, 10 35; West Lebanon (sab-sch, 25 63) 29 89. *Lackawanna*—Archbald C. E., 10; Bethel, 2; Brooklyn C. E., 5; Columbia Cross Roads, 3 60; Greenwood, 2; Hawley (sab-sch, 2) (C. E., 7), 9; Herrick, 5; Liberty, 3; Moosic, 17; Nanticoke, 8; Newton, 5; Pittston (sab-sch, 31 50) 88 08; Sayre 1st, 2; Scott, 5; Scranton Petersburgh German, 10; — Providence 25 40; Silver Lake, 3; Sugar Notch, 6; Sylvania, 2 40; Tunkhannock (sab-sch, 16) (Jr. C. E., 6), 22; Wilkes Barre 1st, 10; — Westminster sab-sch, 20 94. *Lehigh*—Allentown, 65; Catasauqua 1st, 26; Easton 1st (C. E., 3 59) (Riverside, sab-sch, 3), 27 59; East Stroudsburg, 5; Hokendauqua C. E., 2 70; Lehighton, 7; Lock Ridge, 5; Lower Mount Bethel, 12 84; Middle Smithfield, 5; Portland (sab-sch, 4), 13; Reading Olivet C. E., 12 34; — Washington Street, 7 65; Shenandoah sab-sch, 6; Slatington, 5; Stroudsburg, 10; Tamaqua, 10; Upper Mount Bethel, 2; Weatherly (C. E., 5) 15; White Haven, 10; Rev. A. M. Lowry, 10. *Northumberland*—Berwick C. E., 31 30; Briar Creek, 5; Buffalo, 12; Emporium, 20; Grove (sab-sch, 27), 110; Hartleton, 10; Lewisburgh (sab-sch, 75), 158 13; Milton sab-sch, 25 50; Mountain, 1; Mount Carmel, 12 13; Northumberland (C. E., 4) (Jr. C. E., 5), 19; Orangeville, 18; Renovo 1st, 35; Shiloh, 9; Warrior Run, 12; Williamsport 1st (sab-sch, 75) 150; — 2d, 122. *Parkersburgh*—Buckhannon, 7; Clarksburgh, 4; French Creek, 17; Grafton, 5; Kingwood, 5; Lebanon, 2; Mannington, 2; Monongah, 1; Morgantown (sab-sch, 6), 19; Sugar Grove, 4; Winfield, 5; Wyoma, 2 60; Rev. A. B. Lowes, 15. *Philadelphia*—Philadelphia 1st, 393 55; — 3d, 60 21; — 4th C. E., 5; — Arch Street, 250; — Atonement, 11; — Carmel German, 5 — Central, 84 92; — Cohocksink (sab-sch, 9), 294 55; — Corinthian Avenue German, 6; — Greenwich Street, 20; — Hope, 17; — Northern Liberties 1st and sab-sch, 31 53; — Oxford (C. E., 10), 119 22; — Princeton, 1,681; — Richmond (sab-sch, 20) (C. E., 7), 27; — South, 12; — Susquehanna Ave., 25; — Union (C. E., 20), 30; — Walnut Street 862 24; — West Arch Street, 421 02; — West Spruce Street, 1,334 11 — Woodland sab-sch, 30 10; — Zion German, 2. *Philadelphia North*—Ashbourne 14; Chestnut Hill sab-sch, 27; Doylestown (sab-sch, 6 17), 49 38; Forestville (for debt 11 25), 16 25; Frankford, 29 61; Germantown 2d sab-sch, 50; Huntingdon Valley (sab-sch, 15), 30; Leverington sab-sch, 17 53; Morrisville (sab-sch, 13 27), 28 52; Mount Airy sab-sch, 10; Narberth (special for debt 10), 17 75; Neshaminy of Warminster, 8 57; Norristown 1st (sab-sch, 173 36) (C. E., 1 29), 174 65; Overbrook sab-sch, 11; Roxborough (sab-sch, 5), 13; Wissahickon 13 62. *Pittsburgh*—Cannonsburgh 1st sab-sch, 20 88; Chartiers, 12 40; Concord, 2 50; Duquesne, 20; Homestead, 45; Lebanon, 40; McDonald 1st, 11 20; Middletown, 9 20; Monaca, 4; Monongahela City, 100; Morningside, 2 50; Mount Carmel, 6; North Branch, 1; Oakmont 1st (sab-sch, 12 51), 48 91; Pitts-

burgh 2d sab-sch, 22 35; — 4th C. E., 6; — 6th (sab.-sch, 20), 23; — Bellefield (sab-sch, 25), 152 62 — East Liberty (sab-sch, 76 25), 223 95; — Grace Memorial, 1; — Hazlewood, 52; — Park Avenue, 81; — Point Breeze (Jno. G. Stephenson, 1,000), 1,084; — Shady Side, 77; — South Side, 10; — Tabernacle, 44 65; — Woodlawn, 15; Sheridanville, 5 *Redstone*—Connellsville, 10; Fayette City, 2; Leisenring, 7 04; McKeesport Central, 125; Mount Pleasant, 43; Mount Vernon, 3; Mount Washington, 2; Sewickley, 2; Uniontown, 223 96; West Newton, 110 90. *Shenango*—Beaver Falls, 15; Hopewell, 35 45; Mahoning, 12; Sharon C. E., 14; Unity sab-sch. 40; Wampum C. E., 1 75 *Washington*—Burgettstown, 8 50; Cross Creek, 7; Cross Roads, 9; Frankfort (sab-sch, 8 10), 18 18; Holliday's Cove, 4 50; Mt. Prospect (sab-sch, 9) (C.E., 11), 20; Unity, 4 75; Washington 2d (sab sch, 20), 40 77; — 3d sab sch, 20 19. *Wellsboro*—Arnot, 5; Elkland and Osceola, 40; Mount Jewett, 4. *Westminster*—Cedar Grove, 17; Centre sab-sch, 25 32; Chestnut Level, 41 02; Donegal, 5; Hopewell, 17; Marietta, 44; Mount Nebo, 2; Slate Ridge, 2 50; Stewartstown, 15; Strasburgh C. E., 5; Union sab-sch, 22 36; Wrightsville sab-sch, 12; York Westminster, 9. 14,718 22

South Dakota.—*Aberdeen* — Aberdeen sab sch, 7 81; Groton C. E, 2; Wilmot, 10. *Black Hills*—Edgemont, 5 75; Hot Springs, 8; Lead 1st, 11; Pleasant Valley, 2; Rapid City, 6. *Central Dakota*—Endeavor, 3 65; Hitchcock C. E., 5; Onida (C. E., 2), 5; St. Lawrence, 8; Union, 3; White C. E., 2 81. *Southern Dakota*—Alexandria (sab-sch, 3) 7; Bridgewater sab-sch. 8; Canton, 9; Dell Rapids, 5; Emery 1st German 2 40; Harmony, 5; Kimball, 4 76; Parker. 10 50; Parkston, 16; Turner County 1st German, 4; Tyndall, 5; Union Centre, 8; White Lake Ladies Aid Society, 5. 169 68

Tennessee.—*Holston*—Amity, 3; College Hill, 15; Jeroldstown, 25; Johnson City Watonga Avenue (sab sch-3), 5 40; Mount Bethel sab-sch, 7; Oakland, 15. *Kingston*, —Bethel sab-sch, 6 81; Chattanooga Park Place, 7; Dayton, 3 50; New Decatur Westminster, 2 10; Pleasant Union, 1; Thomas, 3 06. *Union*—Erin, 2; Forest Hill, 3; Knoxville 2d C. E., 13; — 4th (sab-sch, 19 36), 73 34; Madisonville, 8 30; Mount Zion, 1 65; New Providence, 6; Parrottsville Station, 3 45; Rockford, 16; St. Paul's, 3 81. 225 42

Texas.—*Austin*—Alpine, 7 50; Austin 1st (Mrs. H. H. McLane, 20), (sab-sch, 40), (C. E., 21 65), 81 65; Galveston St. Paul's German, 4; Marfa, 9; Menardville, 5; New Orleans Immanuel German, 22 50; Paint Rock, 4; San Antonio Madison Square, 29; Rev. W. B. Bloys, 5. *North Texas*—Adora, 2 50; Henrietta, 4 05; Jacksboro sab sch, 2 40; Montague, 3; Rev. H. A. Howard, 10. *Trinity*—Baird, 7; Terrell (sab-sch, 3), (C. E., 1 70), 4 70. 201 30

Utah.—*Boise* - Payette, 10. *Kendall*—Malad City, 10. *Utah*—American Fork, 10; Benjamin, 4 25; Ephraim, 8 77; Hyrum Emmanuel, 1; Kaysville Haines Memorial, 20; Manti, 7 13; Mount Pleasant (C. E., 2 45), 9 45; Ogden 1st (C. E., 1 50), 23 55; Pleasant Grove (Young People's Society, 1), 6 40; Richmond, 1; Salt Lake City 1st sab-sch, 17 95; — 3d C. E., 15; — Westminster, 8 85; Salina C. E., 2 30; Spanish Fork, 2; Springville, 26. 183 65

Washington.—*Alaska*—Fort Wrangell, 55. *Olympia*—Buckley, 2 50; Centralia (sab-sch, 3 80), (C. E., 3 55), 14 35; Chehalis, 33; Ilwaco, 15; La Camas St. John's (sab-sch, 3), (Women's Missionary Society, 2), 5; Olympia C. E., 1 85; Puyallup, 12 65; Stella, 6 20. *Puget Sound*—Anacortes Westminster, 5; Ballard (sab-sch, 1 07), 5 45; Bellingham Bay, 6; Ellensburgh (sab sch, 5), (C. E., 7 30), 54 70; Kent, 12; Lake Union, 1; Seattle Calvary sab-sch, 2 20; Sedro, 5 37; White River, 8 55. *Spokane*—Cortland, 6; Davenport, 2 50; Rathdrum, 3; Spokane 1st Miss Hamblin's sab-sch class, 2 30. *Walla Walla*—Johnson, 5; North Fork Indian, 6 50; Prescott, 10; Starbuck, 2; Waitsburg, 5. 288 12

Wisconsin. — *Chippewa* — Ashland 1st C. E., 5; Big River, 7; Chetek, 2 50; Glenwood, 5; Phillips, 45. *La Crosse*—La Crosse 1st sab-sch, 4 67; Mauston German, 4. *Madison*—Cambria, 20; Kilbourne City, 11; Lancaster German, 2; Madison Christ sab-sch, 8; — St. Paul's German, 5; Middleton German, 1; Muscoda Bohemian, 3; Pleasant Hill, 3; Poynette C. E., 3; Reedsburgh, 10; Richland Centre, 10; Verona, 5. *Milwaukee*—Cato, 1 50; Delafield, 3; Milwaukee Bethany C. E., 2 05; — Immanuel, 125 83; — Westminster, 1 40; Ottawa, 2 05; Stone Bank, 2 91. *Winnebago*—Appleton Memorial, 20; Badger (Dopps Station, 3 50), 7; Depere, 23; Fond du Lac, 40; Fort Howard additional, 1 15; Fremont, 53 cents; Marinette Pioneer sab-sch. 38 10; Marshfield (sab sch, 6 24), (C. E., 5 77), 18 01; Oshkosh, 30; Rural, 30 50; Sheridan, 12 50; Wausau, 160 70; Weyauwega, 9 47; Rev. and Mrs. L. F. Brickells, 2 50. 686 37

Woman's Executive Committee of Home Missions..... 104,466 35

$175,506 19

Less amount transferred to New York Synodical Aid Fund, Utica Presbytery, Augusta Church, 7 06, and amount transferred to Church Erection Board, Trinity Presbytery, Dallas Exposition Park Church, 7..... 14 06

Total from Churches.....$175,492 13

LEGACIES.

W. W. Thomas, late of Oneida Co., N. Y., 50; Mrs. Mary E Williamson, late of Cleveland, Ohio, 500; G. G. Butterfield, late of Tionesta, Pa., 75; Mrs. Laura A. McGregor, late of Schaghticoke, N. Y., 100; Mrs. Mary Van Horn, late of Harlem Springs, Ohio, 260; Mrs. J. J. Boyd, late of Slate Lick, Pa., 3; Miss Eliza Hyde, late of Johnstown, N. Y., 806 76; Miss Jennett Donnan, late of Geneseo, N. Y., 952 47; Norman Kellogg, late of Sheffield, Mass., 60; Anna Graham Ewing, dec'd, late of Corning, Ia., 23; Mrs. Mary Woods, late of Wheeling W. Va., additional, 22 86; Josephine L. Travis, late of East Orange, N. J., 4,372 66; Mrs. Mary J. Kingsbury, late of Brooklyn, N. Y., 1,000.....$ 8,225 75

MISCELLANEOUS.

Rev. Sabin McKinney, Binghamton, N. Y., 100; "Tithes," 10; Isabella S. Skinner, N. Y. City, 20; M. I. Huey, Princeville, Ills., 20 cts.; Friend, Auburn, N. Y., 300; Sale of Map, 3 50; Mrs. Sophia D. Hale, Albany, N. Y., 40; "A Friend," 1; "C. Penna," 14; E. P. Goodrich, Ypsilanti, Mich., 30; Miss Mollie Clements, Colo., 10; Mrs. M. D. Ward, Afton, N. J., 20; From one in Plattsburgh, 5; "From C. E. G.," 300; "C. R.," 500; Rev. Jas. G. Woods and wife, Mexico, 24 50; Rev. and Mrs. E. L. Willard, Seattle, Wash., 5; S. A. Davidson, Newville, Pa., 10; "A Worker," 6 16; W. F. Buell, Brooklyn, N. Y., 5; Wm. M. Findley, M. D., Altoona, Pa., 25; B. F. Felt, Galena, Ill., 100; Daniel Ogden, Martinsburg, Ia., 15; John Mains, New York, 20; A Thank Offering, Mrs. C. J. Bowen, Delphi, Ind., 500; "A Friend," 5; Miss Louise Brickels, 1; Rev. J. Pierson, D. D., Stanton, Mich., 5; Sale of Map, 3 50; Sale of Map, 3 50; Rev. E. A Huntington, D. D., Auburn, N. Y., 25; Miss Lida A. Robe, Okmulgee, I. T., 30; A. B. Dunlap, Freeport, Ohio, 2; A lady, for debt, 35 cts.; Sale of Map, 2; Rev. W. J. Fraser, Raymond, S. D., 5; Alice M. Dickensheets, Gloucester, N. J., 5; Mrs. Caleb S. Green, 1,200; Miss Ella Young, Knoxville, Tenn., 10; Rev. H. M. Shockley and family, Cawker City, Kans., 2 50; Friend, Atlantic City, N. J., 5; Rev. E. R. Davis, Chicago, Ill., 20; Rev. W. H. Jeffers, D. D., Allegheny, Pa., 50; Womans Missionary Society, Glenwood Landing, L. I., 1; S. A. Rankin, New York City, 5; M. E. Brown, New York City, 1,000; Robt. Houston, Olivesburg, Ohio, 100; "M. E. P.," Brooklyn, N. Y., 1; Mrs. Jos. Platt, Davenport, Ia., 10; A. C. Moore, Greenville, Ills., 5; "E. M. E.," Lancaster, Ohio, 25; "O. W. D," 150; "H. T. F.," 10; J. W. Hollenback, Wilkes Barre, Pa., 25; Presb. Sabbath-school, Mekesukey, I. T., 10; Rev. R. G. Keyes, Watertown, N. Y., 50; Mrs. Lucia Tupper, Genoa, N. Y., 2; Rev. and Mrs. P. G. Cook and Dr. J. T. Cook, Buffalo, N. Y., 10; Mrs. Mary S. Eichbaum, Morgantown, Pa., 20; J. E. Shoemaker, Ningpo, China, 5; Jas. T. Houston, Olivesburg, Ohio, 10; "Friends," 300; N. E. Badger, Ogden, Utah, 10; Miss M. H. Wright, Rochester, N. Y., 10; A Lady, Hesperia, Mich., 10; Beula, Tenn., 1 96; Sunderland Hall, 5; A. F. Sterns, 2; "C. Penn'a," 14; Rev. E. H. Adriance, Auburn, N. Y., 65 cts.; Friends in Coal Harbor, N. D., through Mrs. K. A. Wells, 8 40; F. S. Giddings, Madison, Wis., 125; Rev. Jno. Redpath, Petoskey, Mich., 5; "A. T. A. and wife," 6 27; Lewisburg, Pa., 20; Rev. Levi Risher, Dravosburg, Pa., 20; Rev. W. B. Carr, Latrobe, Pa., 5; Hon. E. P. Crane, Hanover, Germany, 7 75; Through The Interior (A. A. Potter, 1; Susan A. Taylor, 1; Richard B. Mattice, 1; Chas. A. Cuffel, 1; Mrs. H. O. Harris, 1; Wm. H. Slotter, 1; Rev. Matthew Hyndman, 1; Rev. S. A. Stewart, 1; Rev. J. Stewart Gordon, 50 cts.; E. A. Younglove, 1; Mrs. F. W. Taylor,

1; Rev. Harry McMinn, 1; Miss E. J. Torrence, 1; S. S. Bacon, 1; Miss E. W. Reed, 1; Miss Sadie Middagh, 1; Dr. H. W. Nelson, 1; Mrs. Mattie Delin, 1; Mrs. R. A. Stephens, 1; Jas. S. Wight, 1; J. W. Best, 1; J. W. Keeney, 1; Rev. Fredk. Wespthal, 1; Miss Marion Tyrrell, 1; Mrs. C. M. Hatch, 1; Mrs. S. B. Goodman, 1; Miss Ida M. Crittenden, 1; Rev. Jno. A. Cole, 1; Mrs. Christana Frybarger, 1; Mrs. T. N. Clough, 1; Mrs. Emma Hamilton, 1; Mrs. B. M. Colwell, 1; Miss Effie M. Gerry, 1; Mrs. J. R. Wood, 1; Willard Merrill, 1; Mrs. F. S. Haupt, 1; Louis M. Osborn, 1; Mrs. Geo. S. Robbins, 1; Jay H. Long, 1; Miss Mabel Dixon, 1; Mrs. Wm. Hengstler, 1; H. L. Woods, 1; Rev. E. W. McDowell, 1; Benj. S. Pier, 1; Rev. W. E. Brehm, 1; A. K. Burrell, 1; Mrs. L. B. Young, 1; Cunniff, Bridgewater, S. D., 1; Jacob Engle, 1; John C. Miller, 1; John Croco, 50 cts.; Rev. S. F. Wilson, 1; Mrs. J. A. Vandenberg, 1; W. E. McConnell, 1; Mrs. F. S. McGee, 1; Miss Ora Hall, 1; Roan Johnson, 1; Mrs. John Fowler, 1; F. S. Heath, 1; Frank Ferguson, 1; Mrs. Thos. Essen, 1; Dr. G. P. Head, 1; W. F. Hathaway, 1; C. E. Ware, 1; Mrs. Lucy L. Williams, 1; Five Anniversary Copies sold, 50 cts.) ..... $ 64 50

Interest on Permanent Fund 1,489 49
Interest on Lyon Trust 250 00
Interest on John C. Green Fund 1,000 00

$ 8,233 23

Total received for Home Missions, March, 1895 ..... 191,951 11
Total received for Home Missions from April 1, 1894 ..... 808,870 19
Amount received during same period last year 761,395 81

O. D. Eaton, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

FOR PERMANENT FUND.

John S. Kennedy, New York City, 10,000 .....$ 10,000 00

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1895.

Albany—Albany 4th, 100; — 6th (C. E., 4), 44; — Madison Avenue, 25; — State Street, 3 31; Ballston Centre, 15; Batchellerville, 10; Bethlehem, 8; Corinth, 7; Esperance (C. E., 3), 15 25; Gloversville 1st, 10 81; Greenbush, 50; Hamilton Union, 12; Jefferson, 9; Jermain Memorial, 80; Menands Bethany, 15; Princetown, 30; Saratoga Springs 1st sab-sch, 30; Schenectady East Avenue, 9; West Galway, 3; West Milton, 9. *Binghamton*—Bainbridge, 4 23; Binghamton 1st, 80 28; — North, 25; — Ross Memorial, 10; — West, 17; Cortland, 15 12; Coventry 2d, 5 33; McGrawville, 3 82; Nichols, 3; Waverly, 10. *Boston*—Lonsdale, 5; Lowell, 2; Portland, 1. *Brooklyn*—Brooklyn 5th German sab-sch, 12; — Arlington Ave., 3; — Central, 10; — Noble Street, 5; — South 3d Street sab-sch, 10. *Buffalo*—Portville, 30; Sherman, 13. *Cayuga*—Auburn 1st, 93 95; — Westminster C. E., 1 63; Cato, 10; Genoa 1st, 8; — 3d, 1; Ithaca, 112 75; Port Byron, 5; Scipio, 3; Scipioville, 5. *Champlain*—Belmont, 5; Chazy, 5; Peru, 6; Plattsburgh 1st, 62; Port Henry, 8. *Chemung*—Elmira 1st, 89; — Franklin Street, 5; — North, 11 58; Hector, 3 43; Horse Heads, 32; Southport, 5; Spencer, 3 50; Sugar Hill, 7. *Columbia*—Catskill, 59 97; Centreville, 10; Durham 1st, 3 40; Greenville, 26; Hunter, 5 83, Windham Centre, 18. *Genesee*—Attica, 12 60; Bergen, 2 40; Bethany Centre, 5; Byron, 10; Castile 1st, 28 01; Corfu, 2; East Pembroke sab sch, 6; Leroy, 32; Perry, 10; Tonawanda Valley, 5 50. *Geneva*—Canandaigua, 12 31; Dresden, 8 63; Oak's Corners, 1; Waterloo, 10. *Hudson*—Amity, 10; Centreville, 5; Chester, 26 26; Clarkstown German, 6; Cochecton C. E., 2; Congers 1st, 6; Denton, 1 08; Florida, 7 73; Good Will, 17 cts.; Goshen, 34 89; Haverstraw Central, 20; Hempstead, 4; Liberty, 10; Livingston Manor, 2; Middletown 1st, 30; Monticello, 5; Nyack C. E., 5; — German, 3; Otisville, 7; Ramapo, 10; Ridgebury, 4 50; Rockland 2d, 4; West Town, 3. *Long Island*—Cutchogue, 4 74; Southampton, 23 51. *Lyons*—Fairville, 10 31; Marion, 2; Palmyra, 2 88; Rose, 8. *Nassau*—Bellmore, 1 27; Freeport, 9 25; Huntingdon 2d sab-sch, 8; Jamaica, 32 95; Melville, 1; Newtown, 25; Roslyn, 3 01; Smithtown C. E., 1; Springland, 31; Whitestone (C. E., 1 75), 5 75. *New York*—New York 2d German, 5; — 13th Street, 25; — Bethany sab-sch, 5; — Bohemian, 5; — East Harlem, 3; — French, 5; — Harlem, 29 33; — Mizpah sab-sch, 25; — Mount Tabor, 2; — Mount Washington, 21 25; — Park, 30; — West Farms, 2; — Woodstock, 2. *Niagara*—Knowlesville, 5; North Tonawanda North, 6; Wright's Corners, 2; Youngstown, 3. *North River*—Little Britain C. E., 10; Matteawan, 13; Newburgh 1st, 19 14; — Calvary, 20 67; — Union, 30; New Hamburgh (C. E., 4 60), 33; Poughkeepsie, 1 67; Rondout, 9 50; Westminster, 5 10. *Otsego*—Cherry Valley, 22 05; Colchester, 5; Cooperstown, 18 89; Delhi 2d, 25; Gilbertsville, 10; Hobart, 9 14; Laurens, 3; Margaretville C. E., 4; Middlefield, 3 35; Otego, 25; Richfield Springs 1st, 5 07; Unadilla, 12 03. *Rochester*—Avon Central, 1; Brighton, 10; Brockport, 23 78; Livonia, 3; Moscow, 2; Ogden, 32 cts.; Piffard, 1; Rochester 1st, 50; — Brick, 20; — Memorial, 10; Sparta 1st, 18 94; Sweden, 6 56; Tuscarora, 8. *St. Lawrence*—Brownville, 14 21; Canton, 25; De Kalb Junction, 10; Heuvelton, 12 55; Louisville, 11 20; Oswegatchie 2d, 3 83; Ox Bow, 4 25; Plessis, 5 01; Theresa, 10 33. *Steuben*—Arkport, 14 cts.; Bath, 28; Corning, 30 cts.; Cuba, 7 50; Prattsburgh, 3 75. *Syracuse*—Baldwinsville, Jas. V. Kendall, 3; Chittenango, 10; Constantia, 4 95; Fulton, 25; Hastings, 2 25; Manlius (W. M. S., 5) (King's Messengers, 5), 10; Marcellus (sab-sch, 5) 18 43; Onondaga Valley, 6 30; Oswego Grace, 56 71; Parish, 2 25; Syracuse 4th, 9 21; — Memorial, 27 03. *Troy*—Cambridge (H. M. Society, 5), 24 25; Cohoes, Wm. M. Johnson, 10; Mechanicsville, 9 05; Middle Granville, 9; Troy 1st, 72 23; — 9th, 25; — Oakwood Avenue, 15; Waterford 1st, 21 48. *Utica*—Augusta, 11 58; Boonville, 3 07; Clinton, 17 86; Cochran Memorial, 30; Ilion and sab-sch, 13 48; Knoxboro, 2; Litchfield, 2; Little Falls, 20; Lowville, 52; New Hartford, 9 66; Oneida, 100 63; Turin, 2 54; Walcott Memorial, 14; Waterville, 7 15; West Camden, 5. *Westchester*—Bridgeport 1st (sab-sch, 50), 88 84; Croton Falls, 4; Darien, 15; Gilead, 8 50; Greenburgh, 75; Katonah, 30; Mt. Kisco, 5; New Rochelle 1st, 32 50; Peekskill 1st, 57 15; Poundridge, 16; Scarborough, 35; Sing Sing, 68 60; South East, 1; South East Centre, 8; Stamford 1st, 48 64; Yonkers Dayspring, 5; — Westminster, 20 92; Yorktown, 9.
Total from Churches $3,818 46

MISCELLANEOUS.

Boys' C. E. Society in Hamadan, Persia, special for Jews, 90 cts.; "M. M.," 25; Mrs. Lucia Tupper, Genoa, N. Y., 1; "O. W. D.," 20; Through Woman's Executive Committee, 88 60 ..... $135 50

Total received for New York Synodical Aid Fund, March, 1895 ..... 3,953 96
Total received for New York Synodical Aid Fund from April 1, 1894 ..... 11,100 85

O. D. Eaton, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, MARCH, 1895.

Baltimore.—*Baltimore*—Baltimore Light Street sab-sch, 5; New Windsor, 15 cents. *Washington City*—Washington City New York Avenue, 15 65. 20 80

California.—*Benicia*—Mendocino, 14. *Los Angeles*—Azusa Spanish, 1; Los Angeles Spanish, 1; San Bernardino, 7; San Gabriel Spanish, 1. *Sacramento*—Eureka, 8. *San Francisco*—San Francisco Howard, 3. *San José*—Templeton, 1. *Stockton*—Bethel, 3. 39 00

Catawba.—*Catawba*—Davidson College, 25 cents .25

Colorado.—*Boulder*—Longmont, 1; Valmont, 4 cents. *Pueblo*—Pueblo Fountain, 1; — Mesa, 2; San Rafael Mexican, 12 cents. 4 16

Illinois.—*Alton*—Staunton, 1. *Bloomington*—Clinton, 10; El Paso, 9 51; Paxton, 1. *Cairo*—Du Quoin 1st, 8 85; Pisgah, 2; Wabash, 1. *Chicago*—Cabery, 1; Chicago Lakeview, 12 40; Gardner, 1; Joliet Central, 7; Lake Forest, 102 16. *Freeport*—Linn and Hebron, 5; Rockford Westminster, 5 08. *Mattoon*—Grandview, 2; Kansas, 2. *Peoria*—Yates City, 2 60. *Rock River*—Aledo, 10 75; Fulton, 5; Garden Plain, 2 85. *Schuyler*—Carthage sab-sch 3; Oquawka, 1. *Springfield*—Macon, 5; Pisgah, 60 cents; Rev. W. L. Tarbet and wife, 40 cents. 202 20

Indiana.—*Logansport*—Michigan City, 6 49; Mishawaka, 2. 8 49

Indian Territory.—*Choctaw*—Spring Hill, 2 50. *Sequoyah*—Stephen Foreman Society, 12 cents. 2 62

Iowa.—*Cedar Rapids*—Clarence, 1. *Council Bluffs*—Greenfield, 5; Missouri Valley, 3; Shelby, 2. *Dubuque*—Dubuque 1st, 8 14; Dyersville German, 1. *Iowa*—Burlington 1st, 93 cents. *Iowa City*—Deep River, 2; Montezuma, 2; Sugar Creek, 1; Wilton, 2. *Sioux City*—Lyon Co. German, 4 16. 32 23

Kansas.—*Larned*—Arlington, 1. *Neosho*—Glendale, 1; Humboldt, 55 cents. *Solomon*—Wilson, 2. 4 55

KENTUCKY.—*Louisville*—Pewee Valley, 1 50. *Transylvania*—Burkesville, 30 cents; Lancaster, 5. 6 80
MICHIGAN —*Detroit*—Wyandotte, 15. *Grand Rapids*—Grand Rapids Immanuel, 1 25. *Lake Superior*—Ishpeming, 5 52. *Lansing*—Concord, 14 cents. *Monroe*—Coldwater, 1 07. *Saginaw*—Bay City 1st, 7 80. 30 78
MINNESOTA.—*Minneapolis*—Minneapolis 1st, 6 50. *Red River*—Fergus Falls 1st, 24 cents. 6 74
MISSOURI.—*Kansas City*—Kansas City 1st, 32 87; — Linwood, 3 86. *Ozark*—Carthage, 17 71. *Platte*—Fairfax, 1; St. Joseph Hope, 1. *St. Louis*—St. Louis 2d German C. E., 1. 57 44
NEBRASKA. — *Hastings* — Holdrege, 11 41. *Nebraska City*—Tecumseh, 3. 14 41
NEW JERSEY.—*Corisco*—Gaboon, 1. *Jersey City*—Jersey City Scotch, 2; Paterson 1st, 3. *Monmouth*—Asbury Park Westminster, 3; Atlantic Highlands, 28 cents; Plumstead, 23 cents; Red Bank, 5. *Newton*—Wantage 1st, 7. 21 51
NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab-sch, 5; Pajarito, 1. 6 00
OREGON.—*Willamette*—Woodburn, 1. 1 00
SOUTH DAKOTA.—*Southern Dakota*—Ebenezer German, 1; Kimball, 1; Turner Co. 1st German, 2; White Lake, 1. 5 00
TENNESSEE.—*Holston*—Mount Bethel, 2. *Union*—Erin, 4 15; Hebron, 3; New Providence, 1. 10 15
TEXAS —*Austin*—Austin 1st, 3 50; El Paso 1st, 3 60; New Orleans Immanuel, 70 cents; San Antonio Madison Square, 5. 12 80
UTAH. — *Utah* — American Fork, 3; Logan Brick, 2; Pleasant Grove, 88 cents; Richfield, 3. 8 88
WISCONSIN. — *Milwaukee* — Milwaukee Calvary, 16 51; Ottawa, 7 cents. 16 58

Total from Churches..... $ 512 39

MISCELLANEOUS.

E. P. Goodrich, Ypsilanti, Mich., 1; Miss Mollie Clements, Colo., 81 cents..... 1 81

Total for Sustentation, March, 1895..... $ 514 20
Total from April 1, 1894..... 1,418 71

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, APRIL, 1895.

ATLANTIC.—*Knox* — Medway, 1. *South Florida*—Kissimmee, 8 03. 9 03
BALTIMORE.—*Baltimore*—Annapolis (C. E., 2 31) (sab-sch, 15), 27 31; Baltimore 2d, 50; — Brown Memorial, 265 07; — Park Sr. C. E., 12 62; — Ridgely Street, 12; Chestnut Grove, 10; Paradise, 10; Sparrows Point, 3; The Grove, 5. *New Castle*—Felton, 8; Gunby Memorial, 2; Harrington, 8; Makemie Memorial, 11 88; Smyrna, 6; Wilmington Gilbert, 3. *Washington City*—Washington City Covenant, 65; — Gurley Memorial, 1 67. 500 55
CALIFORNIA.—*Benicia* —Tomales 5 55. *Los Angeles*—Hueneme, 70; Los Angeles 1st, 120; — Boyle Heights C. E., 13 92; Montecito sab-sch, 1 50. National City C. E., 5; Redlands 1st, 175 30; Santa Barbara, 100. *San Francisco* —San Francisco Eglise Reformee Francaise, 7 05. *San José*—Cambria sab-sch, 4 50; Monterey, 6. *Stockton*—Columbia, 1; Sonora, 1 50. 511 32
CATAWBA.—*Cape Fear*—Shiloh, 1. *Catawba*—Lloyd, 25 cts. *Yadkin*—Durham Pine Street, 1; Hannah, 1. 3 25
COLORADO. — *Boulder* — Laramie, 15; Valmont, 1 05. *Denver*—Denver South Broadway, 5. *Pueblo*—La Junta, 5 25. 26 30
ILLINOIS.—*Alton* — Collinsville, 13 50; East St. Louis, 18 85; Litchfield, 10. *Bloomington*—Gibson City sab-sch, 5 51. *Cairo*—Gilead, 1; Mount Vernon C. E., 5 50, Olney, 3; Richland, 1 75; Summer (C. E., 2 35), 4 66; Union, 1 34. *Chicago*—Chicago Avondale, 2; — Covenant sab-sch, 34 35; — Heights and sab-sch, 55 17; Highland Park sab-sch, 10; Joliet Central, 35; Maywood, 16; New Hope C. E., 15 87. *Freeport*—Willow Creek sab sch, 14 50. *Mattoon*—Arcola 7 62; Bethel, 3; Neoga (sab-sch, 10), 24. *Ottawa*—Morris, 5; Streator Park, 35. *Peoria*—Peoria 1st, 11 10; Salem, 18; Yates City, 8 20. *Rock River*—Geneseo, 22; Morrison sab-sch, 4 83. *Schuyler*—Brooklyn, 1 88; Elvaston additional 50 cts., Fountain Green, 7 44; Hersman, 30; Mount Sterling sab-sch, 24 32. *Springfield* —Decatur (Int. C. E., 10), 110; Jacksonville United Portuguese, 3; Maroa, 6; Mason City 1st, 16; North Sangamon, 30; Petersburgh, 2; Springfield 1st, 7 40. 625 29
INDIANA.—*Muncie*—Portland, 1. *Vincennes*—Vincennes, 17 10. *White Water*—Greensburgh Henry Thomson, 8 25. 26 35
INDIAN TERRITORY. — *Choctaw* — Beaver Dam, 1; Wheelock, 5. *Oklahoma*—New Ponca, 2 50. *Sequoyah*—Barren Fork, 10; Elm Grove, 10; Wewoka, 4. 32 50
IOWA —*Cedar Rapids*—Blairstown, 1 90; Cedar Rapids 4th C. E., 2; Centre Junction, 5; Emeline, 3 50; Wyoming, 5 85. *Corning*—Corning sab-sch, 10. *Council Bluffs*—Council Bluffs 1st, 10. *Des Moines*—Laurel, 2; Mariposa L. M. S., 5 10; New Sharon, 10; White Oak, 3 26. *Dubuque* —Bethel, 10. *Fort Dodge*—Lake City, 10 35; Paton sab-sch, 9 30; Spirit Lake C. E., 5 71. *Iowa*—Chequest 6 75; Montrose, 10; Salina, 2; Trov, 1; Union, 28 60. *Iowa City* —Fairview sab-sch, 4 82; Lafayette 2 50; Red Oak Grove, 4 71; Summit C. E., 2 70. *Sioux City*—Larrabee C. E., 3 71; Woodbury County Westminster C. E., 2 50. *Waterloo*—Aplington (C. E., 2), 5; Salem C. E., 8 50; Steamboat Rock, 2 35. 179 11
KANSAS.—*Emporia*—Wichita Harmony, 3; — Perkins, 3. *Highland*—Holton C. E., 7 55; Irving, 2 30; Lancaster, 3. *Larned*—Larned Board of Workers, 4. *Neosho*—Chetopa C. E., 2 65; Fort Scott 1st, 36 25; McCune C. E., 1 25. *Osborne*—Oakley, 2. *Topeka*—Black Jack, 3; Kansas City Grand View Park, 1; Leavenworth 1st, 244; Oakland, 5 20; Perry sab-sch, 73 cts. 318 93
KENTUCKY.—*Ebenezer*—Maysville C. E., 5; Mount Sterling 1st, 2. *Louisville*—Louisville Covenant, 68 55; New Castle, 1. *Transylvania*—Danville 2d, 75. 151 55
MICHIGAN.—*Detroit*—Detroit 1st, 254 27; — Forest Avenue, 15 64; South Lyon, 86 59. *Flint*—Brockway, 5; Grindstone City, 1 27; Lapeer, 22. *Kalamazoo*—White Pigeon, 2. *Lake Superior*—Ford River Mission sab-sch, 2; Marquette 1st, 40 56. *Lansing*—Jackson sab-sch, 5 41; Marshall, 4; Tekonsha, 6. *Monroe*—Tecumseh, 15. 409 64
MINNESOTA.—*Duluth*—Bethlehem, 1; Duluth 1st, 65 03. *Mankato* — Currie 75 cts. *Minneapolis* — Minneapolis Highland Park, 33 53; — Stewart Memorial sab-sch, 7. *Red River*—Tabor Bohemian, 8. *St. Cloud*—Litchfield, 21 05; Willmar (sab-sch, 9 50), 22 50. *St. Paul*—Red Wing 1st, 49 73; St Paul 1st, 10 30; — Dayton Avenue C. E., 12 50; White Bear, C. E., 1 31. 232 76
MISSOURI.—*Kansas City*—Tipton, 10; Vista, 3 12. *Ozark* —Lockwood, 1 10; Springfield Calvary, 2 50; West Plains, 9. *Palmyra*—Bethel, 4. *Platte*—Alavon, 6 10; Craig C. E., 10; Hackberry, 1; Hamilton, 3 86; Martinsville, 3. *St. Louis*—Salem, 3; St. Louis 1st German sab-sch, 2; — Carondelet, 10; — Glasgow Avenue, 20; — West (sab-sch, 70) (C. E., 16 75), 86 75. 175 43
MONTANA —*Helena*—Bozeman C. E., 13 35; Helena 1st sab-sch, 23 84; Manhattan 1st Holland, 25; — 2d, 3. 65 19
NEBRASKA — *Hastings* — Aurora, 5 30; Bloomington Olivet, 5; Blue Hill German, 3; Oak, 7 50. *Kearney*—Ord, 10. *Nebraska City* —Fairbury sab-sch Primary Class, 46 cts.; Humboldt, 15 50; Staplehurst C. E., 1 25; Tecumseh, 40. *Niobrara* — Cleveland C. E., 1 04; Millerboro, 6; West Union, 65 cts.; Willowdale, 2 *Omaha*—Omaha Castellar Street, 5 68. 103 38
NEW JERSEY.—*Elizabeth*—Bethlehem, 28; Carteret, 1 10; Clarksville, 2; Connecticut Farms C. E., 4 25; Plainfield 1st (Jr. C. E., 6). (Bethel Chapel, 1), 7. *Jersey City*—Garfield C. E., 5; Hackensack 1st. C. E., 12; Hoboken 1st, Boys Brigade, 10; Jersey City 2d Jr. C. E., 7 20; — Claremont, 4 *Monmouth*—Holmanville 60 cts.; Hope, 60 cts ; Mount Holly, 50; South River, 1. *Morris and Orange*—Morristown South Street sab sch Missionary Society, 87 50. *Newark*—Newark 2d C. E., 3; — Memorial, 10; — Park, 45 69; — Roseville, 191 02. *New Brunswick*—Frenchtown sab-sch, 5; Princeton Witherspoon Street, 1; Trenton East Trenton Chapel, 6. *Newton*—Beatyestown, 1; Delaware, 8; Mansfield 2d, 5; Oxford 2d, 41 62. *West Jersey*—Brainerd, 4; Clayton, 50; Salem 1st, 12 80; Woodbury, 62 08. 666 46
NEW MEXICO.—*Arizona*—Phœnix 1st, 25. *Rio Grande* —Albuquerque 1st C. E., 5; — Spanish, 5 40; Las Placitas Spanish, 4. 39 40
NEW YORK.—*Albany*—Ballston Spa, 75; Galway, 14 59; Gloversville 1st, 36 69; Jeremain Memorial "Helping Twelve," 10; Johnstown, 125; New Scotland, 30; Saratoga Springs 2d 17; Schenectady 1st, 109 20; — East Avenue, L. M. S. 65 cts *Binghamton* — Cortland, 18 82; Owego, 77 99. *Boston*—Brookline, 1; East Boston, 24; Portland 1st C. E., 9 32. *Brooklyn*—Brooklyn 1st in part, 1,193 64; — Memorial C. E., 12 50; — Mount Olivet, 5; — Siloam, 2; — Troop Avenue, 60; Stapleton 1st Edgewater, 12 79. *Buffalo*—East Hamburg (sab-sch, 2, for debt), 29; Old Town, 1 40; Westfield 1st sab-sch, 10. *Cayuga*—Ludlowville, 6 57. *Chemung*—Elmira Lake Street, 25 33. *Columbia*—Jewett, 30 42. *Geneva*—Penn Yan (sab-sch, 9 68), 12; Seneca Falls 1st sab-sch, 50; Trumansburgh, 54 35. *Hudson*—Middletown 2d, 73 86; Scotchtown, 11. *Long Island*—Franklinville, 15; Shelter Island, 16. *Lyons* East Palmyra (C. E., 1 84), 12 94; Rose C. E., 2 50; Wolcott 1st, 12 75. *Nassau*—Babylon sab-sch, 11 65; Glen Cove C. E., 20; Huntington 2d Mission Band, 2; Islip sab-sch, 7 50; Northport C. E., 6 25; Oyster Bay sab-sch, 10. *New York*—New York North C. E., 2 65; — Park, 75 55;

— Westminster West 23d St. (sab-sch, 45) 111 02. *Niagara*—Carlton C. E., 1 50; Lockport 1st, sab-sch, 115. *North River*—Poughkeepsie 1st sab-sch, 30. *Otsego*—Oneonta 1st, C. E., 5; Springfield C. E., 6. *Rochester*—Caledonia 1st, 3 35; Chili, 3 08; Lima C. E., 10; Rochester Central, 72 43; — Emmanuel, 5 53; Sparta 2d, 7 50. *Steuben*—Addison, 59 83; Atlanta, 9 26; Arkport C. E., 5; Campbell (C. E., 10), 56 88; Canisteo, 63; Elk Creek, 10; Hornellsville 1st, 26 37. *Syracuse*—Chittenango, 65; Fulton sab-sch, 30; Syracuse 1st, 187 41. *Troy*—Malta, 2; Salem 1st sab-sch, 15; Sandy Hill, 27 50; Schaghticoke, 10; Stillwater 1st, 10. *Utica*—Little Falls, 15; Mt. Vernon, 12; Utica Bethany, 29 41. *Westchester*—Bridgeport 1st C. E., 20; New Haven, 18 90. 3,376 88

North Dakota.—*Bismarck*—Dickinson 8 04; Sterling, 1. *Fargo*—"A minister's tithe," 1 68. *Pembina*—Ardoch, 4 70; Grand Forks, 10; Greenwood, 4 70; Knox, 13. 43 12

Ohio.—*Athens*—Marietta 4th Street (sab-sch, 13 30), 23 30; Nelsonville, 22 25; Syracuse, 1; "A minister's tithe," 1 67. *Bellefontaine*—Bellefontaine 1st, 11; Forest C. E., 7; Galion, C. E., 4. *Chillicothe*—Bourneville, 5; Salem, 2 80. *Cincinnati*—Batavia (sab-sch, 5), 35; Cincinnati 3d, 20; — Central C. E., 1; — North, 5 67; — Poplar Street, 15; Elizabeth and Berea, 5; Hartwell sab-sch, 10; Pleasant Run, 1. *Cleveland* — Cleveland Euclid Avenue, 236 40; Independence, 11; Parma, 13. *Columbus*—Amanda, 3 50; Circleville, 30; Columbus Broad St., 6; Plain City, 10 43. *Dayton*—Hamilton 1st, 30; Oxford C. E., 4 10; Springfield 1st, 10. *Huron*—Norwalk, 6. *Lima*—Lima 1st, 50; Rockford (sab-sch, 5), 11 70; St. Mary's, 75; Van Buren, 4. *Mahoning*—Canton 1st Jr. C. E., 1 50; East Palestine, 5; Warren sab-sch, 25. *Marion*—Liberty sab-sch, 5. *Maumee*—Napoleon, 5; Perrysburgh 1st, 4 75; Toledo 1st C. E., 2 50; — 3d (C. E., 19 90), 29 08. *Portsmouth*—Georgetown, 20; Red Oak sab-sch, 1 93. *St Clairsville*—Birmingham, 2; Buffalo sab-sch, 11 25; Concord, 7; Kirkwood, 18 15; Rock Hill sab-sch, 3; Wegee, 4. *Steubenville* — Leesville, 2; Pleasant Hill sab-sch, 8 92; Scio 11. *Wooster*—Ashland 1st C. E., 10; Dalton, 5; Fredericksburgh, 11 54; Olivesburgh Mrs. Wm. Burgett, 5. *Zanesville*—Utica Y. P. S., 5. 875 44

Oregon.—*Portland*—Clatsop Plains, 2; Tualitin Plains, 2 50. 4 50

Pennsylvania.—*Allegheny*—Allegheny McClure Ave., 500; New Salem, 13; Sewickly, 423 24. *Blairsville*—Parnassus C. E., 8 78; Pleasant Grove, 7. *Butler*—Butler, 100; Clintonville, 10; Millbrook, 9; North Washington sab-sch, 15 90; Scrub Grass C. E., 2 34; West Sunbury, 13. *Carlisle* — Green Castle, 15; Harrisburgh Market Square 122 19; — Pine Street (sab-sch, 47 50), (Bethany C. E., 10), (J. U. Simontons sab-sch Bible Class, 20), 77 50; Lebanon 4th Street (sab-sch, 5), 37 81; Millerstown (sab-sch, 8), (C. E., 5), 20. *Chester*—Bryn Mawr C. E., 15; Calvary, 43 58; Doe Run, 7 70; East Whiteland, 3 05; Fagg's Manor, 50; Glen Riddle, 2; Marple, 20; Ridley Park, 40. *Clarion*—Licking, 5; New Rehoboth sab-sch, 84 cts.; Tionesta (sab-sch, 25), 66. *Erie*—Conneautville, 12 58; Erie Central, 50. *Huntingdon*—Middle Tuscarora, 1; Pine Grove sab-sch, 3 23; Shaver's Creek, 2. *Kittanning*—Appleby Manor, 10; Nebo, 6. *Lackawanna*—Canton (C. E., 15), 47; Orwell C. E., 2 20; Plains, 9; Scranton 2d sab-sch, 50; Warren, 9; West Pittston 1st, 320; Wilkes Barre Memorial (C. E., 5), 127 50. *Lehigh*—Ashland, 12; Ferndale Ladies' Aid, 4; Sandy Run, 3; Summit Hill, 50; Upper Lehigh, 7. *Northumberland*—Lycoming Centre, 7; Pennsdale, 3; Shamokin 1st (C. E., 6), 54; Washington (sab-sch, 8), (C. E., 3), (Allenwood sab-sch, 10), 26; Watsontown 1st, 23; Williamsport Bethany C. E., 1 50. *Parkersburgh*—"Aminister's tithe," 1 68. *Philadelphia*—Philadelphia 3d Sabbath-school Missionary Society, 60; — Atonement C. E., 10; — Green Hill (C. E., 5), 63 73; — Harper Memorial, 12 53; — Holland Memorial, 44; — North 10th Street, 10; — Northminister sab-sch, 27 31; — Scots C. E., 7 50; — Tabor (sab-sch, 62 23), 135; — Tioga, 50; — West Park, 20; — Wharton Street, 5 21. *Philadelphia North*—Eddington, 5; Falls of Schuylkill Jr. C. E., 10; Germantown West Side, 212 86; Lawndale, 1; Norristown Central C.E., 9 15. *Pittsburgh*—Courtney and Coal Bluff, 3; Oakdale sab-sch, 10; Pittsburgh 2d, 172; — 43d Street sab-sch, 25. *Redstone*—Fayette City, 5; McClellandtown, 6; Mount Pleasant, 37; Old Frame, 1 82. *Shenango*—Neshannock, 12; Slippery Rock sab-sch, 2 50; Transfer, 2 50. *Washington*—Claysville, 33 60; Washington 1st (sab-sch, 80 57), 428 11; Wayesburgh, 24 75. *Wellsboro*—Farmington C. E., 1 17; Lawrenceville C. E., 3. *Westminster*—Chanceford, 14 34; Lancaster 1st, 28; Pequea, 22; Pine Grove, 17 90. 4,002 97

South Dakota.—*Aberdeen*—Britton, 3 50; Oneota, 1; Rondell, 1 80. *Southern Dakota*—Marion Emmanuel German, 7; Scotland, 5; Sioux Falls 1st sab-sch, 6. 24 30

Tennessee.—*Holston*—Greenville, 42. *Kingston*—Hill City North Side, 1 30. *Union*—Knoxville Belle Avenue Jr. C. E., 3. 46 30

Texas.—*Austin*—Eagle Pass, 4. *North Texas*—Gainesville 5. *Trinity*—Dallas 2d (sab-sch, 6 55) (C. E., 2 78), 19 03; Mary Allen Seminary, 25. 53 03

Utah.—*Boise*—Caldwell (C. E., 1 25), 6 70. *Utah*—Mendon, 10; Payson, 7. 23 70

Washington.—*Puget Sound*—Mount Pisgah, 1 50. *Spokane*—Kettle Falls, 5. *Walla Walla*—Kamiah 2d, 3. 9 50

Wisconsin.—*Madison*—Beloit 1st, 20 32; Prairie du Sac (sab-sch, 4), 24. *Milwaukee*—Beaver Dam 1st, 14 11; — Assembly, 10; Horicon, 14; Milwaukee Perseverance, 13; Oostburg, 12; Richfield, 3; West Granville, 2. *Winnebago*—Appleton Memorial, 7. 119 43

Woman's Executive Committee of Home Missions $6,249 30

Total from Churches 18,904 85

LEGACIES.

Dr. C. S. Tucker, late of Coldwater, Mich., in part, 2,300; Rev. Matthew Reid Miller, late of Kentucky, 760 15; Thomas J. Jones, late of Van Wert, O., 100; Miss Hannah Shields, late of Shields, Pa., 900; Jane L. Crane, late of Mt. Sterling, Ill., 1,925 83; Collins Woodruff, late of Geneseo, N. Y., 750; John H. Nicholls, late of Burlington, Ia., 1,100; Sarah M. Miller, late of Sandy Hill, N. Y., 300; Rev. John Spaulding, late of New York, 500 ..... $8,635 98

MISCELLANEOUS.

Rev. Thomas Marshall, D.D., Chicago, Ill., 25; Mrs. Sallie C. Pattengill, Lena, N. Y., 20; Edward Balch, Indianapolis, Ind., 12; Rev. W. H. Moore, Brookville, Ind., 1; Jos. D. Smith, Delta, Pa., 5; Mary Rae Little, Pa., 57 cts.; Presbyterian Sabbath-school, Mekesukey, I. T., 3 93; "Cash," Chicago, 350; "Friend," 5; John C. Wick, Youngstown, O., 500; J. F. Bouck, 3; M. G., Buffalo, Pa., 5; Rev. W. W. Atterbury, D.D., N. Y., 100; "Ithaca," 400; D. D. Meeker Fund, per Rev. Wm. H. Babbitt, 25; Rev. Albert B. King, 20; Rev. S. C. McElroy, West Milton, N. Y., 35 cts.; Society of Missionary Inquiry, Auburn Theological Seminary, 47 23; J. C. Gemmill, Edinburg, N. D., 5; "H. L. J.," 100; Rev. W. M. Baird, Seoul, Korea, 25; W. D. Ward, Springfield, Ill., for debt, 5; Mrs. M. E. Drake, Brockport, 6; S. J. T., 1 25; Miss S., 1 25; Rev. Wm. Wallace, Zacatecas, Mexico, 5; "Oxford," Ohio, 10; "C. H. M., N. J.," 7 75; "Miss E. L. T.," 16; Mrs. James Robertson, Constantia, N. Y., 10 ..... $1,715 33

Total received for Home Missions, April, 1895.. $29,256 16
Total received during same period last year... 39,996 65

O. D. Eaton, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1895.

Albany—New Scotland, 35; Galway, 10; Albany 1st, 110; — 2d, 190; — 3d, 50; Gloversville 1st, 13; — Kingsboro Avenue, 35; Johnstown, 110; Saratoga Springs 2d, 35. *Binghamton*—Owego 1st, 33; Conklin, 2. *Brooklyn*—Brooklyn Ross Street, 21 12; — Greene Avenue, 5; — Siloam, 1. *Buffalo*—Buffalo West Avenue, 7. *Cayuga*—Auburn Calvary, 7 05; Ludlowville, 5 10. *Champlain*—Fort Covington C. E., 10. *Chemung*—Monterey, 2 07; Elmira Lake Street, 73; Breesport, 5 91; Sullivanville, 1 73. *Columbia*—Jewett, 4; Durham, 2. *Geneva*—Trumansburg 1st, 25 18; Ovid, 16 13. *Hudson*—Montgomery, 2; Unionville, 5 15; Scotchtown, 4; Middletown 2d, 23 23. *Lyons*—Wolcott 1st, 4 61. *New York*—Westminster West 23d Street (sab-sch, 21 60), 46 60. *North River*—Pleasant Valley, 2; Marlborough, 29 57. *Otsego* — Oneonta 1st, 22 80; Stamford, 22. *Rochester*—Sparta 2d, 2 50; Rochester Emmanuel, 1 66. *St. Lawrence* — Gouverneur 1st, 71 31. *Steuben*—Hornellsville 1st, 5; Painted Post (sab-sch, 3 38), (C. E., 1 62), 20; Canisteo, 4; Addison, 14 96. *Syracuse*—Cammillus, 2; Cazenovia 1st, 27 29; Syracuse 1st, 117. *Troy*—Troy 2d Street, 75; Lansingburg Olivet, 8 87. *Utica*—Utica 1st, 145; Mount Vernon, 4. *Westchester*—South Salem, 13 02.

Total received for New York Synodical Aid Fund, April, 1895 ..... $ 1,519 86

Total received for New York Synodical Aid Fund during April, 1894..... 1,281 87

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1895.

ATLANTIC.—*South Florida*—Kissimmee, 1. 1 00
CALIFORNIA. — *Oakland* — Danville, 2; Centreville, 1. *San José*—Santa Cruz 1st, 3. 6 00
COLORADO.—*Boulder*—Valmont, 3 cents. .03
ILLINOIS.—*Cairo*—Richland, 25 cents. *Peoria*—Salem, 3; Elmira, 16 85. 20 10
IOWA. — *Cedar Rapids* — Wyoming 1st, 19 cents. *Dubuque*—West Union Bethel, 3 70. 3 89
KENTUCKY.—*Ebenezer*—Frankfort, 36. *Transylvania*—Danville 2d, 15. 51 00
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 52 cents. *Grand Rapids*—Grand Rapids 1st, 10. *Lansing*—Battle Creek, 5. 15 52
MINNESOTA. — *Minneapolis* — Minneapolis Stewart sab-sch. 3. 3 00
MISSOURI. — *Ozark* — West Plains, 2. *Platte*—Mound City, 1 50. 3 50
MONTANA.—*Helena*—Manhattan 1st Holland, 4. 4 00
NEBRASKA.—*Kearney*—Ord, 1. *Niobrara*—Millerboro, 1. 2 00
TENNESSEE.—*Kingston*—Thomas 1st, 1 25. *Union*—New Market, 6. 7 25
UTAH —*Utah*—Payson, 1; Mendon, 1. 2 00
WISCONSIN.—*Milwaukee*—Horicon, 3 70. 3 70

Total for Sustentation April, 1895..... $ 122 99
Total for same period last year..... 169 08

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1895.

ATLANTIC.—*Fairfield*—Hermon sab-sch, 1. *Knox*—Madison 2d, 75 cts.; Medway, 1. 2 75
BALTIMORE.—*Baltimore*—Baltimore 1st, 3; — Bohemian, 1; — Fulton Avenue sab-sch, 5; — Ridgely Street, 4 22; Fallston, 1; Hagerstown (sab-sch, 10), 14 16; Sparrows Point, 1; The Grove, 10. *New Castle*—Lewes, 2; Makemie Memorial, 6 36; Wilmington Hanover Street sab-sch, 10. *Washington City*—Washington City 15th Street, 5; — Assembly (sab-sch, 11), 15; — Gunton Temple Memorial, 69 cts. 78 43
CALIFORNIA.—*Benicia*—Healdsburgh C. E. S., 2 50. *Los Angeles*—Los Angeles 1st, 20; Monrovia, 1; Santa Barbara, 20 50. *San Jose*—Cayucos, 2, San Jose 1st, 13; — 2d, 5. 64 00
CATAWBA.—*Cape Fear*—Mt. Pleasant, 3 50. *Catawba*—Biddleville sab-sch, 2; Charlotte sab-sch, 1; Davidson College, 25 cts.; Lloyd, 25 cts. *Southern Virginia*—Mt. Hermon sab-sch, 1. *Yadkin*—Durham sab-sch, 2 90; Hannah, 1; Mooresville 2d sab-sch, 1; Mt. Tabor, 5; Pittsburgh, 2; Sanford sab-sch, 3; Statesville 2d sab-sch, 2. 24 90
COLORADO.—*Boulder*—Valmont, 10 cts.; *Denver*—Denver South Broadway, 50 cts. *Pueblo*—Durango, 2 50; La Junta, 1; Pueblo 1st, 42 27; San Rafael Mexican, 36 cts. 46 73
ILLINOIS —*Alton*— Jerseyville sab-sch, 20 90. *Bloomington*—Heyworth, 4 95; Minonk, 5; Paxton, 1; Sheldon sab-sch, 5. *Cairo*—Foxville, 6; Odin, 6; Olney, 1; Potter Memorial sab-sch, 2; Richland, 80 cts.; Sumner, 1 50. *Chicago*—Chicago 9th, 1; Evanston 1st, 8; Maywood, 7; South Chicago sab-sch, 5. *Mattoon*—Casey sab-sch, 3 30. *Ottawa*—Morris, 2; Sandwich, 5; Streator Park sab-sch, 5. *Peoria*—Ipava, 9 30; Salem, 1. *Rock River*—Munson, 7. *Springfield*—Decatur, 15; Petersburgh, 5 25; Pisgah, 90 cts. 128 90
INDIANA.—*Crawfordsville*—Clinton sab-sch, 1 67; Spring Grove, 15; Thorntown, 5. *Fort Wayne*—Ossian, 3. *Indianapolis*—Greenwood sab-sch, 19 86; Indianapolis 2d, 29 57; — Tabernacle, 15. *Logansport*—Brookston, 4 20; Monticello, 20 08; Rensselaer, 5. *Muncie*—Portland, 5; Union church and sab-sch, 3. *New Albany*—Bethel, 1; Madison 2d, 3; New Albany 1st, 11 80. *Vincennes*—Vincennes, 5. *White Water*—Knightstown sab-sch, 5; Mount Carmel, 16. 168 18
INDIAN TERRITORY.—*Muscogee*—Achena, 2; North Fork, 1. *Oklahoma*—Beaver, 1 50. 4 50
IOWA. — *Cedar Rapids*—Cedar Rapids Bohemian, 3; Wyoming, 58 cts. *Fort Dodge*—Bethel, 2 25. *Iowa*—Birmingham sab-sch, 10; Keokuk Westminster, 4 43; Mount Zion, 3. *Sioux City*—Lyon County German, 3. 26 26
KANSAS.—*Emporia*—Caldwell sab-sch, 1 04; Harmony, 1; Wichita Perkins, 1. *Larned*—Arlington, 1. *Neosho*—Carlyle, 35 cts.; Iola, 4 50. *Solomon*—Minneapolis sab-sch, 61 94. 70 83
KENTUCKY.—*Ebenezer*—Newport sab-sch, 1. *Louisville*—Hopkinsville 1st, 55 cts.; Louisville Covenant, 22; Owensboro 1st, 16; Penn'a Run, 3. 42 55
MICHIGAN.—*Detroit*—Brighton, 1; Detroit Forest Avenue, 26 56; — Memorial sab-sch, 23 15. *Flint*—Frazer sab-sch, 2. *Grand Rapids*—Muir, 1. *Lake Superior*—Ishpeming, 5 18; Marquette, 14 79. *Lansing*—Concord, 41 cts. *Saginaw*—Alcona sab-sch, 8; Alma, 8. 90 09
MINNESOTA.—*Mankato*—Blue Earth City, 2; Worthington Westminster, 6 21. *Minneapolis*—Minneapolis 5th, 3; — House of Faith sab-sch, 5. *St. Cloud*—Willmar, 1. *St. Paul*—St. Paul House of Hope, 100. *Winona*—Winona 1st, 4. 121 21
MISSOURI.—*Kansas City*—Jefferson City sab-sch, 20. *Ozark*—West Plains, 2. *Platte*—Carrollton, 1 61. *St. Louis*—Bethlehem sab-sch, 4 25; St. Louis Boulevard, 2. — Lafayette Park, 26; — McCausland Avenue, 10; — Memorial Tabernacle, 3; — North, 2 10. 70 96
MONTANA.—*Butte*—Butte sab-sch, 2 25; Hamilton, 1. *Helena*—Bozeman sab-sch, 5; Manhattan 1st Holland, 4; Spring Hill, 1. *Great Falls*—Maiden sab-sch, 5. 18 25
NEBRASKA.—*Hastings*—Hartwell, 1 70; Oak Creek German, 2. *Kearney*—Ord, 4; St. Paul, 1; Sutherland sab-sch, 1 60. *Nebraska City*—Adams sab-sch, 2 79; Burchard, 7 23; Sterling, 2. *Niobrara*—Norden, 3. *Omaha*—Omaha Ambler Place sab-sch, 3 05. 28 37
NEW JERSEY.—*Elizabeth*—Bethlehem, 3; Clarksville, 1; Elizabeth 1st Murray Missionary Society, 38 29; Lower Valley, 5; Plainfield Bethel Chapel, 1. *Jersey City*—Jersey City Claremont, 2; Passaic Dundee, 3 73; Paterson Broadway German (sab-sch, 2) 5. *Monmouth*—Calvary, 3; Cranbury 2d, 5; Delanco, 4; Holmanville, 55 cts.; Hope, 55 cts. *Morris and Orange*—Dover, 20; Madison, 66 60; South Orange 1st, 21 53; Summit Central, 57 84. *Newark*—Montclair Trinity, 5; Newark 2d, 4 83; — Park, 2 85. *New Brunswick*—Kirkpatrick Memorial sab-sch, 11 25. *Newton*—Blairstown (sab-sch, 9 46), 47 25; Deckertown, 5 25; Delaware, 6; Oxford 2d, 2 80. *West Jersey*—Clayton, 10; Gloucester City, 1 50. 334 82
NEW MEXICO.—*Rio Grande*—Albuquerque Spanish, 1; Pajarito, 2; Placitas Spanish, 1. 4 00
NEW YORK.—*Albany*—Albany State Street, 9 93; Amsterdam 2d, 15 96; Gloversville 1st, 24 93; Johnstown, 15; New Scotland, 10; Saratoga Springs 1st sab-sch, 21; — 2d, 4; West Milton, 1. *Binghamton*—Deposit C. E. S., 2 50; Owego, 12 76; Union, 10 25; Waverly C. E. S., 10. *Boston*—Providence 2d sab-sch, 6; Woonsocket, 1. *Brooklyn*—Brooklyn 1st German, 8 50; — Bedford, 2 87; — Greene Avenue, 5; — Memorial, 17 76; — South 3d Street, 28 25; — Throop Avenue sab-sch Missionary Society, 25. *Buffalo*—Buffalo Bethany, 3 36; — Bethlehem, 84 cts.; — West Avenue, 1 40; — Westminster, 41 05; Westfield sab-sch, 10. *Cayuga*—Cato, 2 50. *Champlain*—Chazy, 10 02. *Chemung*—Burdett sab-sch, 2 80; Elmira Lake Street, 22. *Geneva*—Geneva North sab-sch, 20 26; Penn Yan (sab-sch, 9 36) 20 65. *Hudson*—Florida (sab-sch, 33), 33 95; Port Jervis, 10; West Town, 2. *Long Island*—Franklinville, 2; Moriches, 4 98; Shelter Island, 2. *Lyons*—Palmyra, 37 cts. *Nassau*—Brentwood sab sch, 4; Roslyn, 2 19. *New York*—New York 13th Street, 13; — Bohemian, 5; — Mizpah Chapel sab-sch, 25; — Mount Washington, 71 35; — Westminster West 23d Street (sab-sch, 15) 22 81. *Niagara*—Holley, 1 33. *Otsego*—Richfield Springs, 6 31. *Rochester*—Chili, 1 78; Lima, 8; Rochester Central, 15; — Emmanuel, 2 20. *St. Lawrence*—Waddington Scotch, 29. *Steuben*—Arkport, 41 65; Canaseraga C. E. S., 5; Hornellsville 1st, 5. *Syracuse*—Cazenovia, 5; Mexico, 16 94; Syracuse 1st, 17 88. *Troy*—Brunswick, 1 97; Middle Granville, 1; Schaghticoke sab-sch, 25. *Utica*—Litchfield, 2; Lowville sab-sch, 5; Utica 1st, 5; Waterville, 2 69. *Westchester*—Poundridge, 2. 723 75
NORTH DAKOTA.—*Bismarck*—Sterling, 1. 1 00
OHIO.—*Bellefontaine*—Upper Sandusky, 1. *Cincinnati*—Cincinnati 6th, 35; — North, 5 52. *Cleveland*—Cleveland 1st, 20 16; — Calvary, 50; — Euclid Avenue, 10 50; — Wilson Avenue, 5; Milton (sab-sch, 51 cts.), 81 cts. *Columbus*—Circleville sab-sch, 25; Columbus Broad Street, 12 55. *Dayton*—Hamilton, 6; Riley, 1; Somerville, 2; Troy, 56 20. *Huron*—Fostoria, 7; Sandusky, 55 cts. *Lima*—Kalida C. E. S., 5. *Mahoning*—East Palestine, 3; Warren, 5 40. *Maumee*—Deshler, 1; Milton Centre, 1; Toledo 1st C. E. S., 5; — Westminster sab-sch, 10. *Portsmouth*—Georgetown, 2. *St. Clairsville*—Barnesville, 5; Cadiz sab-sch, 34 49; Concord, 2; Crab Apple, 4 72; Senecaville, 1. *Steu-*

benville—Kilgore, 4; Steubenville 1st, 4 31. *Wooster*—Dalton, 2; Hayesville, 3. *Zanesville*—Mt. Vernon, 3; Mt. Zion sab-sch, 6 80. 241 01

OREGON.—*Portland*—Bethel sab-sch, 2; Oregon City, 1; Portland Westminster sab-sch, 10. *Willamette*—Albany (sab-sch, 4 35), 7 35. 20 35

PENNSYLVANIA.—*Allegheny*—Beaver sab-sch, 30 16. *Blairsville*—Cross Roads, 3; Fairfield, 7 33; Murrysville, 1 05; Salem, 1. *Butler*—Clintonville, 2; Grove City, 8 24; Harlansburgh sab-sch, 10; Millbrook, 1; West Sunbury sab-sch, 6 89. *Carlisle*—Green Castle, 4 71. *Chester*—Calvary church and sab-sch, 51; Dilworthtown, 3; Forks of Brandywine, 18; New London, 10; Olivet, 1. *Erie*—Conneautville, 8 81; Erie Central, 20. *Huntingdon*—Pine Grove sab-sch, 31 cts. *Kittanning*—Clarksburgh, 5; Ebenezer, 3; Jacksonville, 6; Middle Creek, 1; Mount Pleasant, 2. *Lackawanna*—Bethel, 1; Newton, 1; Plains, 1; Scranton 1st, 124; — Petersburg German, 5; — Providence sab-sch, 4; West Pittston, 23; Wilkes Barre Grant St. C. E. S., 10; — Memorial, 20. *Lehigh*—Easton Brainerd 15 19; Hazleton sab sch, 50; Portland sab-sch, 5; Upper Lehigh church and sab-sch, 20. *Northumberland*—Montgomery, 2; Orangeville, 1 62; Renovo 1st, 10; Shamokin 1st, 4; Warrior Run, 2. *Parkersburgh*—Morgantown sab-sch, 4; Spencer, 1; Sugar Grove, 1; Terra Alta, 5. *Philadelphia*—Philadelphia 2d, 21 96; — 3d sab-sch Missionary Society, 20 39; — 4th, 3 59; — Carmel German, 1; — Cohocksink sab-sch, 8 30; — North, 5 10; — North 10th St., 3; — Oxford, 100; — Scotts, 11 83; — Westminster C. E. S., 15. *Philadelphia North*—Abington, 18 50; Eddington, 5; Frankford C. E. S., 2 24; Germantown 1st, 104 10; Neshaminy of Warminster, 6 55. *Pittsburgh*—Courtney and Coal Bluff, 3; Mingo, 3; Oakdale sab sch, 20; Pittsburgh 43d Street, 3; — Grace Memorial, 1. *Redstone*—McClellandtown, 4; Mount Washington, 2; Old Frame 1 06. *Washington*—Washington 1st, 117 18; Waynesburgh, 2 25. *Wellesboro*—Mansfield, 3 50. *Westminster*—Chanceford, 6 50; Lancaster 1st, 14. 1,021 36

SOUTH DAKOTA.—*Central Dakota*—Wolsey sab-sch, 1. *Southern Dakota*—Turner Co. 1st German, 1 50. 2 50

TENNESSEE.—*Birmingham*—Thomas 1st, 1 25. *Holston*—Greenville, 3. 4 25

TEXAS.—*Austin*—San Antonio Madison Square sab-sch, 30. 30 00

UTAH.—*Boise*—Caldwell, 70 cts. *Utah*—American Fork, 4; Mendon, 8; Smithfield Central, 4. 16 70

WASHINGTON.—*Alaska*—Fort Wrangell, 2. *Olympia*—Hoquiam sab-sch, 4 50. 6 50

WISCONSIN.—*Chippewa*—Bayfield C. E. S., 5; Hudson, 1; Rice Lake, 5. *Madison*—Cambria, 2. *Milwaukee*—Milwaukee Immanuel, 9 22; Racine 1st C. E. S., 100. *Winnebago*—Depere, 6; Marshfield (sab sch, 14), 15. 143 23

MISCELLANEOUS.

Springfield Mission sab-sch, 1 20; West Chehalis sab-sch, Wash., 1; Green Valley sab-sch, N. C., 68 cts.; Hawkins sab-sch, N. C., 1 04; Red Oak sab-sch, N. C., 39 cts., Collected in Wisconsin by Jos. Brown, 2; Moultrieville, sab-sch, S. C., 12 cts; Adams Run sab-sch, S. C., 81 cts., Cross Roads sab-sch, 7 cts.; Mizpah sab-sch, S. C., 47 cts.; Westminster sab-sch, S. C., 64 cts.; Pleasant View sab-sch, Neb., 2 28; Granite sab-sch, Ore., 3 80; Pleasant Valley sab sch, Ore., 75 cts; Bridgeport sab-sch, Ore., 2 50; Blackfoot sab-sab Mont., 1 40; Hopewell sab-sch, Indiana, 2; Hicker Settlement, S. Dak., 3; Plain View sab-sch, S. Dak., 5; Collected by G. Enloe, Pres. of South Florida, 3 33; Collected by J. B. Currens, Pres. of Omaha, 3 50; sab-sch. No. 2; Carlisle, S. D., 31 cts.; Frederick sab-sch, S. Dak., 8 80; Oneota sab-sch, S. Dak., 1 20; Crystal Springs sab-sch, Wash., 75 cts.; Slights sab-sch, 50 cts.; Byron sab-sch, 66 cts.; Victor sab-sch, S. D., 7 cts.; Harmon sab-sch, S. Dak., 41 cts.; Fairview sab-sch, Neb., 26 cts.; Highland sab-sch, Neb., 1 17; Calvary sab-sch, Ga., 80 cts.; St. Stephens sab-sch, Ga., 70, sab-sch No. 37 Gosper County, 25 cts.; Minnesota Township sab-sch, S. D., 39 cts; Berean sab-sch, Fla., 1; Oqueoc sab-sch, Mich., 2 56; New Light sab-sch, N. C., 57 cts.; Youngville sab-sch, N. C., 25 cts.; Craven sab-sch, N. C., 1 40; Franklinton sab-sch, N. C., 45 cts.; Lynchburgh sab-sch, Va., 1; South Boston sab-sch, Va., 1; Luzerne sab-sch. Pa., 10; sab-sch No. 63, Furnass County, Neb., 45 cts..... 70 93

INDIVIDUAL CONTRIBUTION.

Edward Baech, Indianapolis Ind., 3; A Friend, 5; Mrs. A. F. Johnson, Pine Ridge, Agency, S. Dak.; 2 15; Rev. E. P. Crane, 55 cts.; Mrs. Stewart, Abbington, Pa., for sufferers in Nebraska 2; Mr. R. Buell Love and wife, Warren, Ohio, 2; "S. N. X." Phila., 50; Hon. E. P. Crane, Hanover, Germany, 75 cts.; Rev. W. M. Baird, South Korea, 2; Rev. Wm. Wallace, Zacatecas, Mexico, 5; C. Penna, 1; Rev. W. L. Tarbet and wife, 60 cts, C. H. M., N. J., 75 cts. $74 80

Total Contributions from Churches.....	$2,771 34
Total Contributions from Sabbath-schools....	935 97
Total Contributions from Individuals.....	74 80
Total Contributions for April, 1895.....	$3,782 11
Deducted by error, refunded to St. Louis 2d Church acknowledged in March.....	9 75
Total for April.....	$3,772 36

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut St., Phila., Pa.

QUESTIONS

FOR THE JULY MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. How many missionaries are employed by the Sabbath school Board? Page 51.

2. Point out the distinction between the missionary and educational work of this Board. Page 51.

3. How many Sabbath-schools were organized during the last year? Page 52.

4. What Home Missionary said: "Send me to a place so hard that no one else will take it?" Page 16.

5. Name the minister eighty-six years of age, who preached thirty-one times in January last? Page 13.

6. Give a summary of the work of the Board of Home Missions during the past year. Page 13.

7. Tell about the thank-offering to commemorate re-union. Pages 12 and 14.

8. What is likely to determine the character of the new state of Utah? Page 4.

9. What has Washington and Jefferson College done for the Church and the world? Page 54.

10. Repeat some of the facts regarding Bryn Mawr College. Pages 66, 67.

11. What town in the West has a college and no saloon? Page 60.

12. What does President Thwing say of the financial management of the colleges of the United States? Page 60.

13. What is said of an "intellectual revival in our colleges?" Page 3.

14. Name the encouraging features of the report of the Board of Missions for Freedmen. Page 49.

15. On what ground is aid given to the beneficiaries of the Board of Ministerial Relief? Page 58.

16. Tell something of the work done by College settlements. Page 4

17. What does Dr. Peabody say of the problem of charity? Page 65.

18. Describe the work of the Olivet Helping Hand Mission. Page 66. Also of the Galilee Rescue Mission. Page 66.

19. What are some of the limitations that guard the Christian Endeavor pledge? Page 62.

20. What is said of practical endeavor work? Page 4.

WORK ABROAD

21. What is said of the origin of the inhabitants of Hainan? Page 37.

22. Repeat the incident given by Mr Gilman, showing how superstition may be removed in Hainan. Page 37.

23. Statistics of our mission in Hainan. Page 36.

24. Give some account of the work among the Chinese on the Pacific coast. Page 35.

25. How many Chinese are there in our Northwest Foreign Mission? Page 41.

26. What are some of the difficulties in the way of teaching the Chinese? Page 42.

27. Describe the Christmas celebration of the Japanese in California. Page 40.

28. Tell something of each of the three Chinese ministers, Kwan Loy, Ng' Poon Chew and Nam Art. Page 44.

29. What example is given of the survival of tree worship in China? Page 60.

30 Tell the story of the origin of the Boat People of China. Page 66. [See also, on page 64, reference to an article on House Boating in China.]

31. Repeat what Dr. Griffis says of the contrast between the bells of Europe and those of Chinese Asia. Page 67.

32. What progress has been made in the training of a native ministry for the Laos Church? Page 31.

33. Relate the story of the woman in South India, who did not wish to be prayed for. Page 65.

34. What progress has Christianity made among the low-caste people of India? Page 28.

35. What is the effect of the translation of the Koran into one of the spoken languages of India? Page 65.

36. A Nestorian's tribute to the late Dr. Shedd. Page 62.

37. What are some of the lessons of experience as to health in West Africa? Page 29.

38. Give some examples of the Christian stability of the Indians on the Mosquito Coast. Page 3.

39. What is said of the physique of the natives of Guinea? Page 67.

40. What is said of the French expedition against Madagascar. Page 4.

THE STUDY OF CURRENT EVENTS.

The Church at Home and Abroad is showing marks of improvement. For example, a new feature has been introduced which promises to be both interesting and valuable. There is a department of "Current Events and the Kingdom;" and the suggestion is made that in the programme of each missionary meeting a place be assigned for a consideration of such recent events as bear some relation to the growth of the Church. The idea is an excellent one, and it is believed that this new department will add interest and value to our missionary magazine. —Philadelphia Letter in *The Evangelist.*

The newspaper ought to be to the Christian a report of what is happening at home and abroad, whereby the Master's interests in the world are being affected. It may be a very helpful medium of missionary intelligence, when read as Jonathan Edwards read the meagre newsletters of his day, hoping to find "some news favorable to the interests of religion in the world." It is a pleasure to see that the Church at Home and Abroad has begun this study of the daily press, and is singling out for its readers the current events that have a direct relation to the kingdom of our Lord among the nations. But the idea is capable of being carried further. Why should not parents adopt it in the home? And why should not leaders of the Y. P. S. C. E. missionary meetings also use it in their department? The newspaper is a great power: in this way a considerable portion of its greatness might be consecrated—unintentionally on its part—to the service of our Lord and the furtherance of His Kingdom.—Rev. James Millar in *The Canada Presbyterian.*

(Continued from page 26.)

I joined in special meetings for ten days with Rev. J. V. Milligan at St. John's Church, Portland. The services were not very well attended, nor the results very satisfactory; yet a few decided for the Lord. This is a hard field. It is only a short distance from the First Church. The population in the neighborhood is made up of many nationalities, and not a few are Roman Catholics, so that the progress of the work cannot be very marked.

When I think that there are *Seven Counties* within the bounds of this Presbytery without a Presbyterian minister my heart aches. If you can do nothing more for us, do *please give us* permission to employ a *pastor-at large* for this vast territory.

I returned from East Oregon to meet with the Presbytery of the Willamette held at Dallas, where we had successful meetings. The outlook of the Presbytery is encouraging, most of the churches reporting increase of membership.

Last Sabbath I joined in the installation of the Rev W. S. Gilbert, over the church at Eugene, and was glad to find that church in a more prosperous condition than for many years past.

Several changes have taken place during the quarter, but most of the vacant churches are, or are about to be, supplied. A successor to Dr. Brown has been found in Dr. Hill, of Freeport. Mr. Arnold is coming to the Third Church, and Rev. D. E. Evans of Minneapolis will supply Forbes Church. Mizpah is also about to choose a pastor. I trust that very soon all the churches in the Synod will be supplied. But Oh! the land in this State yet to be possessed! What can we do to give the Gospel to the people?

Mrs. Howard Billman writes from Tucson, Arizona:

We now have Indian families, formed by the marriage of boys and girls, who have been under the education and training of our school, living in little homes of two rooms near the school ranch. The husbands and wives both attend school, and are present at the religious services of the Sabbath if their homes have not been blessed with little ones. In that case, the husbands only come under training of the schoolroom teachers. It is strange, but very gratifying to us to note how these married couples come to us for advice in the minutest details of housekeeping and ranching. American children, after entering upon the responsibilities of married life, could not more confidently come to their parents for advice and help than do these childred come to us.

Furthermore, it is astonishing how closely they imitate us. One of the older girls, Glen Pablo by name, had been in our home (outside of her school-hours) for two years, as maid for our own little ones. She married one of our older boys. When a little girl arrived at their home, if the little dark face and straight black hair had been concealed, one could easily have mistaken it by the cut and make of the clothes for a little member of the Billman family.

We have lately enjoyed a visit from one of our boys, who is now preaching at Gila Crossing, a Pima Indian village. He was asked what he had been preaching about and replied that last Sabbath he talked to his Indian congregation about the vizion of Peter when a sheet was let down from Heaven, and he tried to explain that the God of the Americans was also the God of the Indians, and that Jesus died for them as much as for any people. We felt that in his selection of a theme, he was guided by the Holy Spirit.

HOME MISSION APPOINTMENTS.

E. W. Cumings, Barre, 1st,	Vt.
D. B. McMurdy, Lynn, 1st,	Mass.
W. G. Westervelt, Esperance,	N. Y.
F. W. Kirwan, Cannonsville and stations,	"
A. B. Prichard, Arlington Ave. of Brooklyn,	"
G E. Gillespie, Bedford, of Brooklyn,	"
C. H. Schwarzback, 5th German, of Brooklyn,	"
J. E. Tinker, Rockstream,	"
G. Bergen, Ashland and Big Hollow,	"
E. J. Bulgin, Sodus Centre and Joy,	"
R. A. Ward, Huron, 1st,	"
N. B. Knapp, Rose,	"
A. McQueen, Tuscarora,	"
J. A. Miller, Ph.D., Angelica,	"
D. A. Blose, Belmont, 1st,	"
A. Brown, Hartshorn, of Hornellsville,	"
H. W. H. Watkins, Hornby,	"
C. T. White, Hebron,	"
F. L. Benedict, Warrensburg,	"
H. R. White, Pleasantville, 1st,	"
T. McClatchey, Kylertown and Winburne,	Pa.
W. O. Wright, Milesburg, Moshannon and Snow Shoe,	"
R. M. Wallace, D.D., Little Valley and stations,	"
J. W. McIlvain, Annapolis, 1st,	Md.
T. W. Pulham, Canton, of Baltimore,	"
A. G. Parker, Highland,	"
T. S. Rush, Georgetown, and Cool Spring,	Del.
H. I. Stern, Chandler and Weirsdale,	Fla.
J. H. Potter, Eustis, 1st,	"
W. W Harris, Kingsport ano Reedy Creek,	Tenn.
J. M. Walton, East Bernstadt and Livingston,	Ky.
M. Koehler, Toledo, German,	Ohio
T. J. Dague, Milton Centre, 1st,	"
H. B. Douglass, Pastor-at-Large,	"
B. Brackeer, Galena, German,	"

W. Diekhoff, Freeport 3d German, Ohio
G. H. Clymer, Casey, "
J. S. Onion, Salem, of Hanna City, "
S. D. Peet, Good Hope, "
W. Sidebotham, Spring Lake, 1st, and Ferrysburgh, Mich,
J. W. Holt, Mount Zion and stations, "
S. L. Clark, Detour. 1st, "
W. W. Tait, Westminster, of Gladstone, "
W. K. Wright, Pastor-at-Large, "
J. J. Cook, Alanson, Brutus, Conway and Oden, "
J. L. Johnson, Lake City, 1st, "
E. H. Bradfield, Gladwin 2d, and Beaverton, "
R. Pughe, Broadhead, Wis.
T. M. Waller, Cadott and Chetek, "
J. W. Frances, Richland Centre, 1st, "
A. Svoboda, Eden and Muscoda, Bohemian, "
A. Rederus, Cato, 1st, and Niles, "
A. C. Stark, Milwaukee, 1st German, "
B. H. Idsinga, Holland, of Milwaukee, "
G. C. Mousseau, Green Bay, French, "
L. F. Brickels, Sherry and Colby, "
W. E. Morgan, Stockbridge, Indian Reservation, "
J. T. Charlton, Omro, 1st, "
J. H. Griffiths, Westfield 1st, and stations, "
G. E. Keithley, Westminster, of Wt. Duluth, Minn.
P. Knudsen, Hinckley, Pine City, and stations, "
I. E. Markus, Bethlehem, Samaria, and stations, Swedish, "
N. H. Bell, Pastor-at-Large, "
W. Lattimore, Slayton, 1st, "
R. Wait, Currie, Shetek, and station, "
G. G. Matheson, Pastor-at-Large, "
P. A. Schwartz, Jr, Canton, Henrytown, Richland Prairie, and station, "
D. A. Hamilton, Bathgate and Tyner 1st, N. D.
W. W. McRae, Inkster and Elkmont 1st, "
R. Weir, Ardock, Greenwood and station, "
D. J. Sykes. Milton 1st, and Osnabrock, "
W. McCready, Edgemont, 1st, and stations, S. D.
E. A. McDonald, White, "
D. A. Tawney, Canton, 1st, "
R. C. Rowley, Brooks and Nodaway, Iowa
J. H. Kerr, Casey, "
H. R. Schermerhorn, Knoxville, 1st, and Plymouth, "
J. E. Drake, General German Missionary, "
S. S. Hilscher, Manchester, "
S. H. Noel, Dubuque, 3d, "
J. Stickel, Wilson's Grove, of Sumner, and Dayton, "
J. Dyk, Bethel, of West Union, "
J. S. Crousaz, Volga and Highland, "
A. W. McConnell, West Bend, 1st, Rodman, and station, "
W. R. Williams, Davenport, 2d, "
R. N. Toms, Hartley, 1st, "
D. Mouw, Hospers, 1st Holland, and stations, "
H. Wortmann, Lyon Co., 1st German, "
L. Abels, Ashton, 1st German, "
A. C. Kruse, Hope German, "
J. C. Sloan, Pastor-at-Large, Neb.
D. McMillan, Belmont, Pine Ridge, Marsland, and Willow Creek, "
C. E. Rice, Union Star and Bodare, "
W. E. Bassett, Norden, 1st, and stations, "
D. Oastler, Rushville, 1st, and White Clay, "
C. H. Brouillette, Bethel, Blue Hill, and Kenesaw, "
J. Schaedel, Hastings, 1st German and station, "
J. Hatch, Pastor-at-Large, "
A. Ashton, Pender, 1st, "
C. H. Churchill, Monroe and Lost Creek, Neb.
R. A. Friedrich, Omaha, 1st German, "
L. Railsback, Pastor-at-Large, Mo.
W. C. Coleman, Greenwood, "
E. E. Stringfield, Springfield, 2d, "
J. McKay, Akron, and stations, "
E. W. Symonds, St. Joseph, Hope, "
J. H. Fazel, Wichita, Oak Street, Kan.
L. H. Shane, Wichita, West Side, "
J. A. B. Oglevee, Caldwell, 1st, and Calvary, "
D. K. Steele, Howard, "
H. A. Zimmerman, El Paso, and station, "
S. Alexander, Mayfield and Argonia, "
J. W. Funk, Perkins, of Wichita, Bethany and Pleasant Unity, "
G. E. Bicknell, Edwin, Fletcher, and Kendall, "
M. Williams, Burrton, "
B. Hoffman, Salem, German, of State Centre, "
M. H. Anderson, Pratt, 1st, and Iuka, "
M. L. Walcher, Greensburgh, 1st, Liberal, and stations, "
T. F. Barrier, Dodge City, 1st, "
J. W. Quay, Kingman, 1st. "
J. Welch, Colby, 1st, and Oakley, "
R. Arthur, Lincoln, 1st, and Vesper, "
H. H. Gane, Wilson, 1st, "
G. McKay, Cheever and Manchester, 1st, "
J. R. Hall, Wotonga, Winnview and Cooper, O. T.
W. E. Voss, Westminster, Riverside and station, "
J. C. Sefton, Kingfisher, 1st, and Wandel, "
A. E. Thomson, Chandler, 1st, Clifton and Parkland, "
S. P. Meyers, Perry, 1st, "
A. J. MacGillivary, Ponca City, 1st, "
J. Mordy, Newkirk, 1st, and Killdare, "
W. Meyer, Rock Creek and station, "
D. Fife, Achena and Mekesukey, I. T.
H. A. Howard, Jacksboro, 1st, Tex.
A. S. Carver, Glen Rose, 1st, "
J. Menaul, M. D., Albuquerque, 2d, and Las Placitas, Spanish, N. Mex.
G. T. Crissman, D. D., Denver, South Broadway, Col.
I. B. Self, Brighton, and station, "
H. H. Davis, Immanuel, of Slack, Wolf Creek and station, Wyo.
A. K. Baird, D. D., Synodical Missionary, Mont.
E. N. Murphy, Bellevue and Soldier, Idaho
R. P. Boyd, Paris and vicinity, "
A. McKenzie, St. Johns, of La Camas, Wash.
J. I. Campbell, Chehalis. and stations, "
T. MacGuire. Pastor-at-Large, "
D. L. Fordney, Ballard, 1st, and Lake Union, "
A. B. Cort, Cortland, and stations, "
G. L. Deffenbaugh, Kettle Falls, 1st, and Cully Memorial, "
D. Dunlop, Mount Tabor, 1st, Oreg
F. H. Fruiht, Eagle Park and Damascus, "
W. J. Arnold, Portland, 3d, "
J. V. Miligan, St. Johns, of Portland, "
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J. W. Crawford, Ojai, of Nordhoff, "
M. H. MacLeod, Ontario, 1st, "
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R. B. Ewing, D D., Grandview, of Los Angeles, "
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A. MacKay, Grayson and Tracy, 1st, "
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THE CHURCH AT HOME AND ABROAD.

AUGUST, 1895.

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— ROADS
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THE CHURCH
AT HOME AND ABROAD.

AUGUST, 1895.

CURRENT EVENTS AND THE KINGDOM.

HOLD THE FORT.

The *Standard* is authority for the statement that the Russian government has finally removed the prohibition against the Moody and Sankey hymns, which has been in force since June 24, 1886. It is generally supposed the decree was connected with the hymn, "Hold the Fort, for I am coming," which the censor considered capable of being used with a political meaning.

A VICTORY OF PEACE.

An interview of great significance occured in Washington early in June, when the Chinese Minister presented President Cleveland a letter from the Emporer of China thanking him for the kindly offices of the United States in the restoration of peace between China and Japan. Much credit is due to the Christian character and statesman-like efforts of our fellow-citizen ex-Secretary of State John W. Foster.

THE NEW METLAKAHTLA.

When William Duncan felt constrained to leave British Columbia with the Indians for whom he had so faithfully labored, he found a home in 1886 on American soil—the island of Annette, Alaska. Now, in the general rush for gold, claims have been staked out on this island, and Duncan's interesting colony may be forced again to move. In all the romance of Missions there is nothing more interesting than the story of Metlakahtla.

CHRISTIAN MEN'S TEMPERANCE UNION.

The National Christian Men's Temperance Union is one of the newer agencies through which the Church is manifesting its life. Its aim, writes Vice President Hadley, is not to weaken but to strengthen the churches. Those who wear the badge agree not to criticize, even in private conversation, churches or church members, or those connected with any religious or temperance movement. Each member makes the effort to reclaim one who has become the slave of habit.

THE BIBLE IN PERU.

Bible distribution in Peru during the past year and a half has been paralyzed for lack of books, while in the custom house at Callao cases containing Bibles shipped by the American Bible Society have been waiting for admission. The Minister of Finance had officially declared that Catholic, Mohammedan and Protestant books should pass through the custom house on a like footing; but the ecclesiastical party opposed the admission of the Bibles on the ground that they were of immoral tendency. It is now reported that the efforts of Rev. A. M. Milne and Dr. Wood have been rewarded, that the books are released and ready for distribution.

THE INDIANS OF YUCATAN.

The Mexican government is making preparations for a campaign against the Yucatan Indians. This race, numbering less than 300,000, is believed to be directly descended from the Mayas, the most civilized of the American races. The highly ornamented limestone structures built on broad terraced platforms, which have been found among the ruins of Uxmal, furnish evidence of that

higher civilization. The Maya language possessed sufficient vitality to displace that of European colonists. The cruelty of the Spanish conquerors led this proud race to make repeated efforts to secure absolute independence. The Mayas are surely one of the most interesting of the unevangelized races.

THE POLICE FORCE AND DIVINE GUIDANCE.

"A man who doesn't believe in God ought not to be on the police force." This was the language of Mr. Lawrence Harrigan of St. Louis at the recent convention in Washington, D. C., of the Chiefs of Police of the United States and Canada. The occasion was the creation of a new office, that of chaplain, and the opening of the convention with prayer. Mr. D. C. Oliver, Chief of Police at Athens, Ga., the man chosen to this position, said: "I esteem it a great privilege to call upon my Maker for assistance in all the affairs of life. I am glad to go on record as one who believes in God as the ruler of the police and of all government. Strike out the idea of divine guidance, and this police business will be wrecked upon a rock."

THE REVOLT IN MACEDONIA.

Moslem rule and the tyranny of the Turk are no less intolerable in Macedonia to-day than they were in Bulgaria twenty years ago. Restive under misrule, the inhabitants of Macedonia, who are of mixed race but largely Bulgarian, are making a strike for freedom. In this effort they are receiving encouragement and practical help from their brethren across the border who hope for a greater Bulgaria and are talking of annexation. American Christians cannot be indifferent to the progress of the struggle, remembering that prominent men in the Balkan province who had absorbed American ideas while studying in the Christian College on the Bosphorus, claimed that the success of Bulgaria in securing independence was largely due to the influence of Robert College.

THE CIVILIZED INDIANS.

The representatives of the five civilized tribes in the Indian Territory, assembled for a conference at Eufala, were not inclined to accept the proposals of the Dawes Commission. They prefer the common ownership of lands and the tribal system of government. Says the New York *Observer*: The fact that the United States Government did by solemn treaty guarantee to them the right of self-government, and that of holding their lands as common property is irrefutable. Nevertheless, in view of the radical change of conditions since the execution of these treaties, it will be the part of wisdom for the tribes to accept, at least in a modified form, the proposals of the Dawes Commission for the allotment of lands in severalty, and also for the creation of a state in the territory, the long continuance of existing conditions being plainly impossible.

THE BALTIC CANAL.

None of the one hundred warships from fourteen nations, which assembled to celebrate the opening of the North Sea and Baltic Canal, had ever been in action. Said the German Emperor: "In peace alone can the world's commerce expand and thrive. Peace we shall all uphold. The ironclad power of united Europe lying in Kiel harbor is the best self-evident proof of guaranteed peace." *Our Day—The Altruistic Review* expresses the opinion that the ultimate effect of the demonstration will be to weld pacific relations among nations. The modern navy is designed more to prevent fighting than to encourage it. The same journal speaks of the annual sacrifice of human life in the stormy channels and winding, fog-bound straits, through which thirty-five thousand vessels have passed every year between the Baltic and the North Sea. The canal not only shortens the length of the passage 400 miles, it averts this danger to human life: and its service to humanity will far outrank its service to commerce.

PROGRESS IN UGANDA.

"Tell the white people, when you write them, that I am like a man sitting in the darkness or born blind, and all I ask is that I may be taught to see." This was the pathetic appeal of King Mtesa of Uganda to Henry M. Stanley, who had given him instruction in the gospel. Stanley's famous call to the Christians of Great Britain, published soon after in the London *Telegraph*,

resulted speedily in the establishment of a mission in Uganda. After twenty years of pioneer work by noble Christian men, many of whom like Mackay and Hannington have given their lives for the redemption of Uganda, the British Government comes tardily to their aid. A railway is to be built from Mombasa, and a protectorate proclaimed over the territories between Uganda and the east coast. The *C. M. Intelligencer* expresses the hope that as the *pax Romana* was used of God to facilitate the early spread of the gospel in Europe, so the *pax Britannica* may be equally used to facilitate its progress in Eastern Equatorial Africa.

(*The reader is referred to page 183.*)

NATHANAEL.

In a scene which is made to pass swiftly before us, in the first chapter of John, the figure of Nathanael suddenly appears; he remains in sight but a few minutes; holds a conversation with Jesus, which is contained in four or five verses, and passes away. Yet, after reading those few verses, we immediately feel acquainted with Nathanael.

"An Israelite indeed" the Lord called him —a real, true Israelite; such a man as an Israelite ought to be; such a man as a connection with the people of God implies that one is; a real, honest believer like Abraham. That designation implied that Nathanael really was, in heart, just what he purported to be. Did it not mean then just what men mean now when they say: "That man is a genuine Christian"?

This becomes plainer still when we consider what our Lord added, "in whom is *no guile*." This shows us that he was in fact, as the penetrating eye of omniscience saw him, just what he appeared to be in the eyes of men. To be "an Israelite indeed" surely was just what it is to be *a Christian indeed*. Is there anything it would please you more to have the Lord say of you than just that thing which he said of Nathanael?

All men agree in admiring the artless simplicity of children, and in regarding the utmost transparency and frankness as the finest ornament of mature character. The woman or the man whose manners and whose whole behavior convey no pretense, and involve no shade of deception, possesses a charm that is felt by every observer. There is a subtile power in the presence of such a person which enters into the hearts of people, silently and effectively as the sunlight enters into the bosom of a flower. All men and all women feel its excellence and beauty. What a pleasure it is to feel assured that the person with whom you have intercourse always means exactly what he says—that he wishes you to understand him, and uses language, as well as he can, to make you understand him, not speaking in ambiguous words in order to play back and forth, at his convenience, between two different meanings! How greatly would business be simplified and social intercourse dignified if all persons had this character of guilessness. There is no element of his own character upon which God seems to set a higher value than his truth. He has "magnified his word above all His name." Can you imagine a more disastrous blight upon his glory, a more portentous dimness spreading over his heavens, a more sudden cessation to the anthems of praise that are pealing from the voices of the seraphim, a more dreadful shudder chilling the hearts of all those shining beings than would result from the sudden suspicion of untruthfulness in Him whom they praise? Can any thought be more satisfactory than that that is impossible? Can any thought give the soul a more sure repose? Is anything wanting to the fullness of satisfaction and complacency which must swell the bosoms of all the holy, while they say "A God of *truth*, and without inquity, just and right is He"?

And can anything else have such power with us, to form our minds to absolute truthfulness—to deliver them from all tendency to deceit, and all tinge of insincerity—as the contemplation of God, and communion with Him?

The man who daily secures a season of withdrawment from the world, and presents himself thoughtfully and solemnly before God ; who sets the Lord always before his face, cherishing the habitual sense of his presence ; and who remembers all God's expressed abhorrence of deceit, and all his strict requirement of "truth in the inward parts"—such a man has a mighty influence continually coming upon him, most favorable to the cultivation of a truthful character.

We most successfully contemplate God in Christ. He is the manifested Deity. In him "dwells all the fulness of the Godhead bodily." We more easily contemplate the divine perfection as thus revealed in the perfect humanity of our Lord. Study his life and character. He "did no sin, neither was guile found in his mouth."

Our Savior desires us to be "like little children." Doubtless no childlike characteristic is more becoming to the Christian than guileless simplicity. Draw the little ones about you—your own, or others—and familiarly enter into their thoughts, and their ways, and their confidence ; and as they open their minds to you, without reserve, and without disguise, let them win you to like frankness and like simplicity of mind, and of behavior. Let no look, no smile, no playful or heedless word from you convey to the young heart the thought that such truthful simplicity is a childishness to be outgrown. Beware how you in any way endanger the artless simplicity of a child ; but avail yourself of the pleasing intercourse with children to let them win you back from all the crooked ways into which the tempter may have beguiled you.

What a world is that into which nothing enters that "maketh a lie" ! What blessed society is that in which there shall forever be no false pretension, no deceitful flattery, no hollow courtesy, no insincere profession ! What intercourse is that, which shall go on eternally, between guileless souls, with never a disappointment, never a mortification, from an unfulfilled promise, or an insincere offer or invitation ! What blessed beings are those, of whom every one is worthy of perfect confidence, and may safely place perfect confidence in every other !

SERVICE OF SONG IN THE HOUSE OF JEHOVAH.

HALLELUJAH.

It is a fact not at once apparent to the English reader, that each of the last five psalms in our Bible begins and ends with *Hallelujah*. "Praise ye the Lord," is the English of it, in both the old and the revised versions. "Praise ye Jehovah" would be a more exact rendering; for *Hallelu* is the Hebrew for "Praise ye," and *Jah* is the shorter form of that peculiar divine name by which God revealed himself to Moses from the burning bush—the I AM.

It is worthy of remark, concerning this word, of such sacred significance, that its vocal elements are so fluent, and the combination of them so euphonious that no other word is so signally adapted to easy and effective musical utterance. This is best appreciated by those who, in some grand chorus pour fourth their voice upon the *Hallelujah*.

The theme of praise to which this great word calls us in psalm 150 is (verse 2) God's "excellent greatness." We cannot rightly appreciate the *moral* excellence of God without a solemn sense of his *greatness*. Not truth and recititude and goodness merely do we contemplate in Him, but these projected on the scale of infinity. We by no means appreciate these moral qualities unless we remember that it is irresistable power which the divine rectitude eternally regulates, and infinite greatness that is made eternally luminous by the divine goodness.

SERMON AND SONG.

Christian feeling strenuously demands that, in the pulpit, the art of speaking shall be not for show, but for honest use; that he who is trained to pulpit speaking shall use the art which he has acquired only for the effective utterance of those truths which have taken firm hold of his own convictions, and to the power of which his own heart has yielded. Can any one tell us why it would be less rea-

sonably demanded, that they who apply the art of music to the utterance of religious praise, should use their art only under the impulse of sincere, unaffected devotion? Can any one tell us how it is less incongruous, or less a desecration of the most sacred of places and occasions, if accomplished musicians merely show the perfection of their art, and their own high attainments in it, in the singing of words, the holy sentiments of which ought to subdue their hearts and take spontaneous possession of all their artistic capabilities, for their own fair and honest expression?

THE ORGAN.

All the feebler instruments of earlier times are in our day well-nigh superceeded in religious assemblies by that grand instrument of so vast and various capacity, the organ. At that noble instrument, when played by the hand of a master, I cannot cease to wonder. It can hush every unquiet feeling with its soft, low murmur—low as a zephyr's whisper, soft as a sleeping infant's breathing. It can utter notes that thrill and startle, like the shrill peal of many trumpets. It can shake the air, and the edifice, and the hearts of men, like nothing else but the mighty thunder. And then, most wonderfully, it can blend all its various and powerful tones with the human voices so perfectly, that it seems with them, to articulate the very *words* of song. Is there a more enviable power over the hearts of men than that of one who is master of such an instrument? Is there a more solemn responsibility than he sustains, who wields that power in a religious assembly. His morning preludes may decide whether the minds of the gathering worshipers shall be awed with thoughts of the divine presence, and won to a mood of wholesome meditation, or whether their thoughts shall be hurried off to scenes the most incongruous, or utterly dissipated by the rapid and fantastic playing off of heterogeneous airs. He must decide, by the wise or unwise exercise of his art, whether the proper sentiment of every hymn shall be more deeply impressed upon the hearts of the assembly, or effectually prevented, by his accompaniment and his interludes. And when the assembly have stood up to be solemnly blessed in the name of the Holy Trinity; he must decide whether a wild clangor of all startling sounds which his instrument can pour out in thought-dispelling noise, shall suddenly assail the ears of the assembly, making the ignorant among them stare with wonder at his power, and the serious, with equal wonder at his folly—or whether some wisely chosen and temperately executed melody shall distil upon the retiring auditory, an influence that will make them all tread softly along the aisles, and go thoughtfully and silently forth, the good seed having its fair opportunity to take root in their minds.

An instrument of such power and such compass should be kept free from all unworthy associations. It should not toy with airs that only befit the ball-chamber, and it should not be profaned by airs that lead off the hearers' minds from all that befits the sanctuary. Its whole grand and various capacity should be devoted to genuine worship.

THE REUNION ANNIVERSARY THANK-OFFERING.

AN INSPIRING EXAMPLE.

We have seen a copy of the circular addressed to the Presbyterian people of Minnesota by the member of the General Assembly's Committee residing in that state, Elder George D. Dayton, which seems to us admirably suited to its purpose—that purpose being not merely to get the most money possible out of the people's pockets, but to get it in the way that will do the most good to their souls, teaching them the blessedness of giving, and educating them into the cheerful givers whom we are assured that God loves. We quote from the circular as follows:

What will Minnesota do for the $1,000,000 Anniversary Reunion Fund?

Is there any state that has greater reason for rejoicing this year? Look abroad over the fields,

now almost ready for the harvesters. Was there ever before so splendid a prospect within the borders of our state? The indications now are for the largest harvest ever known in Minnesota. Prices promise to be fair at least, on some products high. Farm lands are already feeling the influence and are advancing in price. The cities will soon realize the condition in rural districts, and respond to the general prosperity that is certainly just a little before us. Think how much better off our state has been the last two years than other states not far away. The $1,000,000 is to be a thank-offering—an expression of gratitude for what God has done for the Church during the 25 years since reunion. Let it come from hearts thankful for what God has done in Minnesota during the last two years also, and especially for what He is doing in the magnificent crop now rapidly approaching maturity.

A dollar a member—surely every church can average that. Sit down a moment, pastor, and ask yourself the question whether the stirring of your people up to gratitude for all their blessings will not be a means of grace to them. On the first Sabbath in July (as suggested by the committee) fire them with patriotic zeal as you picture the glories of America and then turn their thoughts toward the wonderful growth of their denomination during the past 25 years and let piety and patriotism swell in their bosoms, until from grateful hearts shall come expression in generous gifts.

If the ministers will show zeal and interest, the people will respond. Let the watchword be "A Dollar Per Member," and then let us all add some, because of the other states that are not as prosperous as Minnesota. Let us all pull together to lift the Boards out of the slough of debt and start them free and clear again.

The remainder of the circular is chiefly given to specific planning for Minnesota, which may not be so well suited to other states; but surely the thankful, hopeful, cheerful spirit indicated, is the right spirit everywhere.

Since that circular was issued, a destructive storm has swept over the states south of Minnesota, destroying the harvests just ready for reaping, and greatly diminishing their ability to take stock in this Million Dollar Fund. How this emphasizes Elder Dayton's generous suggestion to Minnesotans concerning the "states that are not as prosperous as Minnesota." And does not the suggestion come just as appropriately to all other states?

MISSION WORK FOR THE SEMINOLES.

Our readers will be deeply interested in the following letter from Mrs. A. E. W. Robertson, and the one which it introduces and translates, from Rev. W. Tanyan, a Seminole minister. May we not hope that its touching plea for more help to complete the evangilization of that people will prove to be God's call to some "young minister" of such qualification and spirit as Mrs. Robertson indicates?

MRS. ROBERTSON'S LETTER.

Dear Dr. Nelson:—I have translated for the readers of the CHURCH this letter recently received from one of our Seminole ministers, (who does not speak English,) both because of its eloquent and well-earned tribute to Rev. J. R. Ramsay, and because it seems the strongest plea that could well be made in behalf of Christian work among the Indians—for the "full-bloods" of this Territory. If a young minister could be sent, of the spirit and qualifications of many of the pioneer missionaries among the Indians, and with such a love of linguistic study as would enable him to carry on the study of the language in the midst of his many duties, he would become such a help to these people for generations to come, as they infinitely need. I say infinitely, because their eternal interests depend on their having such help.

You notice also in the letter what a tribute is paid to Rev. Dr. Loughridge, the pioneer missionary of the Presbyterian Board of Foreign Missions among the Creeks. The previous work of the A. B. C. F. M. among them had been broken up about ten years before. Dr. Loughridge is now in his eighty-sixth year, and is preaching to Home Mission churches in Texas. The Indians cannot afford to have a "dead line" for faithful missionaries. I had hoped with all my heart that Mr. Ramsay would continue to be a "father" to these Seminoles until called up

higher, but his wife's health compels a permanent change of climate.

Dr. Loughridge came to the Creeks early in 1843, Mr. Ramsay in August, 1849. The latter went to the Seminoles in 1856. The civil war and other causes have interrupted their work for a part of the time, since their first coming, but both have done an amount of loving work among these Indians that will cause their names to be lovingly remembered "through long succeeding years."

Who will catch and wear their mantles?

A. E. W. R.

SEMINOLE LETTER TO MRS. ROBERTSON, TRANSLATED BY HER.

HELISWA, I. T., June 24, 1895.

MRS. A. E. W. ROBERTSON,

My much loved sister:—I write you a letter, and now Mr. Ramsay having left us, is gone away. This being so, what am I going to do? There will be none in the Seminole Nation that will know how to teach the people correctly the word of God.* There are many who do not know the true and holy religion, and when I wanted to teach that correctly to the people, I seemed unable to do it.

But God, who is merciful, sent Mr. Ramsay to us, and when he came, seeing how greatly he helped us, I rejoiced in it. But now my mind is pained. It seems as if my father had left me, nevermore to see me again. Therefore, I sit writing this letter with an aching heart. Having learned a little of the work of the Lord Christ, that loved me, with that within me, I was working. And standing among the Indians, loving and honoring the Lord, wishing that the people may receive everlasting life, and wanting to preach with all my strength, though hindered by advancing years, he taught me. Therefore, I constantly thought of him, Mr. Ramsay, as my father, and so my heart is very greatly pained.

When, not long ago, he went away from us, he said, as he was going, "The day may come when I shall see you again on earth," and so I was reconciled. But now, as he said, "I may never see you again on earth," on that account I am grieved, and I think it will be in heaven.

Mr. King (our Synodical Missionary,) asked me if we wanted any one, and I said, "No," because that was my thought then. I think now, "If Dr. Loughridge is strong still, and it is possible and best for him to come, oh that we could have him," because he is an old Presbyterian. But if that cannot be, it cannot be helped. But we want the Board to consider well the condition of us, Seminole Presbyterians, how we can best carry on the work of the Lord among the Indians, and send us some one.

Your affectionate friend and brother,

W. TANYAN.

*Mr. Ramsay was the only white missionary among them, who could teach them in their own language.

EVELYN COLLEGE, PRINCETON, N. J.

[A trustee of this institution for the higher education of young women sends us the following interesting statement, which we gladly give to our readers.]

When Evelyn College was founded, the Board of Trustees of Princeton College granted permission to their professors to give lectures and instruction in the various departments of Evelyn College. In 1889 it was legally incorporated and authorized to confer degrees. In the same year all necessary use of the Princeton libraries and museums was granted to the students of Evelyn, under the direction of the professors in charge. In April, 1895, the Board of Trustees of Evelyn College was enlarged. There are now fifteen men and fifteen women to spread its name and works abroad.

The Academic course for the degree of Bachelor of Arts corresponds with that of Princeton College. A Literary course gives the degree of Bachelor of Letters and represents a general culture, in which modern languages and their literatures take the place of courses in the Ancient Classics. The English course is superior, and the opportunity for the study of music, art and modern languages, such as are to be found only in the great cities, in-

cluding constant conversation in French and German. In the beautiful home the students are members of the family, and receive that instruction in social customs which is so important a part of the education of every young lady. Rev. J. H. McIvaine, D. D., is President, his two daughters principals; all are members of the Presbyterian Church. Bible study is made prominent. The students choose their own church connections.

Great care has been taken to make the accommodations home-like and attractive, in order that the transition from home to college life may be as natural as possible. The college buildings are about a mile from the centre of the town, pleasantly located upon high grounds at a point called in Colonial time, Queenston on the King's Highway. The campus is ample and well arranged, and is shaded by many old and stately trees. The main building is a low, rambling Queen Anne house, finished in hard wood. The entire first floor, one hundred and twenty-five feet in length, can be thrown open *en suite* for lectures and concerts, or shut off by folding doors into pleasant parlors for the informal family life of the students. The rooms are bright, sunny and well ventilated; every attention is paid to sanitary requirements.

Evelyn College has been in operation for seven years. It has overcome the fears of those who were anxious lest a college for women, in a town devoted to the education of men, would be a dangerous experiment. It has proved that such an institution not only exerts a healthful influence upon the young men, but is capable of sending out into the world highly educated, accomplished and graceful women. It has proved that the young women can do all the work required of the young men, under the same professors, and can pass with honor, the same examinations. It has also proved, that college education of the highest order may be combined with a protected home and family life. Having, therefore, shown the truth and practicability of the idea upon which Evelyn College is based, its friends make their appeal for students, and for endowments adequate to its increasing needs. It has, also, continual applications for scholarships. Funds received by the Board of Trustees for any of these purposes, will be appropriated by them according to the wishes of the donors.

Ministerial Necrology.—The necrological report of the Stated Clerk to the last General Assembly, (pages, 164–5), gives the names of 148 ministers. Of these we notice four names of ministers the date of whose decease is earlier than the beginning of the ecclesiastical year thus reported. It is probable, however, that some deaths within the year have not been reported. It is evident that the average number of deaths of our ministers does not fall below twelve in each month.

Of those reported the number whose age was seventy years or more, is 67. Of these thirty-one completed 80 years, and five lived 90 years or more.

Let the New Missionaries Go.—The Board of Foreign Missions, because of the heavy deficit with which the fiscal year was closing, resolved to notify all new missionaries under appointment, that they could not be sent to their respective fields of labor, unless special funds were secured with which to meet the outlay. With profound gratitude to God, the Board announces that the condition has been met in behalf of twenty-two of the candidates under appointment, special gifts having been secured from individuals, churches and societies for the purpose. The Synod of Missouri has especially distinguished itself in this direction, under the leadership of the Rev. C. B. McAfee, Chairman of the Synod's Committee on Foreign Missions. Six of the twenty-two authorized to sail, belong to and have been provided for by that Synod. Of the eleven still under appointment, it is believed that efforts now being made in behalf of several of them to secure funds, will be successful. Will not some friend or friends of the work make immediate provision, that not one of these noble young men and women, who have given themselves to the Lord in this work, may be left behind?

FIDELITY OF OUR CHURCH.

HENRY M. BOOTH, D. D.

[The second of the three addresses delivered at Pittsburgh, at the Silver Anniversary of Reunion, May 23, by President Booth, of Auburn, delighted all hearers with its Christian spirit as well as with its lucid style and manly utterance. We find room for its concluding paragraphs, answering his question, *How the Presbyterian Church may reach other Churches with the influence of a Church of Jesus Christ.*]

Fidelity to the Standards of the Church, and fidelity to the spirit of the Church will prove the blessed influence. This fidelity will find the Presbyterian Church in three places, where many of us are glad to find her.

a. In the study, seeking to know the truth. The Presbyterian Church is confessedly an intellectual power. What the Presbyterian Church has to say commands attention everywhere. Our scholarship is honored. Schools, colleges and seminaries are always found alongside of our sanctuaries. The three conspicuous theologians of the century, here in the United States, have been Charles Hodge, Henry B. Smith, and William G. T. Shedd, all Presbyterians. I knew them well, and two of them were my instructors. They were truth-loving men, and they labored by day and by night to make the truth plain to the Church and the world. They must have successors. Our System of Doctrine was modified in its interpretation and application by these great men, who brought the popular interpretation to the test of the truth. And the end is not yet. Whatever interpretation cannot bear the test of the truth must be modified or dropped. We build the sepulchers of these noble students, whose work is finished, and we are apt to forget that the time was, when even they were as a voice crying in the wilderness, with few to hear, and fewer still to heed. Let us learn the lesson of the past. Devout scholarship must be honored. We must have more confidence in the truth. We must await with patience until hypotheses have become established or scattered to the winds. Then may we expect that our Church will influence other Churches in favor of the truth, and will lead them to cast away the accretions of venerable superstitions that together we may rejoice in the simplicity that is in Christ.

b. Fidelity will find the Presbyterian Church in the closet, kneeling in prayer to God. If we are to be a holy Church, we must be a praying Church. One of the fathers, whose memory is still like spikenard, was old Dr. Skinner, and we knew him as a holy man of God. And he once told me how much of his day was given to prayer. We believe in prayer. The Holy Spirit is given in answer to prayer. Let us match our belief with our practice, and what revivals would speedily be recorded in the history of our Church.

c. If faithful, the Presbyterian Church will be on the field preaching the Gospel to every creature. Our blue banner floats to-day at Point Barrow on the Artic Ocean; and there is no Christian flag floating nearer to the North Pole. Thank God for that. Our Presbyterian women went as missionaries to Alaska when Mr. Seward's purchase of that wealthy territory was still the ridicule of the American people. Thank God for that. Our Presbyterian preachers penetrated Utah when Brigham Young was the despotic ruler of that fair portion of the national domain, and when a Gentile preacher's head was not safe on his shoulders over night. Thank God for that. Presbyterian scholars have made the slope of Lebanon the beacon of all the Arabic-speaking world. Thank God for that. Presbyterian heroes and heroines have gone with the Light of Life into the darkness of Africa. Thank God for that. Presbyterian educators have had their part in the awakening of Japan and China and India. Thank God for that. Ours is a missionary Church. Henry Kendall, that grand statesman in home missions, who has written his name across this broad continent, and whose recompense in Heaven has already been bestowed; and John C. Lowrie, who after years of service abroad has given us years of wisdom at home, and who still abides with us as a benediction upon our work —these men are Presbyterianism incarnate, on the Home and the Foreign mission field.

Their Presbyterianism is grandly influential. Let us have more of it. Let all the Churches know that our young men and maidens are recruits; that our equipment is complete and effective; that our treasury is full and overflowing; that we are about the Master's business. Let other Churches have a monopoly of strife over questions of orders and concessions, of baptisms and the laying on of hands, of dogmatic subtilties about which one man knows as much as another and no man knows anything at all. Let the Presbyterian Church be content to exert an influence, direct and positive, in favor of the truth, in favor of holiness, and in favor of bringing this world to the feet of Jesus Christ. To make him known, to acquaint men with his sympathy and love, to brighten life with his presence, and to people Heaven with the willing captives of his redeeming grace—let that be the ambition of this grand old Church, whose history is prophetic of the triumph of our Lord and King.

That was a period of anxiety and of sore distress, when the English garrison of Lucknow awaited the coming of Sir Henry Havelock. Men's hearts failed them, and women died through fear and grief. Within the garrison starvation was a threatening presence, while without the angry roaring of the bloodthirsty Sepoys was incessant. Then one day, through the camp, there ran a Scottish maiden, with hair disheveled, and the wild look of a hungry maniac, shrieking as she ran: "Dinna ye hear it? Dinna ye hear it? 'Tis the pibroch of the Highlanders." But ears grown dull after many disappointments could detect only the mad outcries of the dreaded foe, and the command went forth that the Scottish maiden should be silenced. Silence, however, could not be enforced, and ever and anon the garrison rang with the exclamation "Dinna ye hear it? Dinna ye hear it? 'Tis the pibroch of the Highlanders." Soon there were borne upon the air those familiar strains that never fail to quicken the heart-beats of Scotland's sons, as the beleaguered, despairing garrison heard the bagpipes playing "The Campbells are coming." Then strong men bowded their heads and wept, and women fell upon their knees in prayer, and Havalock was at the gates, and Lucknow was delivered.

We observe and listen to the sounds around us, and it sometimes seems as if Satan had been let loose to turn this fair earth into Hell itself. Poverty, misery, shame, violence, oppression, war, are so evident and so alarming, and the churches appear to be so indifferent, so much occupied with themselves, so eager for strife, that in our grief of heart we cry, "How long, Oh Lord how long?" Then in our extremity when almost ready to despair, we realize that deliverance is at hand; for above the strife and the tumult we hear the notes of that glorious Christian song which was heard five-and-twenty years ago, when the reunion was accomplished, and which expresses the faith, the purpose and the hope of every Church of Jesus Christ; for the holy ones who love the Lord, and are waiting and working for His appearance are singing sweetly;

> "All hail the power of Jesus' name!
> Let angels prostrate fall!
> Bring forth the royal diadem,
> And crown him Lord of all."

It is enough. Deliverance is at hand. The influence of the Church is evident. Jesus is crowned.

THE GROWTH OF OUR CHURCH.

W. H. ROBERTS, D. D.

[We give below the portion of Dr. Roberts' address at Pittsburgh which shows the growth of our Church in the quarter-century just passed.]

The blessing of God upon the Church during this period is marked in nearly all the departments of church activity. Take first the statistics of organizations and persons. The local churches, instead of being diminished by the union of the two bodies increased from 4,526 in 1870, to 7,387 in 1894. Ordained ministers, who numbered in 1870, 4,238 were

in 1894, 6,641. The communicants in 1870, 446,561, increased in the quarter-century to 895,997, an increase of more than 100 per cent. And the members, teachers and officers of the Sabbath-schools, during the same period advanced numerically from 448,857 to 951,199, an increase of 112 per cent. There is no fact connected with the statistics of persons for the period more inspiring for the future than the advance just noted in the number of children under Christian instruction within our Church. That Church is a living Church whose children increase, comparatively speaking, at a more rapid ratio than the adults.

Take next the statistics of contributions. Here also decided and auspicious progress is manifest. The contributions for congregational purposes were in 1870, $6,416,165 and in 1894, $10,300,761. The contributions for miscellaneous benevolent work in 1870, $690,636, rose in 1894 to $1,025,695, and those to the Boards of the General Assembly, in the former year $1,300,686, were in the latter $2,600,931, The advance in the contributions to the Boards can best be appreciated by the fact that the sum recommended by the General Assembly to be contributed for the interests of one of the Boards in 1894 was within $50,000 of the sum total of all contributions to all the Boards in 1890.

The total contributions to the benovolent agencies of the Church for the period as reported in the Minutes of General Assembly, were as follows:

Home Missions	$15,320,520
Foreign Missions	13,526,844
Education	4,424,054
Publication and Sunday-school work	1,538,836
Church Erection	2,618,723
Relief	5,207,155
Freedmen	1,953,960
Aid for Colleges	1,813,558
Sustentation	902,776
Total	$47,306,426

In addition to the contributions to the Boards the churches gave the sum of $24,280,002 to miscellaneous benevolence, and $192,044,780 to congregational support, or a grand total of all contributions of $263,631,208. This is a financial record which cannot be equaled in any other Christian Church. In its sum total it is larger than the gifts for the same period in any other American denomination; and as compared with the ordinary condition of affairs in European Churches, it emphasizes in a marked manner the value of that voluntary system under which our American Churches thrive. A free Church in a free state comes increasingly under the influence of the Savior's command, "Freely ye have received, freely give."

But it is not alone by such statistics as have been considered that the advance of the Church under the blessing of God is to be estimated for the period. There have been notable events as well as notable gifts. To indicate a few out of many, that efficient agency of the Church, the Board of Aid for Colleges and Academies, was established in 1883, and in the work it has achieved has renewed in the present the glorious record of our Church in the past in connection with education. During the quarter-century the Church aided through it in the establishment of more than forty institutions.

In 1886 the Sabbath-school department of the Board of Publication was reorganized and became an agency in full harmony with the spirit of the Christian Church and the demands of the times, rendering admirable service in a department of the Church which prior to this nineteenth century had received but little attention. Again the Board of Church Erection has aided during the period in the building of 3,778 church edifices, whose total value is in the neighborhood of twelve millions of dollars. Further, as to Home Missions: In 1870 no Women's Board was in existence. There were three missionaries in Colorado, and a half a dozen scattered over the remainder of the West. The whole country west of the Missouri was virtually unoccupied. But during the quarter-century the Home Board has spent fully ten millions of dollars west of the Mississippi, and as a result of its magnificent work the whole region is dotted to-day with Presbyterian churches. Again, in 1870, the total number of disciples in our foreign missions was less than three thousand, while in the single year 1894 there were added to the Church 3,141 converts, and in addition, through medical missions, this

Church is caring for the bodies as well as the souls of men thus following closely in the Master's footsteps while on earth.

The theological seminaries of the Church have also shared in the prosperity with which God has blessed his people. They have more than doubled the number of students within their halls, quadrupled their financial resources, and increased their number by three institutions—the seminaries at San Francisco, Biddle University and Omaha. Chief, however, among the items of progress in connection with this period of our history, is the opening wide of the door of activity to Christian women. This nineteenth century, like the first century, is peculiarly missionary and evangelistic in its temper; and as of old, so now, woman has been summoned, in the providence of God, to prayer and to active work for the salvation of souls and the advancement of Christ's kingdom. The first organization of Christian women for Christ's work within our denomination was formed in the city of Philadelphia in 1870. The establishment of the Women's Foreign Missionary Society was followed in due time by the organization of five other similar societies in different portions of the Church. In 1878 the Woman's Executive Committee of Home Missions was organized in New York City, and in 1885 the work of the missions among the Freedmen was also assigned to the fostering care of that efficient organization. The success which has attended the work of these societies in many lines, is evidenced by the fact that during the last year of the quarter-century, their organized agencies contributed to the missionary work of our Church at home and abroad the sum of $631,000. More and more may the Church give these workers for Christ opportunity for service! There is a demand in these closing years of the nineteenth century for gifts and work and workers above all preceding years, and grandly have the churches of Christ responded to His summons. Women's Societies, Young People's Societies, Brotherhoods of Men, and other similar organizations, are the natural outcome of the intense Christian life now everywhere manifest. The century which opened with the organization of Bible societies, Sabbath-schools and missionary organizations, has at last culminated in the outpouring of heavenly endowment of power upon all Christ's disciples without distinction of age or sex. The signs indicate that Pentecost is nigh at hand.

That a Pentecostal baptism of power is among the possibilities of the near future, is made evident by the statement of the totals of the statistics of persons for the quarter-century. The Church exists for the salvation of men. Dollars are the signs of its interest in Christ's work, converts are the proof of the divine blessing upon that work.

From 1870 to 1894, there were added to the Church, on profession of their faith, 1,040,949, a vast multitude of disciples, both men and women. Of these converts, 362,344 were adults, who were baptized into the name of the Triune God, their baptism the proof that the Church has still power, not only with young, but likewise with mature persons. The infant baptisms during the period were 515,559, rising from 16,746 in 1870, to 28,051 in 1894, giving the Church to be in truth a divine earthly family, the home for the child, as well as for the parent.

While, however, the record of the quarter-century in itself is a record which glorifies the Grace of God in its power over human hearts, yet the blessings which accompany that grace are the more emphasized when we compare the period after 1870 with the period prior to that year, both as to growth in numbers and in beneficence. The converts added to the Church from 1789, the date of the first General Assembly, until 1869, a period of eighty years, numbered about 830,000, as against 1,040,000 persons added on profession during the past twenty-five years, and the total benevolent gifts of the period first named were not in excess of $19,000,000, as against $71,000,000 for the second period. Is church union a blessing? That 1,000,000 converts were gathered into the kingdom; that is the supreme blessing of re-union, and God has emphasized the fact by adding to the Church in the closing year of the period 175,000 persons, the largest number in any one year in the history of the Church?

HOME MISSIONS.

NOTES.

The centre of population in our country has moved steadily westward at the average rate of five miles a year during the past century. It was east of Baltimore 100 years ago. It is now in Indiana approaching the Illinois line.

The colony of Waldenses at Valdese, North Carolina, have shown the faith and courage which have marked the whole history of that people, but they have not received that helpful sympathy which they need in the new conditions in which they find themselves in this country and which they might well expect to receive from their stronger sister, the Presbyterian Church. But they are carrying their burdens bravely and uncomplainingly. They have been greatly strengthened and encouraged by the visit of pastor Rostan of Italy, and Mrs. Grant of Summit, New Jersey.

A missionary in Kaysville, Utah, writes:

There has been great opposition to our work during the past quarter. In the nearly eight years we have been laboring here, I have never seen the Mormon people more united nor the opposition of the local leaders so bitter. They have threatened the parents of both our day and Sabbath-school scholars with excommunication if they do not remove their children from our schools. We have lost three from our day school and several from our Sabbath-school. I have heard that the authorities of the Mormon Church have sent out an edict upon this subject. My personal relations with the mass of the Mormon people here are very pleasant and cordial but the Mormon leaders of Kaysville seem to be full of venom and spite. A lady and her daughter have recently come here from Atlanta, Georgia. Both are members of the M. E. Church. They have expressed a wish to connect themselves with our Church at our next communion.

The Fifth German Church of Brooklyn, N. Y., has received eleven on profession—all from the Sabbath-school. The pastor, Rev. C. H. Schwarzback, is greatly encouraged.

The church at Juneau, Alaska, recently received on profession four girls who have been trained in the mission school. Twenty-four members have been received during the past year.

The Scandinavian population in the New England States is estimated at 110,000. Of these, five per cent. have united with our American churches, fifty per cent. have churches of their own, and the remaining forty-five per cent., or 50,000 souls, are without church affiliations. These people are located chiefly in the manufacturing cities, and therefore are accessible in large numbers. The Presbyterian Church is doing nothing for them.

Our forefathers of colonial days were not all missionaries, not all even Christians, and they did not all come to America in search of "Freedom to worship God." Among them were adventurers, outlaws, fugitives from justice, vagabonds who were attracted by the absence of constitutional government. Among them were infidels, organized and bold. If we have our Ingersol they had their Paine. The triumphs of the gospel then are repeated gloriously to-day. The seditions and insurrections then were as formidable and defiant as our strikes and industrial wars are to-day. We have no more to fear now than they had then. It is true with us as it was with them and as it ever has been that "it must needs be that offenses come, but woe to that man by whom the offense cometh." The Church has really less to fear and more to encourage her than ever before.

There are 80,000 Scandinavians in New York City, and a sad lack of churches among them.

There are colonies of Syrians in New York City, Pittsburgh, Omaha, St. Paul and Denver, and perhaps in other cities, and there are young men qualified by training in our seminaries to preach to them, but our Board is restrained from undertaking new work, and so they must wait.

The Board is doing all in its power. It has no way of making money, but it is studying and practicing the wisest economy. It has been compelled to place the embargo again upon all new work and to cut close on all appropriations. What more can it do?

We wish that every man, woman and child in all our congregations could know the facts and realize the Board's need. There would surely be a general and generous response.

Will not pastors, sessions and Sabbath-school superintendents attend to this business when the proper time comes. They can read to their people the matter which the Board furnishes and give everybody an op portunity to contribute if they can do no more.

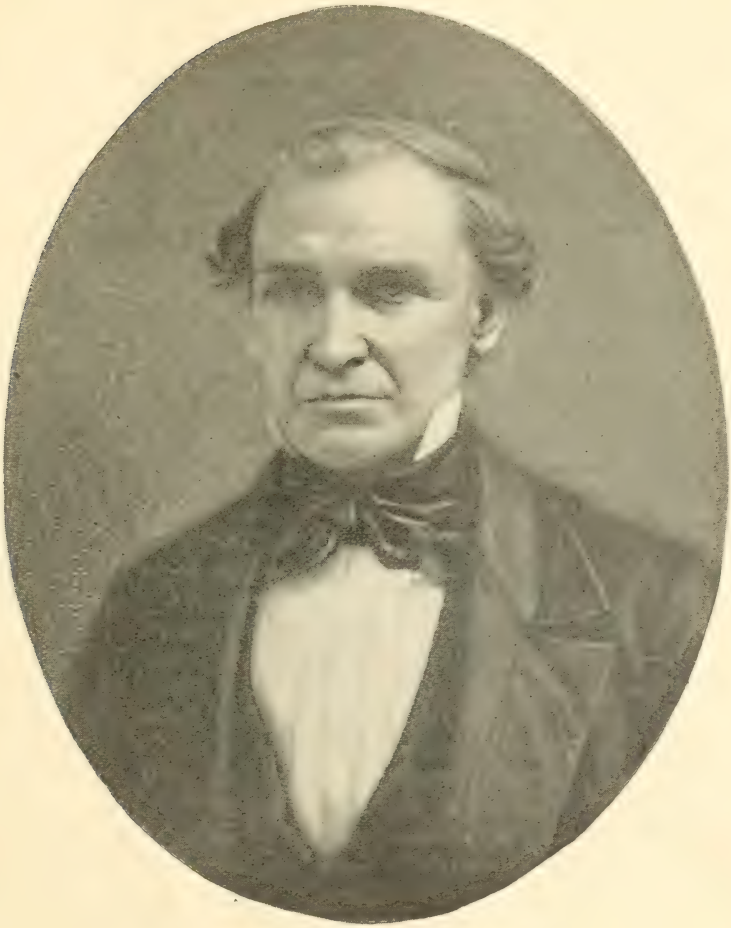
A quarter's salary to a missionary is $75. He needs it and has been praying for the relief which it would give. Any smaller sum will help to make it up. Shall not their prayers be answered and their hands be strengthened for the burdens they are bearing for the Church and its Redeemer?

It may seem useless to appeal at such a time as this when money is so scarce, but the scarcity of money and the stringency of the times are the very reason for our appeal. At such a time, benevolent causes are apt to suffer first. Men are apt to take shelter behind the old adage: "Be just before you are generous." This is a good motto, and we make it also a basis of our appeal. The men, who, under God, are saving our country to faith, which is the ground of confidence most needed at such a time as this, to hope which is a condition of patience and industry, to sobriety which promotes economy and prosperity, are the ministers of the Lord Jesus Christ. Their work is the hope of the country as well as of the Church. To this end were they sent forth and to this end must they be maintained. Forsaking all other occupations, they have been called to keep themselves wholly to the ministry of the word. The Church, therefore, has no obligation more sacred than the support of these servants. When the appointed time comes, why cannot offerings be made everywhere in every congregation, however small in number. Now is the time to share our substance with these missionaries, who, from the nature of their occupation, are dependent upon us. Let us forestall the evil day, prevent further suffering, and avert a repetition of the calamity of an enormous debt.

A large number of Christian Endeavor Societies contributed to Home Missions during the past year for the first time in their history. Many societies have begun to give systematically and some have already found that by this means their contributions are largely increased. A few societies have fallen behind their record for 1892, and as they are situated in regions where the money depression seems to be least felt the fact is hard to understand. Perhaps the missionary leader of the society has been called to another field. Perhaps the society needs a missionary awakening among its members.

But the young people in the main are doing nobly. If they will apply to Mr. Penfield he will send them leaflets bristling with facts fresh from the field, which will convince them that there never was a worthier cause or a greater need for help than can be found to-day in the Home Mission field.

The Rev. Frank L. Hayden, the missionary at Logan, Utah, whose support has been assumed by the young people of the state of Iowa, is accomplishing a great work. He is inspired by their prayers and their help, and they are stirred by his earnest, instructive letters.



THE REV. AUGUSTUS T. NORTON, D. D.

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REV. EDWIN L HURD, D. D.

In a beautiful cemetery of the city of Alton, Illinois, in a picturesque spot on the banks of the Mississippi, stands a monument sacred to the memory of Rev. Augustus Theodore Norton, D. D.

That tomb and monument are in the center of a vast field where heroes fought and wrought for a higher civilization, now blooming with education and religion. Among those heroes Dr. Norton is easily found eminent. On March 28, 1808, towards the close of Jefferson's administration, Augustus T. Norton, son of Theodore and Mary (Judd) Norton, was born in Cornwall, Litchfield County, Conn.

The original ancestor of the family in this country, was Thomas Norton who came from England in 1639, and was one of the first twenty-five planters in Guilford, Conn., of whom there are numerous descendants throughout the United States. It is well to note the condition at this time, of the future field of the infant Norton. Ohio had been admitted as a state only five years; Michigan had been organized as a territory only three years, and was not made a state until twenty-nine years later; Indiana had been a territory for eight years, and was admitted as a state eight years thereafter; Illinois was organized as a territory when young Norton was a year old, and made a state when he was ten years old; Missouri was organized as a territory when

he was four years old, and admitted as a state when he was thirteen, and Iowa was not organized as a territory until Augustus Norton was thirty years old and was a pastor on its very borders, and was not a state until eight years later. At the time of his birth all this vast region was frontier, inhabited by Indian tribes and beginning white settlements, and Wisconsin and all west of the Mississippi except Missouri, was Indian lands not yet organized into United States Territories. Young Norton was four years old at the beginning of the war of 1812, and his own little world must have quite corresponded with that period of poverty and struggle in the country. He lost his father when three years old, and he has described the remainder of his first ten years as full of hardship, sorrow, and poverty. "He was a delicate, sickly child, but farm labor and boyish games afterward gave him a firm constitution." From the age of ten to fourteen he was in the family of Deacon Wm. Collins of Litchfield, Conn. At that time he was converted, and was baptized by Rev. Lyman Beecher, then pastor at Litchfield. From fourteen to eighteen he spent part of the time with Judge Moses Lyman of Goshen, Conn., of whom he speaks as taking "a deep interest in his welfare, doing more for him than all others." At the age of seventeen he taught a district school at Salisbury, Conn., and for the next two years was making preparation for college. In his twenty-first year, in the autumn of 1828, he entered the Freshmen class of Yale College and graduated August 15, 1833, with some of the highest honors of his class. Immediately we find him in charge of an academy at Catskill, N. Y., and studying theology with Rev. Thomas M. Smith, with whom he became an excellent Hebrew scholar.* He was licensed and ordained by the Presbytery of Columbia, N. Y., and did his first ministerial work with the Presbyterian Church in Windham, N. Y., being installed pastor April 1, 1835. But this was not to be his field. His heart was in the young west, where his cousin Rev. Theodore Baldwin, and his old friend and associate, Frederick Collins, were urging him to come. He resigned his pastorate and joined his friend Collins at Naples, Ill., on the Illinois river October, 1835. Illinois had now been a state seventeen years; Missiouri fourteen, and Iowa was not yet organized into a territory. The churches in central and southern Illinois, and the Presbyteries, so far as organized, belonged to the Synod of Missouri, a body but recently formed. The entire population of Illinois was less than 160,000, and of Chicago about 4,000. The Blackhawk war had just settled peace with the Indians, and established the supremacy of the whites in Illinois. Dr. Norton had married the beloved lady who still survives him, Eliza Rogers, a lieneal descendant of John Rogers burned at the stake at Smithfield in the reign of "Bloody Mary" 1554. With her he began his ministry on the banks of the Illinois, preaching for one year at Naples and Meredosia. Before the close of that year of service he encountered that enemy, dreaded in those days next to the Indians, the chills and fever of the Illinois bottoms. This obliged him after a severe sickness, to remove to Griggsville, where, and at Atlas and Pittsfield, he labored during the winter. At Pittsfield he organized in January, 1838, the first of many Presbyterian churches which he gathered during his laborious life. He was now invited to St. Louis, and continued there one year during which under his labors the Second Presbyterian Church was organized in the autumn of 1838.

In February, 1839, he was called to the pastorate of the First Presbyterian Church, of Alton, Ill, where, on the ninth of the next May, he was installed, where for nineteen years he remained pastor, and where was to be his home until his death, and the home of his companion who survives him. That pastorate of nineteen years was most fruitful, making that one of the leading churches of Illinois, and was spent with the most cordial

*While Dr. Norton was District Secretary for Home Missions I was once in his house at Alton when he was preparing for a journey that would take him away from home for a few days. I noticed with some surprise that he put into his valise a few loose leaves of a Hebrew Bible. He explained that being unwilling to pass a day without some reading of Hebrew, he had taken the binding from a copy in order to be able, in his almost constant journeying, to have always a convenient portion with him without weighting his valise with the whole volume. H. A. N.

harmony and affection, which were not interrupted when he felt it his duty to accept other duties, remaining still a resident of Alton. His family, held in high regard, have always worked with great interest in their father's old church, and the lamented Dr. C. S. Armstrong, his immediate successor, testified to the great blessing he found it, to have him and his household as neighbors and parishioners.

In September, 1859, he was appointed "District Secretary of Home Missions and Church Extension" for the west. His well-known interest in the organization of churches in the new openings, and in sustaining feeble churches, and the large amount of work pertaining to this, which he continually added to the superabundant labors of his large pastorate, revealed the man of whom the Lord had need. And the same characteristics led him to be willing to leave a large, harmonious and fruitful pastorate for this work, and to enter into it with all the energy of his ardent soul and keen intellect. For a few months he took up his residence in Chicago, but soon returned to his home in Alton, more central to the most of the work he was to do. His field was Central and Southern Illinois, Missouri, Iowa, Kansas and Nebraska, and extending as providential openings demanded farther west and south. Over this vast field, then so rapidly formative, now having such efficient synods and churches, the Church owes a large debt of gratitude to the quenchless zeal of Dr. Norton. Nor is this unappreciated. In many homes and churches, where his occasional or periodical visits were eagerly anticipated, his memory remains warm and precious. He was the means of organizing a large number of churches, and of stirring up a deep interest in home missions, which abides.

Dr. Henry Kendall bore testimony to Dr. Norton as "one of the very best men for that work, whom the Church had been so fortunate as to find." Dr. Norton continued efficiently in this work for eleven years, until the union of the two Assemblies, when, with some signs of failing strength, his field was limited to the old Synod of Illinois South, where for several years, and up to the very time of his death, he continued to do most valuable work in strenghthening the feeble churches. His wise counsels aided Presbytery and Synod greatly in enlarged plans for evangelization and church extension. One of his last public acts was the presentation of a most able paper before the Synod of Illinois consolidated, on the method of saving the weak churches and the extension of the Church in the state of Illinois. Great and good results have followed the carrying out in part of his plan. While Dr. Norton was pastor in Alton, in 1845, he started a monthly magazine, called *The Presbytery Reporter*, of which he was sole editor and proprietor, and which was continued regularly for twenty-three years. The bound volumes of this periodical are in the library of Blackburn University, and the paper was looked for with great interest each month in many Christian households in the northwest! While its editor was for eleven years and more "District Secretary" on his travels, his "Jottings by the Way" were delightful reading, and are read now with pleasure. Dr. Norton was for many years, and until his death, a member of the Board of Trustees of Blackburn University, and of Monticello Female Seminary, in both of which relations his wise and intelligent counsel was of untold value. This writer can testify that the former institution never lost by following his leading. Dr. Norton was a corporate member of the American Board of Commissioners for Foreign Missions until his death. The degree of D.D. was conferred upon him in 1868 by Wabash College. This was unsought and a surprise, and those who have known him will understand the truthful statement, that "no one of the important positions he has occupied in life came to him in any sense by his own contrivance, or with his own consent or knowledge." His views were "thoroughly evangelical and Calvinistic." He was "a Presbyterian from conviction and preference." A man of decided convictions, he felt a profound interest in the welfare of the country during the civil war, and on more than a hundred occasions, preached patriotic sermons in accordance with those convictions.

Dr. Norton was truly a great and good man. This is a meagre sketch of his life.

His beloved widow lingers in the cottage on the bluff of the Mississippi, the home they occupied together so many years, and blessed with the society of children, who rise up to call her blessed.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

ROMANISTS AND FOREIGNERS.

ROMANISTS.

It would be pleasant to speak in praise of the consecrated zeal and devoted lives of the missionaries of the Church of Rome if the visible fruits of their labors justified it. But when we look at the outcome and issue of the operations of the Romanists in this country, we can only view with alarm any evidence of the growth and extension of their church. It is claimed by their friends and apologists that they have borne their part in the struggles for the establishment and maintenance of our government, and that they have contributed their share to the religious life, the moral forces, and the educational agencies that give character to our country. It is true that individuals of that communion have loyally lived and wrought, as citizens, for our country and its institutions. But it is impossible to separate from the mingled influences that have brought about these results that which is the exclusive contribution of each. We can understand the true character and fruit of any system only where it has for a time exclusive and unmodified sway. We do not discover in the history and life of the Roman Catholic Church, either in the Catholic countries of Europe or in those parts of America where, for centuries, with every national and material advantage, it has exercised undisturbed and unlimited power, any Republican tendencies, any jealous guarding of personal rights and liberties, any fostering of enterprises, any kindling of those ambitions and stirring of those forces, which tend to make a people great and rich. These things that have been characteristic of America have been the hope and aim of Protestantism, and in promoting them it has at every point come in conflict with the Catholic Church. We are compelled, therefore, to attribute that which is great and good in our nation and its institutions to the spirit and enterprise of Protestantism. Evangelical churches must necessarily and unavoidably come in conflict with the Romanists in all their missionary enterprises in this country. We cannot aim to elevate the standard of public morals and eliminate corruption from municipal affairs without striking at the schemes of the Romanists. We cannot advocate our public school system, "that bulwark of our liberties," without exciting their bitterest antagonism. We cannot stretch out a helping hand to the ignorant, unfortunate Mexicans in our great Southwest without finding that the most difficult part of the problem is to avoid conflict with the priests of Rome. We cannot correct their dense superstition and kindle their enthusiasm for material prosperity without incurring the enmity of the Jesuits. How can Protestant Christianity help such unfortunate communities without striking at the very heart of Romanism?

Two hundred years of their missions among the Indians have failed to elevate a single tribe or to develope a single intelligent character. The best fruits they can show, from their oldest missions do not compare with the results reached in ten years by any Protestant mission in the country, and yet in the last eight years our Congress has appropriated to the Roman Catholic Church $2,366,416, while to all the fifteen Protestant bodies combined it has appropriated $1,401,535. But this is not all. Congress made special appropriations to eight Jesuit schools, aggregating $114,380. The system of contract schools under which the regular appropriations were

made, was a temporary policy of President Grant's administration, no doubt wisely conceived, for accomplishing what neither the Government nor the various mission boards were at that time prepared to attempt alone. But that period has passed and the sentiment of the American people demands the abandonment of this union of church and state. The Presbyterian Board of Home Missions, in the fall of 1890, expressed in a certain resolution a desire to terminate its connection with the Government at the earliest possible day. The General Conference of the Methodist Church, and The General Assembly of the Presbyterian Church in tne Spring of 1892 voiced this sentiment by resolving to terminate all contracts with the Government for the management of Indian schools, as soon as it could be accomplished. It was accomplished last year. Other Protestant denominations followed as rapidly as their high courts convened. It remained for the Catholic Church alone to perpetuate the unholy alliance. The maintenance of the Catholic Bureau at Washington, during the sessions of Congress, for the express purpose of promoting the interest of that church, proves their firm determination to get from the nation's treasury money for the support of their fruitless Indian schools. For more than a century the mission Indians have been under Jesuit control, education and influence, and to-day they are as incapable of self-support, or of discharging any of the duties of inteligent American citizens, as new-born babes. They are as dependent upon those from whom they receive instruction as at the first.

The founders of our republic builded better than they knew when they demanded an absolute separation of church and state, but it devolves upon our American Protestantism to maintain that principle and enforce the provisions of that Constitution, and it devolves upon the Protestant missions of our country to undo the mischief, to correct the errors of Romanism, and to lift up unfortunate communities where Romanism has been dominant.

FOREIGNERS.

The depressed condition of business has checked immigration and influenced a considerable number of foreigners to return to their native countries. But we have more than 9,000,000 foreign-born residents in the United States. Every thoughtful man must have some conception of the perils that arise from the presence in our country of such multitudes of people, a large per cent. of whom were reared under institutions alien and antagonistic to our own. We shall continue to see the evils and fear the perils, until these people become Americanized and Christianized.

North Dakota has a larger per cent. of foreign-born population than any other state, viz., forty-five per cent. This may be explained by its easy communication with Canada. With this single exception, the manufacturing and mining states have the largest per cent. These have the largest cities.

Another table of statistics shows that half of our 9,000,000 foreigners dwell in the largest 125 cities. In many of these cities, foreigners are in the ascendency. In nearly all, they hold the balance of power. The cities are the centres of thought, the sources of enterprise and the originators of great popular movements for good or evil. They largely control in forming party principles and governmental policy, and they control the wealth of the country. What the cities are the country will be in all the phases of national life. Our safety lies, in a great measure, in the evangelization of the foreign elements in our great centres of population. At least half of these must receive the Gospel in their own language or not at all. Of the whole number of aliens in our country, thirty-two per cent. cannot speak our language. And of those who can, a large per cent, could not understand preaching in English. A knowledge of colloquial English does not enable them to do so. Our missionaries are preaching in many different languages and dialects.

The 500,000 Bohemians in this country are ecclesiastically near of kin to us, and are everywhere accessible. We have fourteen ordained ministers among them ministering to thirty-one churches and missions. Among the Italians there are eight churches of great

promise, while other communities are asking for the Gospel at our hands. The Board has but one missionary among 200,000 Hungarians in our country. We are doing a great work among the Welsh, Germans, Scandinavians, French, Spanish, Portugese and Italians, but much more ought to be done. All the Board's work among the foreign populations has been greatly blessed. There are communities of Syrians, Russians, Icelanders, and perhaps others, who are now accessible to us and are asking for the Gospel. The Theological Seminaries at Bloomfield, N. J., and Dubuque, Ia., are providing a good supply of excellent men, but how shall they preach except they be sent?

FLASH-LIGHT PICTURES FROM H. M. KODAKS.

MINNESOTA.—*Rev. H. T. Hannum's*—In Duluth a large number of Scandinavians—belong to no church—care little for any—Many Unitarians and Spiritualists—new place for preaching opened on Garfield Avenue—thirty families belonging to no church—first meeting, two ladies—later, twenty or thirty persons, of whom one feels need of a Savior. Most of the people poor—plenty of people and plenty of work to be done for them. Good place to plant gospel mustard seed.

WYOMING.—*Rev. Alexander Robinson's, Saratoga:*—Preaching once a month at Collins—all Presbyterians up there, thirsting for gospel—over a year without any service, and longing for preaching—one lady came five miles with babe two months old—came to both services on very cold day, mercury 20° below zero. People very poor—small log houses with one or two small windows—family altars in all except one—funeral sermon preached, first sermon the bereaved parents had heard since 1861.

KANSAS.—*Rev.* (*Superintendent*) *S. B. Fleming's*—A February day, worst he ever saw—strong gale from north, biting cold—dust and sand storm obscured sun and left behind a "black snow." Such weather great hardship to poor giving need of charitable work—passes on car-load of provisions, box of clothing, &c., from Eastern and Central Kansas, Missouri, Ohio and other States—these sent to home missionaries, the most faithful and wise distributors. Never saw such general financial depression.

Manifest presence of Holy Spirit, blessing work of home missionaries—great revival in Wichita—all our churches strengthened and revived. At Brainerd, Baileyville, Caldwell, Ganey, Scamon, Sedan and many other points, "goodly accessions"—Rev. J. E. Kearns, of Minneapolis, Kan., "a choice spirit," called up to the heavenly rest.

Presbyterial missionaries, Rev. Theo. Bracken and Rev. A. H. Parks, doing laborious and trying work in Osborne and Larned Presbyteries, going far and near, preaching to little churches, trying to keep them from starving—many missionaries heroically denying themselves to help the people out.

ADIRONDACKS.—*Rev. R. G. McCarthy's*—Extraordinary poverty, during the cold winter—at one Sabbath service in December, a young woman present bare-footed, and thinly clad, a bright, intelligent girl, interested in services. At another place, same month, in one of our new churches, children not properly clad, women in thin summer garments, with mercury at zero.

Wrote to several Sabbath-schools and Endeavor Societies and received immediate responses—people touchingly grateful.

FLORIDA.—*Rev.* (*Superintendent*) *H. Keigwin's*—"Two crust freezes" since December, a staggering blow to prosperity—thousands of young orange trees destroyed—vegetable growers' prospects also twice blasted. How can they support the gospel? "Cutting down" this year must mean great suffering of ministers or closing of churches—may have one good result, viz: "grouping"—"co-operative grouping between U. S. and U. S. A. churches—why not?

Rev. H. I Stien's—Unusual severity of winter drove many northern people south. Steady growth in religious interest and spiritual earnestness. People dazed by the great freeze—much talk of utter ruin and of a general stampede. People seem like frightened sheep—huddle close together—take refuge in religion—feeling of sympathy—kindness prevading all hearts—sharing last crust with the poorest—"sweet uses of adversity."

Feel like staying with these people more than ever—some way will surely be provided. Ultimate good to Florida—end of policy of exclusive dependence on oranges and lemons—will diversify planting and make Florida a general farming country, "the garden of the North."

HOME MISSION APPOINTMENTS.

J. R. Mackay, Providence, 2d, R. I.
O. T. Mather, Auburn, Westminster, N. Y.
W. W. Ketchum, Ludlowville, 1st, "
R. B. Perrine, Centreville, "
J. S. Gilmor, Congers, "
S. C. Garlick, Junius, "
G. W. Newman, Ontario Centre, "
G. B. Swinnerton, New Berlin, "
F. Seeley, Jr., Shavertown, "
A. L. Green, Middlefield Centre, 1st, "
J. C. Ball, Pompey Centre, "
F. H. Watkins, Parish and Hastings. "
D. G. Rockefeller, Chestertown 1st, "
S. Nelson, North Gage and South Trenton, "
T. C. Brockway, Northwood, "
C. L. Jefferson, Wilmington Gilbert, Del.
L. L. Haughawout, Crystal River, Dunnellon, and stations, Fla.
J. B. Creswell, Erin and Monut Zion, Tenn.
J. C. Elliot, Akron, Central, Ohio
W. S. Colton, Green Spring, 1st, "
W. G. Smith, Lima Main Street, "
C. D. Hoover, Wapakoneta, "
J. C. Smith, Montpelier, 1st, and Eagle Creek, "
J. Kromer, Newark, Salem German, "
N. C. Green, Sumner and Gilead, Ill.
W. W. Tait, Kings, 1st, "
G. A. Pflug, Nauvoo, "
E. A. Bray, Wyandotte. Mich.
F. W. Weatherwax, Marine City, 1st, "
H. G. Forster, Elkton, Pigeon and Brookfield, "
H. H. Parker, Lexington and Amadore, "
G. Ransom, Muir, "
N. D. Glidden, Oneida, 1st, "
J. G. Grabiel, West Bay City, Covenant, "
C. M. Boyce, Fairfield ahd Maple Ridge, "
W. E. McLeod, Grayling, "
A. N. Smith, Bessemer, "
M. M. Allen, Ironwood and Hurley, "
W. J. Turner, Horicon and Mayville, Wis.
J. F. Young, Fort Howard, 1st, "
C. Bristol, Rural, Badger and stations, "
W. W. Hendry, Amberg, 1st, "
D. D. MacKay, Brainerd, 1st, Minn.
F. E. Higgins, Barnum, Moose Lake and Mahtowa, "
M. R. Myers, Lakefield, "
J. S. Surbeck, Woodstock, "
E. H. Albright, Brewster, Kinbrae and Round Lake, "
E. Lund, Minneapolis, 1st Swedish, "
N. Bolt, St. Paul, Bethlehem, German, "
G. A. Hutchison, Casselton, 1st, N. D.
W. C. Hunter, Wheatland, 1st, and Howe, "
T. E. Acheson, Hamilton and Cavalier, "
S. Stone, La Moure, 1st, "
T. D. Douglass. Willow City, 1st, and station, "
J. S. Butt, Groton, S. D.
E. Brown, Earlville and Wolsey, "
J. P. Williamson, D. D., General Missionary to the Dakota Indians, "
E. J. Lindsey, Poplar Creek Agency (Indian) "
A. F. Johnson, Pine Ridge Agency (Indian), "
J. Rogers, Lower Brule Agency (Indian), "
M. Merow, Riverside station (Indian), "
B. Zimmerman, White Clay (Indian), "
G. Hillers, Wounded Knee (Indian), "
A. Kalohn, Germantown, "
L. S. Mogel, Delmar and Elwood, Iowa
J. W. Day, Panora, 1st, "
W. E. Caldwell, Allerton and Lineville, Iowa
W. H. McCluskey, Frankville and Mt. Hope, "
H. G. Fonken, Williams, 1st, and station, "
W. N. Steele, Hansen, Neb.
A. Krebs, Campbell and Blue Hill, German and station, "
A. M. Hendee, Cozad, "
L. Jessup, Diller, 1st. "
W. D. Patton, Burchard and Barneston, "
W. H. Parker, Gresham, 1st, "
A. W. Comstock, Panama and Sprague, "
J. B. Fisher, Grand Prairie and Mt. Zion, Mo.
W. H. Jackson, Windsor Harbor and Sulphur Springs, "
T. J. May, Fairview and Lone Oak, "
J. B. Brandt, St. Louis, Westminster, "
G. A. McEwen, St. Louis, Lee Avenue, "
J. P. Barbor, Pastor-at-Large, Kan.
F. Grace, New Salem and Walnut Valley, "
G. S. Lake, D.D., Quenemo and Maxon, "
J. K. Miller, Belle Plaine and station, "
J. P. Viele, Cedar Point and Florence, "
B. H. Woodford, Oxford nnd Mt. Vernon, "
C. O. Robb, Hoxie and station, "
H. W. Clark, Clyde, 1st, "
T. D. Davis, Pastor-at-Large, "
T. Nield, Stanley, 1st, Spring Hill and station, "
W. C. Paden, Baldwin and Black Jack, "
J. Edwards, Wheelock, and stations, I. T.
L. G. Battiest, Philadelphia, Oka, Achukma and station, "
J. H. Peters, Menardville, 1st, and Paint Rock, Tex.
M. Mathieson, Socorro (Spanish), N. M.
G. A. M. Lilly, Lone Tree and Norman, Col.
F. Lonsdale, Pastor-at-Large, "
J. H. Beitel, Monument and Palmer Lake, "
J. F. Berry, Walsenburg, La Veta and Rouse, "
G. W. Healey, Anaconda, 1st, Mont.
F. W. Pool, Helena, Central, "
J. McClain, Salt Lake City 3d, Utah
J. Thompson, Smithfield, Central and Richmond, "
C. M. Shepherd, Evanston, Union, "
T. P. Howard, Boise City, 2d and Bethany, Idaho
J. S. Hayes, Lapwai (Indian), "
R. Williams, Kamiah, 1st (Indian), "
M. Monteith, Kamiah, 2d (Indian), "
R. Parsons, Meadow Creek (Indian), "
W. Wheeler, North Fork (Indian), "
L. W. Sibbett, Lewiston, 1st, "
H. Elwell, Castle Rock, Toledo and Napavine, Wash.
J. H. Reynard, Tacoma Sprague Memorial, "
R. Arkley, Tacoma, Westminster, "
R. G. Pettibone, Tenino and South Union, "
S. J. Kennedy, Seattle, Calvary, "
J. M. C. Warren. Lopez, Calvary, San Juan and Friday Harbor, "
N. McLeod, Pastor-at-Large, "
L. E. Jesseph, Rockford and Fairfield, "
J. M. Morrison, Monkland and Moro, Oreg.
F. G. Strange, Ashland, "
J. E. Blair, Union, "
A. R. Crawford, Independence, Calvary and Whiteson, "
J. M. Thompson, Aurora and Butteville, 1st, "
J. M. Smith, Covelo, "
J. E. Anderson, Walnut Creek, Cal.
J. Hunter, West Berkeley, 1st, "
G. D. B. Stewart, San Francisco, Franklin Street, "
W. B. McElwee, Madera 1st. "
R. Ballagh, Plano and stations, "
M. T. A. White, Oakdale and Hickman, "

INDUSTRIAL AND COLLEGIATE INSTITUTE, ASHEVILLE, N. C.

The second commencement of this institution took place on the 11th of June. The seventeen graduates gave evidence of the thorough training they had received during the past three years; indeed, for a longer term, for many had passed their preparatory course at the Home Industrial School. The large assembly room was all too small for the number of friends who came to witness the closing exercises; the platform was beautifully decorated with ferns and daisies, and was surmounted with the motto of the class; "Per Angusta ad Augusta," prettily wrought out with the class flower, the daisy.

The exercises were opened by prayer by the Rev. I. H. Polhemus, and closed with the benediction from the honored and loved Dr. Pease. The essays were on the following subjects: "The New North State," "The Czar of all the Russias," "The Staff of Life," "The Mystic Seven," and the valedictory essay, "Per Angusta ad Augusta," (Through difficulties to success). All were delighted with the thoughtful and bright effort of the young ladies, and manifested it with hearty applause.

The President, Dr. Lawrence, in a felicitous speech, bade farewell to the class, and presented their diplomas and then called upon the Mayor of Asheville, Mr. Davidson, to present diplomas to five graduates in the millinery department of the school.

An exhibit of the industrial work of the Institute was much enjoyed by the guests. The room contained a display of dresses and hats, which had been made by the pupils, besides sample books of needle work. Another room showed the results from lessons in cooking, and more attractive dishes could not be set before a king. A third room contained the exhibit in free-hand drawing—maps, flowers, landscapes, buildings and some fancy sketches—and all done with material which could be obtained at a country store, and at a very small expense, thus teaching the scholars and giving them a taste for art which can be carried on after leaving the school.

The influence of this Institute can scarcely be estimated, for it is seen not only in the scholars themselves, but in the fathers and brothers who listened to the essays with an interest which showed their growing appreciation, and by the presence of the leading citizens of the town.

The course and system of instruction given here has stimulated sister institutions in the state and through the South.

TO PASTORS AND SESSIONS.

Dear Brother:—At a recent conference of officers of the Boards of our Church, the subject of the multiplicity of appeals sent to churches was brought up, and it was agreed that the present method, in many instances, involves not only useless expense to the Boards but also no little trouble and annoyance to pastors who received literature for distribution when it cannot be used to advantage. The cure is to obtain information as to what the pastors need and desire, so that the most effective and timely presentation may be made by the various Boards of those facts regarding the work committed to them, which it is essential that every member of our church should know.

In pursuance of the decision referred to, and under the special instructions of the conference, we therefore ask you to advise us how many leaflets you can use and at what time you wish to receive them from *each* Board. That the fullest reply may be given with the least trouble to you, and in the shape that can be most easily tabulated and used by all the Boards, we enclose herewith a form which we ask you to fill up carefully, in every particular, If the forms sent are not, and cannot be adapted to your system, please give us the information we seek as clearly as possible by a letter. The answers as received by us will be promptly distributed to the Boards.

It remains only to say that in case no system is followed by you at present, we would, in the name of the Boards and of the Church of which they are the agents earnestly urge you to consider the question of the most effective way of supporting the general work of the Church and at the earliest possible date to adopt and report to us such a plan as shall in your judgement be the best adapted to your congregation.

Yours truly,

Presbyterian House, New York, Sept., 1, 1895

ADAM CAMPBELL,
O. D. EATON,
WILLIAM DULLES, JR.

FOREIGN MISSIONS.

The Jubilee Report of our Presbyterian Mission in Canton, compiled by Rev. B. C. Henry, D. D., gives a comprehensive and detailed survey of the manifold work of the various stations and institutions connected with that mission. It has been a half century of toil and struggle, and yet it records a wonderful and gratifying advance. Neither anti-foreign hostility, nor mischievous slanders, nor mob violence, nor persecution of native converts, nor the many ordinary difficulties confronting missionary effort have been effectual to stay the progress of the Gospel or quench its living fire.

During these fifty years, one after another of our missionaries have completed their course, and have been called from their earthly labors to their heavenly reward. The venerable Dr. Happer's is the last name stricken from the roll. He was connected with the Mission from the date of its establishment in 1844. The report bears cordial testimony to his "patient self-denial, his steadfast faith, and his unfaltering courage in those early days of the Mission, when he stood almost alone, enduring hardships and confronted by difficulties that are not easily appreciated by us now."

The roll call of visible results is impressive, and yet we believe that there is a still larger fruitage from the toils of those fifty years, which is not visible to earthly eyes, or capable of being tabulated in statistical tables, and that the whole gives a truly jubilee significance to the work. In 1844 there were two foreign missionaries at Canton; there are now thirty-one missionaries located in four main stations, and there are forty-one outstations. At the beginning, there were no natve laborers; there are now 110. The first church was organized in 1862, with twelve members; there are now sixteen churches, with 1,286 members, of whom 266 were received during the past year on confession. There are 1,073 pupils in schools.

The medical work is extensive and important, reporting 40,810 patients attending in hospitals and dispensaries during the past year, and in addition, 1,778 surgical operations. Patients to the number of 9,714 have also been seen, either in their own homes or during itinerating tours, making in all a total of 52,304 who have received medical attendance during the year. Better fifty years of modern missions in China than cycles of the old Cathay.

Some settlement of the troubles in the Turkish Empire seems to be in prospect. The European Governments are feeling their way cautiously along the perilous pathway of readjustment and reorganization. Suspicions and jealousies and sinister designs cloud the way, and present unexpected embarrassments at every step. The deliverance of the Armenians and other Christian nationalities from the arbitrary tyranny of Turkish rule is by no means the controlling motive among the nations. How to take some selfish advantage of the present agitation is the prominent purpose, especially in the minds of the rulers of Russia. The Providence of God will shape the course of events, despite all national intrigues. Let us hope that a better day is coming, and that the cruel, ruthless sway of Turkey over the rising Christian nationalities will be placed under rigid restraints, and be brought under effectual surveillance.

The hope of really effective intervention rests almost entirely with England. Not so much can be expected from English officialism as from the stalwart moral force of English public opinion. The heart of the English people beats true and strong in the interests of justice, morality, and a fearless policy of righteousness, and there is reason to hope that the recent tragedy in Armenia will so awaken the English conscience that a final adjustment of the responsibilities of England for Turkish misdeeds will reach a crisis. When the

English people once realize that they are sponsors for a system of government so brutal and detestable as the Turk's they will find some method of effectual reform.

In the meantime the Turkish Government seems to be at bay, and deeds which are second only in atrocity to the bloody scenes of last September are going on all over the Empire. A gentle-spirited and godly native Protestant preacher in a section of the country far removed from Armenia has just been arrested and sent over a long and wearisome journey, under a guard of Turkish soldiers, to be imprisoned in a distant city. The arrest was without warning and without warrant. No charge was made, no opportunity for defense proffered, no intimation given of the fate in store for him. It was simply a deed of darkness and tyranny. Some one may have secretly charged him with some crime or political offense. The suspicion of the authorities for some unknown reason may have fixed itself upon him. In an unguarded moment he may have uttered some word of sympathy with the Armenians, or he may have prayed to God in public for persecuted brethren throughout the earth. We shall wait the tidings of his fate with deep sympathy. He is only one of many who are being smitten by the mailed hand.

The horrors of the Armenian massacre have been unfolded in our public prints, and the truth of the ghastly story is beyond all question or peradventure. There still comes from some quarters an automatic attempt to deny the facts, but every fresh letter and every reliable testimony from Armenia brings the same story of fiendish atrocity. A private letter from a source which would command the instant confidence of every reader gives anew, with painful and pathetic realism, substantially the same story that we have heard for months. The Turks have put forth every possible effort to suppress testimony and bribe or intimidate witnesses, that the purpose of the commission of investigation might be thwarted. Everything points to one of the most unspeakably fiendish massacres of history. If international intervention in the interests of humanity is ever justifiable, there is without doubt an imperative call for it at the present hour. The letter truly says that the story of the Sassoun massacre can never be written. Some of the most harrowing statements are made by individual soldiers, who participated as unwilling actors in the terrible scenes, and who frankly declare that they are now suffering intense mental torture at the memory of those deeds.

There is a significance in the Scripture repetition, "I will overturn, overturn, overturn it: this also shall be no more until he come whose right it is, and I will give it him," Ezek. 21 : 27. The overturnings in the far East are by no means ended. At present, the designs of Russia are agitating both Europe and Asia. The two focal points are the Bosphorus and Korea. Japan may yet have a war upon her hands, in comparison with which the recent conflict with China will be child's play. Had we not the assurance that God rules, and that He rules in the interests of the kingdom of His Son, we might well feel awe-struck at the impending possibilities of the times.

The Presbyterian Church of England has decided to establish foreign mission work among the Jews in Aleppo, Syria, proposing to send there at once an evangelistic and also a medical missionary. This will give additional strength to our own missionary occupation of Aleppo. The work will in no way conflict, as our own efforts are exclusively confined to the Arabic-speaking population. We shall welcome the fraternal co-operation of Presbyterian missionaries sent out by English brethren, and shall hope to be fellow reapers with them in a spiritual harvest.

Railways are creeping over the ancient passes of Syria, and there is a prospect that the line now surveyed between Aleppo and Damascus will some day be built. Aleppo may even become in the not distant future, a distributing railway center for Western Asia.

The Island of Formosa now goes to Japan among the spoils of war. The Presbyterian

Church of England has already a flourishing mission in the Island, and so also has the Presbyterian Church of Canada. There is reason to anticipate cordial relations between the Japanese Government and Christian missionaries, and a wider door of entrance than ever before will be opened throughout the Island. A native Christian Church is already planted, where thirty years ago there was brooding darkness and ignorance. Native pastors have been ordained, and under orderly rule a growing native Christian community may be anticipated.

The Report of the Parliamentary Commission on the Opium Traffic has been issued. It is sadly in the interests of the policy of *laissez-faire* officialism. One member of the Commission, Mr. Henry J. Wilson, M. P., has presented a dissenting report, which is outspoken and courageous in its treatment of the subject, and reveals clearly the biased attitude of the Commission, and the persistent way in which important and unimpeachable testimony against the traffic was ignored and minimized in the majority report. Mr. Wilson's "Minute of Dissent" has been published in full, with its notes and memoranda, as a supplement to *The Friend of China*. Nothing has been rightly settled by the Commission, and the whole subject is more to the front than ever. The conscience of English Christians is aroused by the palpable failure of the Commission to deal in any impartial and vigorous spirit with this burning question. The decision rendered has been on the basis of expediency, with little concern as to the moral principles involved, and is in favor of allowing the Opium Traffic to go on with no interference on the part of the English Government. Measures have already been taken to bring the subject up anew in the British Parliament, and to agitate for the reaffirmation of the Parliamentary resolution of 1891, which declared that "the system by which the Indian Opium Revenue is raised is morally indefensible."

It is to the immense advantage of Japan that she repudiates the opium habit, and one secret no doubt of the vigor and *élan* of her soldiers as compared with the Chinese is that the latter are, both officers and men, almost universally under the demoralizing effects of the opium vice. The Russian Prince, Galitzin, who has had abundant opportunity for personal inquiry and observation, in referring to the recent war, remarked, "It is true that the Japanese armies were well armed and well led, but it is also true that the Chinese armies were so demoralized by the use of opium as to be incapable of offering an effectual resistance to any army whatever." When the ports of Japan were first opened, the Japanese Government expressly stipulated in the treaties that there should be no commerce in opium. The nation has reaped the benefit of that wise provision, and wherever Japanese influence predominates we have reason to believe that it will be hostile to that vicious traffic.

The Annual Report of the Church Missionary Society, recently published, is full of encouragement and inspiration. The Society has reached its ninety-sixth year, and the last has been as much as any other a year of blessing. There have been 4,200 adult converts during the year, 1,400 of whom are in Africa. The number of its missionaries has doubled in seven years.

The wonderful mission in Uganda fills a large place in the Society's Report. Rapid progress is reported in the spiritual extension of mission influence, while the British Protectorate extends its aegis over the land. Eighty-five mission stations are occupied, two hundred buildings have been reared for Christian worship, and over twenty thousand worshippers gather on the Sabbath. There were eight hundred adult converts during the past year, none of whom were received except after months of careful instruction and sufficient probation. A large party were about to leave to reinforce the mission, among whom were five ladies, the first English women to enter Central Africa as missionaries. The Christian women of America, as well as England, will regard with deep interest the heroism of this undertaking.

The receipts of the Secretary show a large increase during the past year.

The Centenary of the London Missionary Society is being utilized not only in the interests of the Forward Movement by which the anniversary was to be signalized, but as a means of disseminating much valuable information on the whole subject of foreign missions. The meetings which are being held all over England are brim full of enthusiasm, and characterized by many interesting incidents.

The Chinese Christians of Hankow, have sent to England a handsome scroll containing their congratulations, and recording their grateful recognition of the work of the Society in China. More than two thousand baptized believers participated in this congratulatory message. The whole scroll is prepared in accordance with Chinese customs, and was done by the Native Church at their own expense. Who can doubt their sincerity when they say: "Having now in the year of the Incarnation of Jesus, 1895, with great joy reached the Centenary of the London Missionary Society, we the Christians of the Hu Provinces (i. e. Hupeh and Hunan) with one voice joyfully and gladly praise and give thanks to the boundless grace of God"?

At one of the recent meetings Dr. Wardlaw Thompson, the accomplished Secretary, announced that since its commencement the Society had received five and a half million pounds in contributions at home, and that nearly another million had been contributed in the field by Christian friends, and especially by native Christians. In commenting upon this fact Dr. Thompson exclaimed, "Why, we could buy six iron-clads with that money, and in five years they would be obsolete. The first vote for the present French expedition to Madagascar was more than two million pounds. They will spend on that expedition more than all that the London Missionary Society has spent for the conversion and transformation of multitudes during the century. Expenditure on missions is the most economical channel for spending money, and yields the largest return."

—All open doors are answers to our prayers, and every answer to prayer is a call to service.—*Archdeacon Warren of the C. M. S.*

ECHOES OF THE ARMENIAN MASSACRE.

REV. JOHN N. WRIGHT, D. D., SALMAS, PERSIA.

A recent tour in a northeasterly direction from Salmas, in the region of Khoi and Maku, has brought me into contact with some of the refugees who have fled from Turkey on account of the recent Sassoun massacre. The opportunity which I had to obtain information with regard to that terrible event was exceptional. I shall endeavor to give you a brief account of some of the facts that came to my knowledge, and also of some of the incidents of my missionary tour. Khoi is a strongly walled city, with a deep moat around it, and contains about 25,000 Moslems. A large suburb lies just to the west of the walled city, which contains a population of about 15,000, of whom 500 are Armenians. I spent ten days among them, and with the assistance of Shamasha Werda, a Nestorian preacher, we held services, administering the Lord's Supper upon one of the Sabbaths, and admitting a young man to the communion.

ARMENIA A STORM CENTRE OF ATROCITIES.

Upon the fourth day of my stay in Khoi, Mr. R. M. Paton, the Secretary of the English Consul in Tabriz, arrived and lodged in our premises. He had visited Oroomiah and Salmas in search of Armenian refugees, from whom he was collecting evidence as to the recent massacre in the vicinity of Sassoun and Moosh, over the borders of Turkey. As he had heard of refugees in this vicinity, he came on to take their testimony. Not knowing the Armenian and Turkish languages, he needed an interpreter, and I served him in this capacity. We visited the villages on the Khoi plain, and took the testimony of many independent witnesses. I improved the opportunity to hold religious services in connection with our visits. The people heard us gladly.

We found twenty-five families of refugees in one locality, and others scattered in different places. Their tales of distress were very touching. The atrocities of the Kurds and Turkish soldiers are simply unutterable. I can repeat only one or two incidents as

samples. A Turkish tax gatherer, while visiting an Armenian house to collect the tax, met a little girl not yet two years old. The fiend seized her and perpetrated upon her an outrage which nearly proved fatal. When the parents took the child to the civil authorities to enter a complaint, they were rebuked and told that the government could not take notice of such trivial matters. Similar stories were related by two other persons. In another instance, the Kurds, after compelling a family to provide food for their horses and themselves, smothered a babe which was asleep in the cradle, cut it in pieces and roasted it before the fire on their weapons, and then made the mother eat the flesh. In another case, when the Kurds had killed an Armenian, they joined hands and danced about the corpse, singing a song of triumph. They then cut up the corpse, boiled it, and forced the Armenians residing there to eat the flesh.

Even where there was no general massacre the flocks were driven off, the grain burned, and the houses razed to the ground and burned. Many women died from fright, and the children also died from fright or exposure to the cold. We found that nearly half the members of the families we met had perished during the flight. They could only travel at night, and it was severe winter weather. They had with them only the clothing in which they were dressed when their villages were attacked, and had great difficulty in securing food to eat. All of them had substantially the same harrowing tale to tell of the sudden onslaught of bands of Kurds and soldiers upon them while they were gathering in their harvest. Men were murdered, women violated, household goods and food supplies stolen, their dwellings demolished or burned, and the younger women and girls were carried off as prisoners to the mountain retreats of the Kurds.

The refugees that we found were not from the immediate scene of the Sassoun massacre, but from the districts to the eastward of Moosh, north and south of Lake Van. The whole region from which they came has been overrun and pillaged since the massacre. About 10,000 refugees are estimated to have passed through the district of Khoi. Some 55,000 in all have reached Russia, and are now mostly in or about Etchmiadzin and Erivan.

JOURNEYING TOWARDS ARARAT.

Mr. Paton was desirous in order to get further testimony, of going to Maku, three days' journey northwest of Khoi, near the foot of Mt. Ararat, and in the extreme northwestern corner of Persia, near the Russian and Turkish boundaries. He invited me to accompany him, saying that he would take guards from the Governors of the district, and meet their expenses himself if I would go. I was glad to accept, as I have been very desirous of visiting that region for years. A state of constant warfare between the Kurds and Persians, and the omnipresence of brigands who did not hesitate to murder travelers, had rendered it too perilous to venture. We started on Tuesday, March 21, Mr. Paton, Shamasha Werda, and myself. A cook and servant accompanied us. Our path lay through a mountainous region, with here and there a fertile valley. A storm of wind and snow made our traveling disagreeable the first day. After two days' journey we came upon a grand view of Mt. Ararat. It was a glorious sight. The two peaks rose up like immense pyramids of loaf sugar till they seemed to reach the sky. The whole region is a "Garden of the Gods" for natural wonders.

Upon the third day, between Shot and Maku, we came upon a desert region of black, hard stones burned as in a great furnace. They were in fact a rich deposit of almost pure iron ore, and extended some thirty miles in a northwest and southeast direction. It had been melted and cast forth like lava in the shape of a dike, from the fissure in the earth which now forms the valley of the stream called the Maku River. Near by was also an extensive deposit of alabaster. There is enough iron in that region to build all the railroads Persia will ever need. The alabaster, and also ordinary limestone, is right at hand to use as a flux in smelting it, and the mountain torrent called the Maku River, runs through the whole length of it, and would furnish sufficient power to run electric

motors which would produce the heat needed to melt the ore or to grind it to powder.

A MODERN INQUIRER FROM THE LAND OF CANDACE.

Maku is a town of three thousand inhabitants, a small proportion of whom are Armenians, and the rest Moslems. We did not meet with any refugees here, but met several individuals, both Armenians and Moslems, who were searching after light, and desired Christian instruction. I had an interesting interview with a colored man, a former slave, who has had a strange career. He was stolen from Africa, but now his master and mistress have both died, and the latter willed that he should be set free on her death. He had received a good Persian education from his master, and had served him in the capacity of a scribe. He was familiar with Persian, Arabic, Turkish and Russian. He had a bright mind, and remarked that while a slave he had no chance to find which religion was the true one, but now he was examining them, and was inclined to Christianity. A Persian Bible which he owned had been stolen. He subsequently procured an Old Testament in Russian, but could not understand it as he did his Persian copy. I had a Turkish Testament which I gave him, and his face fairly shone as he received the gift. His mind was full of eager questions as to Christ and His function as Mediator, and the existence of a divine and human nature in His personality.

A MAN OF AUTHORITY WITH AN UNEASY MIND.

We had an interview with the Governor of the whole region northwest of Khoi. His name is Tamer Agha, and he is a veritable modern Tamerlane. He rules the country with despotic sway, and exercises an authority which is said to be almost independent of the Shah. We found him in an uneasy frame of mind. He wanted to know if there was a God, and if so, whether He would hold him responsible for his deeds? After having settled these points in the affirmative he wished to know what remedy there was for him. He said he could recognize the good, but when he wanted to do it evil was present with him and he did the evil. We pointed him to Christ as a Saviour and Mediator, and tried to explain to him the necessity of a change of heart. He plied us with many questions and listened attentively to our answers. He desired a preacher for Maku, and promised that he would protect him. He subsequently sent us a present, and when we left gave us guards through his territory for a distance of about one hundred miles. Before I left, the Armenian priest of the place requested me to preach in the church, which I did. He and his congregation seemed greatly pleased at the exposition of God's Word.

A FAMOUS ARMENIAN SHRINE.

On March 16 we started for the Monastery of Thaddeus the Apostle. It stormed and snowed nearly all day, so we could make little speed over the rough, precipitous, muddy mountain road. We passed over one awful pass, called the Windy Pass. The further we went the worse the storm and deeper the snow became. Finally even the guides could scarcely tell where the path lay, and the snow for considerable distances was a yard deep. We went on foot, and our horses plunged about in the drifts and came near giving out. Just as the deep darkness of the night was settling down over the mountains and valleys, we reached the Monastery, and were given a hearty welcome by the two monks (or *Vartabeds*) who were there. There is an Armenian village of between thirty and forty houses hard by the Monastery. We spent the Sabbath with the *Vartabeds*.

The Armenians believe that Thaddeus was the apostle who converted them to Christianity. Moreover, they believe that this Monastery stands on the site of the first Armenian church, which was erected in 40, A. D., and that Thaddeus was martyred on a stone near by, and buried in a sarcophagus which was found nearly 1300 years ago, when the bones were removed and buried in the present building. An arm of the apostle was kept, and enclosed in gold, for the purpose of healing the sick, opening the eyes of the blind, etc. The shrine is famous all over this part of Persia, and is visited for hundreds of miles around, both by Armenians and Moslems. The monks showed us the miracle-working hand. It represents the lower arm and hand

of Thaddeus. The thumb rests on the finger next to the little one. The monks said this signified he was in the act of preaching.

The Monastery has been a fine one, and is even now in quite good condition. It is said to have cost $60,000, which would equal in value here $300,000. There are cells for about fifty monks. These are arranged just inside the wall which encloses the yard. In the center stands a fine church, the finest I have seen since leaving Europe. It was twenty years in building, is of colossal size and height, and all made of large blocks of hewn stone. These stones on the outside of the building have busts of the twelve apostles and seven deacons embossed in panels on them, and all about are angels and cherubs. The frieze which runs around the building is made up of flowers and many kinds of animals, so combined as to set each other off. In the inside are numerous memorial tablets in alabaster of ancient date. About one-third of the structure is very ancient. It is built of black stone, while the new part is mostly of white stone. On the inside of the old part is an inscription stating that the building was erected in 778, A. D., and that at that time the bones of Thaddeus were removed from their original resting place and deposited in the church in a small chapel (still there) made for the purpose. This makes the older part of this remarkable church 1217 years old. The newer part was erected one hundred years ago. It was not quite completed when the Russians (1828) induced the Armenians to migrate to the north of the Aras River. Thirty-two thousand are said to have left the region. Consequently the church was never completed. A porch was in process of erection at that time, and it remains without a roof, though all the arches are still standing in beautiful symmetry.

SOME PRECIOUS FRAGMENTS OF EARLY HISTORY.

I found some ancient manuscripts there. One is part of a Greek New Testament, evidently very old from the looks (i. e. shape) of the letters. But the monks knew of only this small fragment. Another was a manuscript found in the reputed sarcophagus of Thaddeus. It is in Armenian, but in a character so ancient that it was with difficulty I could trace the resemblance between it and the character in modern use. The letters are much more angular, and generally made by not less than two strokes. It can hardly be less than 1,500 years old, and is the oldest Armenian manuscript I have ever heard of. It is a history of the lives of the apostles, but is only a fragment. Time would fail me to tell of all the antiquities I saw. They are about to be removed to Etchmiadzin in Russia for safer keeping. We saw two Armenians from Bitlis, who, having just arrived, gave us a good idea of the state of that part of Turkey at present.

AN ATTACK UPON "DOUBTING CASTLE."

The monks asked me to preach in the cathedral, which I did in the afternoon. I was introduced by one of the monks to the congregation of village peasants as a man of greater learning than Thaddeus the Apostle, as being a more eloquent preacher, and as having come from the uttermost parts of the earth to proclaim the same Gospel that Thaddeus did! The poor peasants heard me gladly, and never took their eyes off me while I spoke. As they have lived so long among Kurds and Turks they have largely lost their own language, so I preached in Turkish. One of the monks is in a state of unrest. He is an enlightened man—has read many of our books, and is quite well acquainted with the Bible. He says he always speaks to the people as though he were a believer in all he said, and that they fall down before him and kiss his feet, and think him a most holy man. But in his own heart he does not believe in any of their superstitions,—he does not believe in the fasts or the celibacy of the bishop and monks. And, as in common with such persons, he has gone to the opposite extreme, and now doubts even the divinity of Christ, the personality of Satan, and the inspiration of the Scriptures. We spent much of the Sabbath in trying to help him out of "Doubting Castle," and sat up late that night, so eager did he seem for guidance. Poor man, he has received the anointing of men without the anointing of the Holy Ghost. He now sees it, and is making it a special object of prayer that he may receive the unction from on high.

He requested our prayers in his behalf. He was not keeping the fast, but ate openly with us. He seems sincere, and I hope and pray he may receive the gift of the Holy Ghost.

TOWARDS HOME THROUGH A BLIZZARD.

It snowed all day. Next morning, though it was still snowing (that region must be at least 8,000 feet above the sea), we started on our journey, having two mounted guides. As we went on, the fury of the wind increasd till it became a regular blizzard. We could not see the path fifty feet ahead, and all tracks were obliterated in a few minutes by the drifting snow. Our guides lost the road, and we wandered about for a couple of hours not knowing where we were or when we might come upon a chasm or precipice. Finally we struck a village, got on the road again, and proceeded slowly. The snow was now from three to four feet deep everywhere, and in places so deep it was difficult for the horses to flounder through. We of course had to walk. But wading through such snow was very tiresome, and we did not reach our stopping place till after dark, and got lost several times. One of our men came near getting his leg broken by his horse falling on him. As we reached lower regions the snow became less and less, till as night came on there was none. The next day we reached Khoi, and soon after I returned to Salmas.

MISSIONARY CALENDAR.

ARRIVALS.

May 21—From the Central China Mission, Mrs. T. W. Houston.

May 26—At San Francisco, from the Peking Mission, Dr. G. Y. Taylor.

June 8—At New York, from the Lodiana Mission, Mrs. C. B. Newton.

June 8—At New York, from the Lodiana Mission, Mrs. B. D. Wyckoff.

RESIGNATIONS.

Rev. W. H. Lester, from the Chili Mission.

MISSIONARY RESIDENCE, FUSAN.

Concert of Prayer

For Church Work Abroad.

JANUARY, . . General Review of Missions.
FEBRUARY, . . . Missions in China.
MARCH, . . Mexico and Central America.
APRIL, ... Missions in India.
MAY, . . Missions in Siam and Laos.
JUNE, ... Missions in Africa.
JULY, . Hainan; Chinese and Japanese in U. S.
AUGUST, ... Missions in Korea.
SEPTEMBER, . . . Missions in Japan.
OCTOBER, ... Missions in Persia.
NOVEMBER, . . Missions in South America.
DECEMBER, . . . Missions in Syria.

MISSIONS IN KOREA.

SEOUL: the capital, near the western coast, on the Han river, and twenty-five miles overland from the commercial port, Chemulpo; mission begun in 1884; missionary laborers—Rev. H. G. Underwood, D. D., and Mrs. Underwood; Rev. D. L. Gifford and Mrs. Gifford; Rev. S. F. Moore and Mrs. Moore; Rev. F. S. Miller and Mrs. Miller; C. C. Vinton, M. D., and Mrs. Vinton; O. R. Avison, M. D., and Mrs. Avison; Misses S. A. Doty, V. C. Arbuckle, Ellen Strong, Anna P. Jacobson, and Georgianna Whiting, M. D.; licentiates, 2; native helpers, 3; native teachers, 1; Bible-women, 2,

FUSAN: on the southeast coast; occupied as a mission station, 1891; missionary laborers—Rev. W. M. Baird and Mrs. Baird; C. H. Irvin, M. D., and Mrs. Irvin; Rev. J. E. Adams and Mrs. Adams; licentiate, 1; native helpers, 2.

GENSAN: on the northeastern coast; occupied as a missionary station, 1892; missionary laborers—Mr. J. S. Gale and Mrs. Gale; Rev. W. L. Swallen and Mrs. Swallen; native teacher, 1; licentiate, 1; Bible-woman, 1.

PYENG YANG: 180 miles northwest of Seoul; occupied 1893; missionary laborers—Rev. S. A. Moffett; Rev. Graham Lee and Mrs. Lee; J. Hunter Wells, M. D.; native teachers, 3, and 1 Bible-woman.

In this country: H. M. Brown, M. D., and Mrs. Brown.

Our mission in Korea reports the following statistics for the past year: ordained missionaries, 8: medical missionaries (one of whom is a lady), 4; lay missionary, 1; married lady missionaries (Mrs. Underwood being also a physician), 11; single lady missionaries (including Miss A. P. Jacobson who is a trained nurse), 4; total of foreign missionary laborers, 28; Bible-women, 4; native licentiates, 6; native teachers, 5; number of churches, 1; communicants, 236; added during the year, 76; boys in boarding-school, 46; girls in boarding-school, 16; boys in day-schools, 60; total number of schools, 7; total number of pupils, 122; pupils in Sabbath-schools, 115; native contributions, $25.

The following churches are represented by missions in Korea: American Presbyterian (North); American Presbyterian (South); Canadian Presbyterian; Australian Presbyterian; Methodist Episcopal, and the Anglican High Church. There are also a few independent individual missionaries.

The Methodist Episcopal Mission has received during the past year into full membership, 60, and upon probation, 167. An important school has been opened at Seoul under the auspices of the same mission. Recent intelligence announces the interesting fact that a contract has just been made with the Korean Government for the education of 200 boys in the institution.

The Anglican Mission, under the direction of Bishop Corfe, has opened a printing and bookbinding establishment, and during the past year has increased its printing plant by securing a full font of Chinese type, which consists of upwards of 100,000 pieces of type, representing 3,000 different characters, and arrived in Korea packed in 32 boxes. It was distributed ready for use in 140 cases containing 3,360 separate boxes.

The following books of reference will give abundant information as to the past history and present condition of Korea:

"Corea, the Hermit Nation," by William Elliot Griffis, D. D., Fourth Edition, Revised and Enlarged. New York: Charles Scribner's Sons. $2.50.

"History of Corea, Ancient and Modern, with Description of Manners and Customs, Language and Geography," by Rev. John Ross. London: Elliot Stock, 1891.

"Corea, or Cho-Sen, the Land of the Morning Calm," by A. Henry Savage-Landor. New York: Macmillan & Co. $4.50.

"Korea and the Sacred White Mountain," by Captain A. E. J. Cavendish. London: George Philip & Son. $4.25.

"The Peoples and Politics of the Far East" (Section on Korea), by Henry Norman. New York: Charles Scribner's Sons, 1895.

"Problems of the Far East" (Section on Korea), by the Hon. George N. Curzon, M. P. New York: Longmans, Green & Co., 1894.

"Korea from its Capital," by Rev. George W. Gilmore, A. M. Philade'phia: Presbyterian Board of Publication. $1.25.

Sources of information upon missionary work in Korea may be consulted as follows:

The Korean Repository, a monthly magazine published at Seoul. New York: Hunt & Eaton. $3.00 per annum.

THE CHURCH AT HOME AND ABROAD for August, 1893 and 1894. Monthly Concert Notes and special articles in the section on foreign missions.

The Gospel in All Lands for September, 1894, pages 411–419.

The Missionary Review of the World for August, 1894, article by Rev. S. A. Moffett, page 595, and by Rev. F. Ohlinger, page 606. Also number for January, 1895, page 15, and August, 1895.

Woman's Work for Woman, August, 1894 and 1895.

The Missionary, organ of the Presbyterian Church (South), for September, 1894.

The Sunday-school Times for April 20, 1895, article on "The New Korea."

Korean Section of Annual Report, which may be had by addressing the Secretaries of Board of Foreign Missions, 53 Fifth Avenue, New York City.

Reprint of Monthly Concert Section on Korea for 1893 and 1894, which may be obtained by application to the same address.

The year which has passed since the last Monthly Concert on Korea has been full of stirring events which have quickened the hitherto sluggish life of the "Land of the Morning Calm" to its very depths. Foreign armies have been marching to and fro; the noise of battle has reverberated from the north; the capital has been alive with foreign soldiers, and the court has been in the possession of Japanese diplomats. The Tong Hak rebellion has plunged parts of the country into a state of anarchy. The attention of statesmen, diplomats, military officials, philanthropists, supporters of missions, and the reading public in general, has been fixed to an unprecedented extent upon the dramatic incidents and surprises which have marked the history of the country during this past eventful year. It is too early to state with any confidence the practical results of the war. The fate of Korea seems still to hang in the balance, and it is not yet decided whether her future development will be under the protection and oversight of Japan or Russia. A Russian domination would bode no good to Korea. The only foreign policy that Russia has is one of selfish aggrandizement. Her rule over her own peoples is only semi-civilized. She would make Korea simply a stepping-stone to Russian harbors in the Eastern Seas.

Among the missionary incidents of the war was the loyalty of Rev. S. A. Moffett in sharing the perils of the native Christians at Pyeng Yang. He fully resolved to remain with them as a protector and friend. They, however, became so alarmed at the impending peril that they urged his return to Seoul for their own sakes as well as his own. Immediately after the battle Messrs. Moffett and Lee, with Dr. Hall of the Methodist Mission, returned to Pyeng Yang and reopened their work. The Japanese occupation has made the country more secure as a place of missionary residence, and the outlook under Japanese control is hopeful for missionary progress.

The United States Minister, Mr. Sill, has rendered efficient service in protecting the lives and property of the missionaries, and securing the release of native Christians who were unjustly imprisoned. Our Mission has expressed in a formal resolution its appreciation of these services, and also for those of the British Minister, during the recent troubles.

The reader is referred to the interesting article of Rev. Graham Lee, in another column, for fuller information of missionary progress at Pyeng Yang and vicinity. At the little outstation of Kon Syong a house for a school, and a room for religious services have been provided by the people. The work in Northern Korea has received a most encouraging impulse since the war. Mr. Moffett reports 52 baptized Christians in the Province of Pyeng An, eleven of whom have been received during the past year. J. Hunter Wells, M. D., has recently sailed for Korea to take up his residence at Pyeng Yang.

Seoul, the capital of Korea, and our chief mission station, has been the center of much political excitement and military activity, as well as of missionary progress, during the year. The first official census of the city, taken under Japanese auspices, fixes the population at 187,000. The only organized church of our mission is at the capital. The evangelistic work in Korea at all the stations seems to center not in churches or chapels, but in what is known as the *sarang*, or guest houses. These seem to be impromptu institutional churches in miniature, where the missionaries meet the people for conference, advice and spiritual instruction.

An interesting feature of evangelistic work in Korea is that it is participated in largely by the ladies of the mission. This has been the case not only at Seoul, but at Fusan and Gensan. At Gensan Mrs. Gale has received 900 women in her dining-room, with all of whom she has conversed upon religious subjects, being assisted by her mother Mrs. Gibson.

The educational work at Seoul has been conducted in two boarding-schools, one for boys and the other for girls: A day-school is also in connection with the boys' boarding-school. Nine boys have been received to the Church from the school during the year. The girls' school has been removed to new quarters, purchased and fitted up during the year. Its new location is exceedingly favorable to its influence and work. Classes for the training of native helpers have been conducted both at Seoul and Pyeng Yang.

The medical work of the mission centers chiefly in Seoul, where Drs. Vinton and Avison are stationed, and also Mrs. Underwood, who have lately been joined by Miss Georgianna Whiting, M. D., and Miss Anna P. Jacobson, a trained nurse. Dr. Irvin is located at Fusan in place of Dr. Brown, who has been obliged to return to this country by impaired health. Dr. Vinton has made medical tours in various directions, and Dr. Avison has charge of the Government Hospital, the administration of which has been recently reformed, and where every facility is at present provided for the Doctor. An interesting article from the Doctor's pen, in another column, gives a more detailed account of his work. Mrs. Dr. Underwood has been called to attend upon the Queen and the ladies of the court, and has received

as an expression of gratitude from her Majesty a beautiful sedan chair handsomely upholstered. The gift was accompanied by the following letter:

"My dear Mrs. Underwood:—Her Korean Majesty has been deeply touched by your kindness in coming in such inclement weather, to the Palace to look after her Majesty's health, notwithstanding your own physical suffering. As a slight token of her appreciation of your unselfishness under the circumstances, her Majesty has been pleased to direct me to convey to you the accompanying chair, which though not new, you will doubtless appreciate, as it is the one in which her Majesty has ridden herself. Hoping this may protect you somewhat from the inclemency of these winter days, her Majesty will be much pleased if your health will permit you to call again to-morrow, the 26th inst.

Believe me as always,

Very truly yours."

The literary work of the mission is important and varied. Dr. Underwood and Mr. Gale have participated in the work of the Union Committee for the translation and publication of the Scriptures. A few books and tracts have been issued. Valuable literary services have already been rendered to Korea by the two missionaries above mentioned. Dr. Underwood has prepared a Korean grammar and dictionary, and Mr. Gale has issued a scholarly treatise on Korean grammatical forms, and is at present engaged on a comprehensive dictionary of the Korean language.

Mr. Gale, at Gensan, reports a year of varied and encouraging labors. Seven natives have been baptized during the year. Church services have been well attended. The memory of "Old Kim" (see his picture and a sketch of his life in THE CHURCH AT HOME AND ABROAD, for August, 1894, pp. 104–105) is still revered, and the influence of his example and courage is a stimulus to many native hearts. His home is still open for preaching services. A second son, and also his aged mother, have been baptized recently by Mr. Swallen. A faithful work among the women has been conducted by Mrs. Gale.

LOWRIE MEMORIAL CHURCH, SHANGHAI.

Fusan has been a center for effort in several outstations. Mr. Baird has been greatly interested in a community known as Oolsan, near the coast, and distant about a day's sail in a Korean vessel. The place seems a favorable site for a new station. Dr. Irvin's dispensary has been maintained, and is known far and near throughout the neighboring provinces as a place of refuge and help in distress. Rev. J. E. Adams and Mrs. Adams will soon join the missionary staff at Fusan.

The political changes in Korea since August, 1894, are so extraordinary and revolutionary in their character that it is difficult to realize them. In connection with the supremacy of Japanese influence, a deliberate role of reforms almost romantic in their character has been instituted. The king has solemnly and formally committed himself and his newly formed cabinet to the faithful carrying out of this astonishing programme, which is almost Utopian in its scope. Some of the very first men of the nation have been placed in the new cabinet, and twenty sweeping articles of reform have been adopted as the platform of national reconstruction. The average Korean official must have been mystified and dazed as he perused this new political Magna Charta. Perhaps he even imagined himself to be dreaming, and it must have been no little tax upon his political intelligence to even comprehend the meaning of some of its provisions. The document seems to throttle the whole corrupt and dastardly system of bribery, plunder, and cruelty which has passed under the name of government in the Old Korea. The King is a man of gentle and generous nature, and seems truly to desire the good of his subjects, but he has been surrounded by intriguing officials, whose only idea of government is to use authority for purposes of private gain. The new regime will have to contend with bitter hostility on the part of the old conservative ring, and there may be many embarrassments and surprises to dim the present brilliant outlook.

In the new cabinet of the King, appointed last December, are two of the most intelligent and liberal men in Korea—Pak Yong Ho, who is Minister of Home Affairs, and Soh Kwang Pom, who is Minister of Law, or rather of Justice. These men have both spent several years in America, are thoroughly acquainted with western civilization, and have faithfully studied the Christian religion. They are known to be men of high character and patriotic aims, and their influence may be of immense help to Korea in the present crisis. They are by no means safe in their present position, as repeated attempts have been made to assassinate them, and they are the objects of bitter hatred on the part of the discredited official party. The Korean nobleman, Kim-ok-Kiun, who was assassinated in Shanghai in March, 1894, by an emissary of the Korean Government, was a bosom friend of these two men, and all were engaged in a heroic struggle for the liberation of Korea in 1884. Their efforts, however, were premature, and they fled to Japan. The rapid changes of the past year recalled the two present members of the cabinet from America, whither they had fled for safety, to become participants in the great and hopeful movements of the present hour. Their residence in America, where they were kindly treated and carefully instructed, must have a molding influence upon the high service they are now called to render to their country. A brief sketch of Mr. Soh Kwang Pom, by Mr. A. Tolman Smith, was published in *The Examiner* (Baptist) of February 14, 1895, under the title of "A Typical Korean." Dr. W. T. Harris, Commissioner of Education, published in his Annual Report for 1891, an article on "Education in Korea," contributed by this accomplished native of the country. Another article, giving a more detailed sketch of his life in America, was published in *The Independent* for April 25, 1895, by John Bodine Thompson, D. D., under the title of "Soh Kwang Pom, Minister of Justice in Korea."

Another item of interest in connection with the new cabinet, is that Mr. T. H. Yun, who has spent five years in America, has recently been made its Secretary. Since the appointment of the new ministry by a recommendation of the Prime Minister, all government offices are closed from Saturday noon until Monday morning. His Majesty also refrains from any court ceremonies on Sunday.

The ghastly custom of beheading political and other criminals, and exposing their heads in public is to be altogether abolished.

The Japanese are surveying for a railroad between Seoul and Chemulpo. The first railway in Korea is a twenty-one inch tramway between Cheung Nam Po and Pyeng Yang, a distance of fifty-five miles. A truly Eastern feature of the enterprise is that the cars are drawn by coolies instead of by steam power. There is a prospect that Cheung Nam Po will be opened as a port, and that Pyeng Yang will be made a place of residence for foreigners. It is interesting to note that this city, which was the center of the brutal persecution of native Christians early in 1894, has since been scourged by war, and will now be thrown open to the free entrance of the missionary.

The first Annual Report of the Korean Religious Tract Society has just been issued. During the past year, over 890,000 pages have been printed.

The picture of the Lowrie Memorial Church, newly erected at Shanghai, appears on page 127 It is one of the most beautiful church buildings in China. It will seat comfortably five hundred. The audience room has galleries on two sides, while in the story below is a Sabbath-school room, and a prayer-meeting room is in the upper part of the building. The church adjoins the Presbyterian Mission Press. The services of dedication were attended by an enthusiastic congregation filling every available place. The opening sermon was preached by Rev. Dr. Reid, and was followed by the Communion, conducted by Rev. Dr. Muirhead. The chapel is a memorial of Rev. Walter M. Lowrie, who arrived in China in 1842, and labored amidst great physical debility and in the face of many obstacles, during five years. He was murdered by Chinese pirates while returning by boat from Shanghai to Ningpo.

We are sure all will be glad to see the picture of

the young King of Korea, whose present position is one of such responsibility and difficulty. He is thirty-three years of age. See page 133.

The remaining pictures represent a missionary residence at Fusan, p. 124, a bundle of Korean "Cash," p. 182, and the now demolished "Yeng Eun Gate," near Seoul, whose significant removal is referred to in Mr. Moffett's article.

PYENG YANG AFTER THE WAR.

REV. GRAHAM LEE, KOREA.

My trip from Seoul to Pyeng Yang, although in mid-winter, was fairly comfortable, notwithstanding the cold. I used my bicycle and had little trouble, as there was scarcely any snow. Since our arrival, one mail has reached us.

We are living now in the house we bought on the last trip. It is a tolerably good tile house, and with some alterations and repairing, will make a suitable building for native work. I hardly think it will do to fix over for a dwelling, as the timbers appear to be too rotten for that.

The report is now that Pyeng Yang will be made an open port this summer. If such be the case we should begin next fall and get a house ready, so that I can bring my family up here.

We want a house that will be comfortable and healthful, but one that will not be a barrier between us and the Koreans. Of course we may not be able to get such a house, and in that case will have to build one ourselves.

A CALL FROM A STRANGER.

We returned quite recently from an eight days' trip over into Whang Ha province, south of Pyeng Yang, where we went to investigate reports about an interesting work that has sprung up there. We were greatly rejoiced by what we saw, and gave sincere thanks to God for the way His spirit is working among those people. As this work is very interesting and very hopeful, let me give you an account of it somewhat in detail.

A year ago last December, a man came up to Pyeng Yang from that province from the magistracy of Cha Ryong. He happened into our place inside the East Gate, where Mr. Moffett was then staying. The Gospel was preached to him and he immediately became greatly interested, so much so in fact, that he remained in Pyeng Yang a month, studying all the time. So sincere did he seem, that Mr. Moffett considered him one of the most hopeful cases he had met here. After a month of study, he returned to his home, and again during the latter part of January he came back to Pyeng Yang, and remained about a week. At this time he was publicly received before the Church as a *catechumen*. His name, by the way, is Mr. Han.

PERSECUTION HELPS THE CAUSE.

During the following May, came the persecution here, when the governor tried to drive Christianity out of Pyeng Yang, but found, much to his sorrow, that he had to reckon with a much bigger man than himself, in the person of our good American Minister. While the persecution was on, the Church here was scattered for a time, and one of the members went down to the village where Mr. Han lives, taking with him some books. He remained there about a week, talking to people all the time about the Gospel, and then returned to Pyeng Yang. This man's name is Mr. Ee. Owing to the preaching of these two men, a few people became interested, and sent up word to Pyeng Yang, asking Mr. Moffett to come down and teach them more. Accordingly, about the last of June, Mr. Moffett did take a short trip down there, remaining three days. He met and preached to a good many people, and found a few who seemed to be really interested. At this time, he urged those who seemed to be in earnest, to meet every Sunday and spend the time in worship and study of the Bible. This they promised to do, and they did it too, as we learned on this trip, for from that time to this, a service has been held every Sunday in the house of Mr. Han.

PRIMITIVE WORSHIP.

Sunday morning they came in from the surrounding villages, each man bringing his rice with him, and prepared to stay all day. They have learned to pray, and have a few songs which they sing in a manner all their own, so every Sunday they meet together to sing and pray and study God's

Word as best they can. I will not soon forget my sensation, as Tuesday afternoon I listened to them having a service all by themselves.

Some new men, from a village seventeen miles away had just come in, so they all gathered in the room next to ours and had a prayer meeting,. From a musical point of view their singing was something frightful, and yet I don't know as I ever heard singing that moved me more. It was pathetic to listen to them, yet at the same time our hearts were filled with joy as we saw how these poor darkened minds were coming out into the light.

After the battle here Mr. Ee fled from Pyeng Yang with his family, and went down to these people at Cha Ryong. They gave him a warm welcome, furnished him with a room, and ever since have been providing him what he needed for his support, and he in return has been teaching them the Gospel.

THE RIGHT KIND OF "RICE CHRISTIANS."

About the first of last January a number of these people wishing to learn more, determined to come up to Pyeng Yang, hoping that Mr. Moffett would have returned from Seoul by that time. They numbered about twenty, and came apparently for no other purpose but to study the Bible and learn more about the Gospel. Each man brought with him in a little pack on his back enough rice to supply him with food during his stay. They remained eight or ten days studying all the time with the Christians here, and were very much disappointed that they did not meet Mr. Moffett. We were on the way, and arrived two or three days after they left.

After we had been here two or three weeks two men came up from Cha Ryong, and urged very strongly that we come down immediately, as the people wanted to see us so much and have us tell them more about the Gospel.

We agreed to go, and made the trip. After hearing all these reports, we did not know exactly what to expect and were rather inclined all the time to doubt a good deal of what we heard, but we were most agreeably disappointed, and our hearts were greatly rejoiced, for we found more than we had dared to hope for.

There are quite a number of men in that region, on whose hearts the Gospel has certainly made a deep impression. Those most interested are men whom Mr. Moffett never saw before, and all their interest is due to the preaching of Mr. Han and Mr. Ee, who have spent considerable time going from village to village talking about the Gospel. A few of the people lived in the village where we stayed, but most of them came from the neighboring villages, the farthest being seventeen miles away. They all seemed so pleased to see us, and I am sure that their expressions of delight were sincere, for they showed it in their faces.

SEARCHING THE SCRIPTURES.

We held several services, and all of them were intensely interesting. I never saw more attentive listeners anywhere than those Koreans; they seemed to drink in every word that Mr. Moffett said as he preached to them. After the formal service we would have an informal talk together, and these men would bring up passages of Scripture that they had been reading, and ask for an explanation of points they did not understand. Among other things, we discussed the parable of the leaven, the woman of Samaria at the well, the devils that were permitted to go into the swine, and so on. It was most delightful to have these questions brought out, for it showed these men had been reading the Bible, and reading it to some purpose.

COMING HARVESTS.

We were given the names of thirty-one men who, in the opinion of Mr. Han and Mr. Ee, are most sincerely interested. There are many others who have heard about the Gospel and who seem to want to hear more, but these thirty-one are men who appear really desirous of becoming members of the Church. In a week or two we expect to go down there again on our way to Seoul, and at this time we are planning to baptize Mr. Han, and receive as catechumens the thirty-one and any others who may signify their desire to become such.

I believe this work is but an earnest of what we are soon to see in this country.

The seed that has been sown in these last ten years is beginning to take root, and the Koreans are beginning to inquire earnestly about this "Jesus Doctrine." The war, too, has had its effect throughout the country. At first it disturbed our work somewhat, but now we see that it was just the thing to shake up this people and make them think.

THE WANING STRUGGLE OF THE TONG-HAKS.

The place we visited was right in the midst of the Tong Hak region, and in the town where we stayed was a man who held quite a prominent position among them. This man came in to see us the day we arrived, and seemed very anxious to hear all the news about the war. We suspected that he was a Tong Hak, and found out afterwards that our suspicions were correct. He said that the Tong Haks had no inclination to quarrel with us, but were only after the scalps of these blood-thirsty officials. While we were in the village, orders came from headquarters for all the Tong Haks to gather and make a raid on Pong Saw, a town not far away. We saw quite a number of men passing through the village on the way to the place of rendezvous. All were armed with old-fashioned Korean guns, which look as if they had been made before the flood. One peculiarity about each man's outfit was that he had to carry a coil of lighted fuse with which to fire off his gun. On our return we met a force of government soldiers who had been out after the Tong Haks, and had managed to capture one poor fellow. We saw him trudging along with his arms tightly pinioned behind his back, and with only one soldier to guard him. Poor fellow I pitied him, as his fate was sealed. By this time, no doubt, his head has been hacked off and hung up by the roadside as a warning to other Tong Haks. I must confess that as I passed by him and his guard I had a great desire to give the Tong Hak an opportunity to run for his life. When a man realizes how these people have been oppressed he can't help but sympathize with them in their efforts to get rid of some of these miserable officials.

KOREAN HEARTS AWAKENING.

We are rejoicing in the efforts of the Board to send us a doctor, and we hope that he will be found soon.* We need him *so much*. So many people keep coming to us asking for medicine, and it seems a pity to always have to tell them that we are not physicians and can do nothing for them. We would also like very much to see that other man appointed for the work in the North. There is no use in telling you how much he is needed, for you realize that. I wish I could give you something like an adequate idea of how this country is opening up to the Gospel. Just this morning three men came into the sarang, from three different places out in the country, to inquire about this "Jesus Doctrine." They had heard about it and wanted to learn more. Again this morning we had news from a little group of men at a place 50 *li* north of here. Some have been received as catechumens, and apparently have been at work getting others interested. They are planning to build a church, so we hear, and have sent down a very urgent plea that we come up and visit them. We hope to go in a few days.

Since we have been here this time we have received eight men as catechumens in the church in the city, and have the names of seven others who say they wish to be received. Next Sunday we expect to baptize a man who was received some time since. All in all, on this trip we have received the names of forty-six men who have signified a desire to come into the Church. Beside these there are a great number of others who have shown an interest, but have not as yet given in their names.

THE HOSPITAL AT SEOUL.

O. R. AVISON, M. D., KOREA.

We reopened the hospital November 5, 1894, with thirteen patients the first day, and had a steady increase each week until the Annual Meeting and the Korean New Year's festivities interrupted the work. We rose at that time to thirty-two. Since the Korean New Year the attendance has been increasing again, until it is now averaging twenty per day. The attendance is now about fifty per cent. more than at the same time last

* Dr. J. Hunter Wells has been sent out recently for Pyeng Yang station.

year, so that if the increase keeps up we shall have a busy time during the coming spring and summer. We have had twenty-five in-patients since resuming the work, there being now ten in the wards. We have had one death amongst the in-patients, but the rest have done well. I have an operating room almost completed, which will be of great service to us, as we had not a place fit for such work. It has already been made use of, and I have had the pleasure of performing one major operation in it, with a satisfactory result.

Amongst the in-patients received, several apparently owe their lives to the opportunity thus given them for proper care. Outside the hospital I have had the opportunity to attend some at their homes. Contrary to Korean custom, I was permitted to attend one lady in child-birth, who made a nice recovery, and the family are sufficiently grateful to make it very pleasant indeed for us to visit them. The lady when better visited the hospital and called on Mrs. Avison.

I have just finished attendance upon one of the members of the present Government, who has a bad abscess. He talked freely with me on religious topics during my visit to him, and as his room was generally filled with friends, a good many heard something of what we are trying to teach. I am just now in attendance upon a man of high rank, upon whom I operated nine days ago. His brother has been recently baptized, and we hope he himself may be led into the truth. Mr. Moore visits him frequently to read and talk with him.

Just before Christmas I was called to the Palace to attend His Majesty the King, and I saw him very often for three or four weeks. He was very kind, and complimented me highly when he recovered, although I must say I did not have to exercise very great skill in his treatment. I prescribed also for the Crown Prince. At the Palace I met nearly all the King's relatives, and received an invitation to visit some of them at their homes. During the Korean New Year's festivities I called upon some of them, receiving a most cordial welcome. At the same time that I was in attendance upon the King, Mrs. Underwood was visiting the Queen. In the Providence of God they responded readily to the treatment, and became very much inclined towards the foreigners, showing their friendliness in very many ways.

Thus far the work in the hospital has not been interfered with in any way by the Government, and we are now carrying on evangelistic work quite freely. I have fitted up a waiting room near the entrance to the first court, quite separate from the dispensary, and Mr. Moore comes down every day and meets the out-patients and reads and preaches to them. Very often some of them accompany him to his house for further conversation. The in-patients all receive instruction as often as practicable, and each room is supplied with books and tracts. Every morning some of them come into our house and attend the devotions which we hold in Korean for them and the servants. Some have taken a great interest in the Gospel, reading all the books we could lend them, and constantly asking for explanations. The interest manifested in the Gospel by some of the patients makes it a delight to teach them. Mr. Gifford comes down every Monday afternoon and talks with both out and in-patients. Both Mr. Gifford and Mr. Moore are accompanied by some of the Korean Christians when they come. In addition to these, my dispensary boys, three in number, spend such time as they can spare from their other duties in teaching the in-patients.

When we moved down here last November, Mr. Moore and I arranged to join in Sunday services held at his compound, which is only a few minutes' walk from here, and at the last Annual Meeting the Kong Dong Kole congregation was separated from the Chong Dong church and placed under Mr. Moore's pastorate. I have been attending Sunday services there since then, and some of the patients have been going with me, but I am beginning to consider the advisability of organizing Sabbath services in the hospital, so as to secure the attendance of more of the in-patients, as well as of some of the neighborhood people, and thus increase the number of hearers.

Our waiting room is in a separate court

THE KING OF KOREA.

from the dispensary, entirely shut off from all other attractions, and is fitted up comfortably in Korean style with a warm floor and cushions to sit on. A bell near by is connected with the dispensary, and by it I summon the patients in order, one, or at most two, at a time. Each person on entering the hospital gate receives from the gateman a number, and in this order only are they admitted to the dispensary. They, therefore, remain quietly in the waiting room until they are called, and those engaged in teaching say they receive good attention, there being nothing to distract the patients. There is no attempt at preaching in the ordinary sense of that term, but they engage in conversation and read from the Scriptures, with explanations.* Each patient's name and address is taken down in the dispensary, so that those who itinerate can be supplied before going out with the names of all patients who have come from the district about to be visited, in order that they may be called upon in their homes if possible. To make this easier we shall have a cabinet

*Mr. Gifford's Korean helper, Mr. Hong, spent four hours this afternoon in the waiting room with the outpatients. He says they had a good time and that they listened well.

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YENG EUN GATE.

made, with pigeon holes for the various districts, and a card bearing the name and address of each patient will be placed in its appropriate compartment, so as to be ready to give to the person going to that district. In this way we hope to follow up the work and secure openings in the country for evangelistic work.

In Chong Dong there is Dr. Vinton's dispensary, and he expects to open one in one of the villages down by the river. Then outside the city is "The Shelter," a dispensary arranged for outside patients, with a room or two for receiving patients until they can be seen by the physician and either admitted or sent away as he may decide. We expect to send cases of contagious disease to "The Shelter."

—Missionary work is essentially the outcome of spiritual life. If the life of Christ is within the heart it will impel to missionary work at home and abroad.—*Rev. G. Campbell Morgan* at Birmingham C. E. Convention.

THE TRANSFORMATION OF KOREA.

REV. SAMUEL A. MOFFETT, PYENG YANG.

Korea will never again be what it has been. Each day sees the inauguration of changes which materially affect not only the outward appearence of its people, its capital and the country itself, but changes which radically affect the inner life of the Koreans, their beliefs and superstitions, their customs and traditions which have stood unqestioned for thousands of years.

These changes while as yet most apparent in the capital, are not unnoticed also in the country, as I soon found out when startling tidings reached me in our new station at Pyeng Yang before my return to Seoul.

"The Yen Cho Gate has been taken down" was an annoucement which filled with awe the heart of every intelligent Korean, as it convinced him that the great change was accomplished. On returning to Seoul as I approached the capital through the Pekin Pass, I was on the lookout for the verification of this

rumor and I confess to some of the feelings of a Korean as I gazed upon the two large stone pillars, all that was left of the gate which for years had stood as a monument of Korea's dependence upon China

A SYMBOL OF KOREAN VASSALAGE REMOVED.

This gate was one of the most interesting and picturesque objects around Seoul, not that it was either remarkable or beautiful in its architecture, but because of its conspicuously isolated position on the most important road, and because of what it represented. It stood about a quarter of a mile outside the West Gate on the Pekin road not far from the quarters where Korea entertained the ambassador of the Emperor of China on his way to convey a message from the Emperor to his "vassal," the King of Korea.

Under this gate the King and the Imperial Messenger met, the former prostrating himself three times, with three knocks of the head to the ground. Each time he bowed before the imperial inscription, thus humbly acknowledging his dependence upon the "August Ruler." As long as this gate stood it was a perpetual reminder to the people not only that Korea was but a dependency, but also that they owed to the "Great Nation." their deliverance from the Japanese invasion 300 years ago. The gate is said to have been built before that invasion and called the Yen Cho Gate, or The Gate for the Reception of the Imperial Message. After the Mings had driven the Japanese out of Pyeng Yang and out of Korea 300 years ago, the gate was called the Yeng Eun Gate, or The Gate for the Reception of Grace, this in acknowledgment of Korea's great indebtedness to China.

A KOREAN DECLARATION OF INDEPENDENCE.

Its removal was significant. China had forfeited her claim to Korea's gratitude, and the removal of the gate set the seal upon Korea's "Declaration of Independence." The people put little faith in mere proclamations of independence, but the destruction of this gate in spite of the terrible judgment which would be inflicted upon Korea should the reports of Japanese success prove false and China again come in from the north, furnished indisputable evidence of the attitude of the government. The effect upon the people has been most marked. The Koreans acknowledge China's defeat although they are dumbfounded and at a loss to account for the fact that the once despised Japanese were able effectually to overcome the long revered Chinese. With this has come a reaction in feeling, and many, with ill-suppressed anger, berate the folly of the Chinese in thus allowing Japan to surpass her, and so the former spirit of reverence is fast giving way to one of contempt.

This means a complete mental transformation. Heretofore, the Chinese furnished the only perfect standard in religion, literature, morals, customs, rites and ceremonies. Chinese was the "true writing," the native characters were the despised "vulgar writing," and as a consequence the people are illiterate because of the long time required to gain sufficient knowledge of Chinese to be able to read. Their long cherished notions as to China's superiority and her perfections have been suddenly shattered, and they begin to realize that their blind following of China has but kept them in ignorance and bondage. The whole country is ready to welcome changes not only in outward customs, but also in beliefs.

THE PASSING OF THE OLD REGIME.

This change of attitude on the part of the people is accompanied by the presence in power of a party which is hastening, as rapidly as it can, most radical reforms in government and finance, as well as in dress and customs, so as to conform in a measure to western ideas.

Thus you can realize that the conservative Korean is daily receiving shock upon shock, until he is being thoroughly shaken out of the deep ruts of his past life, from which he is compelled to separate himself.

One of the first evidences that a new order of things had come to pass was the appearance of the new policemen in their brass-buttoned, close-fitting dark blue suits, with swords clinking at their sides. They were at first the butt of ridicule from men and boys as they skulked along side streets, with their eyes to the ground, the most shame-faced lot of men I have ever seen. Since then, however, they have become, accustomed to their

strange clothes, and now raise their heads, assert themselves and carry themselves with a more business-like, manly and self-respectful air than the Korean ever before manifested.

Soon after this the long-sleeved flowing garment, so long the pride of the aristocracy, disappeared and the officials began to appear in black robes. Now we hear that in a few days all must appear in black, and here and there may be seen an independent Coolie soldier or merchant arrayed in the cast-off trousers or coat of a foreigner. The price of leather shoes (foreign style) suddenly went up the other day, owing to the great demand for them on the part of Koreans. The foreigner now finds it to his interest to keep his clothes under lock and key, since the native finds their possession an advantage. It is even rumored that the policemen are now to cut off their top-knots. This will be the signal, and many will be only too glad to follow their example. The disappearance of the top-knot and its accompanying uncomfortable head-gear will mean the disappearance of the picturesque hat which tradition says has been the mark of this people ever since the days of Ki Cha, who founded Korean Civilization 1122 years B. C.

Another change affecting very greatly the daily life of the people, a change most gratefully welcomed by the itinerating missionary is that of the coinage.

Formerly in going, from Seoul to Pyeng Yang an extra pony was required in order to carry the money needed for the journey. Each piece of money was worth less than one fifth of a cent so that one needed from four to ten thousand pieces, which was done up in long strings and heavy bundles.

This money is still used in country villages and in exchange of small amounts, but the new silver five *nyang* (one dollar) piece and the one *nyang* piece are now rapidly finding their way to favor in all sections.

A COMMERCIAL INVASION OF THE JAPANESE.

The most marked changes appear in Seoul, where the large number of Japanese who have been pouring into the country are buying up long lines of houses and converting them into Japanese shops. The Koreans look on with mingled feelings of respect, fear, alarm and suppressed anger as they see the recently despised and hated Japanese effecting this transformation.

Through the influence of Japanese Buddhism (an influence just beginning to assert itself) Buddhist priests, formerly excluded, now freely enter the city, and soon we are to see a new Buddhist temple on the site of a very ancient marble pagoda in the center of the city.

Outside of the capital the visible changes are not so numerous, although at Pyeng Yang may be seen the first railroad built in Korea. It is a twenty-one inch tramway running from Pyeng Yang, a distance of fifty miles, to a point near the mouth of the Ta Tong river where it is expected a port will be opened. Japanese merchants who followed the army to Pyeng Yang have not been at all loath to stay, and, as we know from them that that city will likely soon be open to foreign residents, we plan our mission work accordingly

These changes mean more than one would at first infer. They bear directly upon the inner life and thought, the occupations and the welfare of the whole people. The industrial situation will be greatly changed.

Korean shoe makers, merchants, hatters and artisans in general will find their occupation gone or revolutionized. Seamstresses (of whom there have been tens of thousands) will find themselves without work and on the verge of starvation, while the Japanese merchants, tailors and artisans already pouring in to avail themselves of the opportunity will reap a rich harvest. They will soon control so much of the trade and monopolize so many lines of industry that the Korean will find himself without a trade, forced in order to live to become the "hewers of wood and drawers of water" to his recently found friends and protectors, the Japanese.

THE DEEPER SIGNIFICANCE OF THE TIMES.

These changes however indicate a still deeper transformation, and in this and this only lies the hope for Korea.

The superstitious beliefs of the spirit-worshippers, and the rites and ceremonies of the Confucianists are so bound up with their cus-

toms even to the minor details as to the cut of the garment, the arrangement of the hair and the length and breadth of the seams, that these changes have made it far more easy for them to discard their former superstitions and to neglect the former ceremonies which have now lost much of their importance and significance. They are thus more open to the truth, and we missionaries are not insensible to the opportunity thus presented.

Never has the Gospel been so widely and so zealously preached as now, and never were the people so ready to listen to and meditate upon the truth. Now is our opportunity and now is the time for the Church to thoroughly equip each station so that there may be a concerted action all along the line. How can two men in Pyeng Yang reach a population of 3,000,000, souls? Thankful we are that an open door is before us, but would that we had twenty instead of two men to enter it.

We know not what is to be the future political, social or industrial situation in Korea, but we do know that everything leads us to believe that now is the time when the Lord purposes calling out His own that He may have here a Church to witness of Him, whether the nation becomes a Japanese or Russian dependency, or whether it remains independent.

We welcome Korea's transformation, not that we believe it is in the power of any earthly nation to give her anything but a mixture of the virtues and vices of civilization, but because that in this overturning we see the hand of Him who said, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it Him."

We look not to the kings of the earth to effect Korea's true transformation, but our trust is in the King of kings.

—The prophet Isaiah heard a voice saying: "Who will go for us?" It was a voice asking for volunteers. When our Lord told his disciples they were his witnesses, and said, "All power is given unto me in heaven and in earth," he did not ask for volunteers, but he said "Go."

Letters.

AFRICA.

LINE UPON LINE AMONG THE MABEYAS.

Mr. Oscar Roberts, *Batanga:*—The Mabeyas have taken half their mats for their church to Beka. They go down the coast about five miles for them, and then carry them into the bush nearly three miles. Madola, the Banaka King, gave them the use of a canoe to go after them. The Mabeya men ask for loads to carry to Efulen, that they may earn money for the rest of the mats. This seems to be the principal way in that community of earning money. The women do not have any money, so some of them tithe their *kauk* (the native food). They brought 60 cents worth yesterday.

Over one hundred have been attending the Sabbath services. We try to follow a suggestion given by Mr. Marling at Mission meeting, that of asking them questions about what has been said. We have translated six Bible verses, and go over and over them until every one can repeat them. They can recite those even when they have forgotten all the rest of "the palaver," as they express it, that was told them. If they understood the Benga Bible, it would be easier to teach them.

I have tried to explain what it means to join the class, and the obligations it brings upon one. Six of them of their own accord gave their names last Sabbath, making about 85 in all. Some of them do not understand it, but God grant they may. I do not know whether we can keep in touch with them all or not, but we can try. The school will be a great help in that direction. The interest taken in it is very encouraging. They will get it if they pay for the teacher. They have been in touch with the coast people long enough to know the advantage of a school, so, for their own good, they need to be self-supporting from the very start. I will be surprised if some of the men and women, as well as the children, do not learn to read. We hope to begin the school as soon as they finish the house and the road to it from the river. Part of the time will be given to a Bible lesson.

SYRIA.

A FRAGRANT ITEM.

Rev. F. E. Hoskins, *Zahleh:*—Every year I should like to lay a wreath such as this on the memory of those who have preceded us in the work. In February I visited Alma, the southernmost church of our Syria mission. While seated

with the humble brethren there a little story told by one of them touched my heart and taught me a new lesson concerning the power of a spotless Christian life. Abo Salim was called on some government business to Tyre. At Alexander's Fountain he was hailed by the Turkish soldier, who asked where he came from, where he was going, and then what his religion was? On answering that he was an "Injeely," (Protestant Christian) the rough soldier responded: "Were it not for Mr. Dale's memory I would smother your religion with curses." Somewhere and somehow that man had been brought into contact with Mr. Dale. The influence of his consecrated life had pierced the rough exterior and softened the heart of that soldier, so that years after Mr. Dale's death he was constrained to dismiss that humble Alma brother, not with cursing, but "go in peace."

CHINA.

THE PERILS OF NATIVE CHRISTIANS.

Rev. H. V. Noyes, *Canton:*—Wong-Yuk-Shing was graduated, three years ago, from the Mission Boarding and Training School (now called the Christian College) and was a diligent student, honest, faithful and unusually kind. He has been preaching ever since, at the Lienchow Station. Last February, he was in Canton to pass his examination for an assistant of the third grade, and few ever passed a better one. He started on his return, with another preacher, but a day or two after came in with a look of great concern on his countenance, saying that he wished to consult me on a very important matter.

He said the boat on which they had taken passage, had been impressed into the service of the Government, for the transportation of soldiers, of whom there were a great many. He asked if I did not think it would be better for him to remain in Canton for two or three months, until more peaceful times, saying there was plenty of work here which he could do.

I assured him that there was little probability of the Japanese coming to Canton, and even if they did he would be better off in Lienchow than in Canton: that, at any rate, the best thing always is to go straight forward in the path of duty and not borrow trouble before it comes. He seemed much relieved, and set out cheerfully on his long journey of 250 miles, going on foot to avoid the liability of being stopped again.

A short time after arriving at his destination, he met with suffering from a source he had not anticipated. He went with Mr. Lingle to assist in testing the occupation of a piece of property which had recently been purchased by the Mission. They were attacked by a mob, incited as usual by some of the gentry, and when soldiers sent by the officials came, he and Mr. Lingle's servant Kwong-Ho, a boy who left our Fati school last November, went with the soldiers, thinking they would be protected. Instead of that they were taken to the Yamen, charged with assisting the foreigner, and with being Christians, which they did not deny, and then each sentenced to receive 500 blows, which sentence was immediately executed.

The next morning Mr. Lingle who had heard what had been done, went to the Yamen, and though refused admittance, eventually effected an entrance and secured the release of the sufferers.

A day or two after, Wong-Yuk-Shing wrote to one of his school friends that he and Kwong-Ho were put into the same room after their beating, and that they were happy and sang hymns together, "*Happy trusting in Jesus,*" so he wrote.

One of the missionaries wrote, "Wong-Yuk-Shing is as cheerful as can be, thankful to be thought worthy to suffer for the name of Jesus." The spirit of the martyrs is not yet dead in all the world, and some of it is evidently in China.

—The dress and behaviour of the Chinese, writes Mr. Julian Ralph, will not offend Europeans. The women of Central China are not merely most modest, they are as completely dressed as any women I have ever seen.

—English Presbyterians and American Baptists have labored in Swatow for forty years, and even yet, says one of the missionaries, illustrating the size and need of the field, they have only laid hold of one in every thousand of the five millions who speak the Swatow dialect.

—Says a missionary who spent eight years in Formosa: Many are apt to imagine the Chinese inferior simply because they are Chinese; but for power on the platform, North Formosa preachers are decidedly superior to the majority of English and American clergymen. Some of them have remarkable natural talent, and all have received such a thorough training in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scenes.

COLLEGES AND ACADEMIES.

WHAT THE ASSEMBLY SAID.

THE ANNUAL REPORT.

We have examined with deep interest the Twelfth Annual Report of the Board. It is full of interesting and suggestive facts, briefly but clearly stated, and interspersed with pictures to illustrate the facts. The Board is to be commended for the condensed and attractive form in which it has placed before the Church the record of its work and some of the needs of the fields in which it works.

WIDE INFLUENCE.

We observe first the wide reach of its influence and helpfulness in the dpartment of Christian Education. It gives aid to colleges and academies in nearly every State and Territory west of the Mississippi river and in many States east of it.

FAITHFULNESS.

We observe also and commend the fidelity with which it has administered the trust committed to it by the Church and carried out the instructions given by the General Assembly. The conviction of the Church as expressed in its Assemblies has been very clear upon one point—the Board's conviction has been equally clear upon this point—namely: That institutions aided by it shall not incur indebtedness.

NO INDEBTEDNESS PERMITTED.

It is one of the rules of the Board that no institution receiving its aid shall incur any indebtedness whatever without the written consent of the Board. In enforcing this rule the past year it has dropped from the list of its beneficiaries three institutions that have violated it. It is a wise rule, wisely enforced. Institutions receiving the assistance of the Church should not be allowed to endanger their prospects, their existence, by incurring any debt, by indulging in any supplies, however necessary, that are beyond their ability and that of their friends to provide for.

BIBLE A CHIEF TEXT-BOOK.

We observe also that the Board is steadily insisting that in all institutions aided the Bible should be the chief text-book. All but three of the schools aided have obeyed the instructions on this subject. Of these three, which have been duly warned, the report says with emphasis: "They will be brought into line or dropped." This certainly will receive the hearty approval of the Church The Church gives its aid in building and maintaining academies and colleges throughout the land, not for the glory of the section in which they are located, but for the glory of our Lord and the extension of His kingdom through educating and preparing youth for work in that kingdom. It is becoming that in such schools the Bible should be exalted above all other books, even as a text-book. Doubtless in the most of the institutions presided over by devoted Christian men and women, many of them making great sacrifices for the sake of this work, it is their delight to make the Bible the first of books.

RICH RESULTS.

We should naturally expect rich results from the labors of such schools where the Bible is taught, and its teachings are pressed home to the hearts of students, and where all work is begun, continued and ended in prayer. The results, as they are given in the annual report, do not disappoint us.

CONVERSIONS.

We learn that about one-half of all the pupils in these schools are now professing Christians, and that the number of converts the past year was 250. In some of these schools, every student is a Christian.

CONSECRATIONS.

We are not surprised, after hearing such facts as these, to hear also that, in such a Christian atmosphere, where so many souls are annually born again, many young men are called of God to the ministry of the Gospel. Because of the healthful Christian atmosphere and the positive Christian instruction in these institutions, it will be said for years to come, that "this and that man was born there," and that this and that man there heard the call of God to preach the glorious Gospel.

This Assembly needs not to be told that the past year has been one of financial depression. The work of this Board has suffered from it, as has all other work. In some sections where

aid is given, there has been suffering from drought; in some places, suffering for the necessaries of life. Economy has been practiced everywhere. Money has been scarce to pay the moderate cost of an education in our Christian schools. At such times, young people are tempted to turn to State institutions, which charge no tuition.

STUDENTS.

Under such circumstances as these we would expect quite a decrease in the number of students in attendance upon our schools, as well as a marked decrease in the amounts of contributions for the support of schools. But upon these points the Annual Report is very encouraging. In the thirty-five institutions aided, having an attendance of over 3,400 students, there has been a falling off in attendance of only thirty-three students, or, in other words, the number has been only one per cent. less than the preceding year.

INCREASED INCOME.

When we turn to the financial report, we find, instead of a decrease, an increase in the income of the Board from all sources of more than $19,000. This is something to be devoutly grateful for. While we recognize the good hand of God in this, and the loyalty of many to the interests of Christian education shown by increased gifts to this Board, it should be remembered that this increase is owing, in part, at least, to most arduous efforts on the part of the officers of the Board. Realizing the danger they faced a year ago, they made corresponding arrangements, redoubled their efforts, and under the blessing of God saw their income increase from a little over $100,000 last year to nearly $120,000 this year

MORE NEEDED.

But while we are grateful for this increase, $120,000 from all sources, from Churches, Sabbath-schools, and individuals, can hardly be the measure of the interest of the Presbyterian Church in the Christian education of the great West. It was the opinion of the last General Assembly that the contributions of the churches for this purpose for the past year ought to be $150,000 Less than $120,000 were contributed from all sources for all purposes. The $150,000 for college aid is needed, greatly needed. Every institution aided by this Board needs more aid in order to do the efficient work this Church wishes it to do.

INSTITUTIONS IN PERIL

Several institutions are now imperilled because of the terrible drought their regions have suffered. They are in peril through no fault of their own. They have tried to keep the ordinances of God and the requirements of the Church. But suffering and peril have come through the sufferings and perils of their constituency. God only knows why. May it not be that a special blessing may come to the Church and to individual givers in the Church through their coming to the relief of these institutions? "Man's extremity is God's opportunity." But God's opportunity is the Church's opportunity. May the opportunity be improved and the Church, through this Board or directly come to the aid of these suffering institutions

GOOD HINDERING.

Not the least of the benefits that have accrued and are to accrue to the Church from the work of the Board is that which it renders by hindering. It is of the utmost importance that our Christian colleges and academies should be started at the right time, in the right place, and under the right circumstances. Many rash educational enterprises are suggested by pastors and laymen in our sometimes over-zealous West. They ought to be hindered by this Board with all the energy of the Church behind it. To such important business as this, in consultation with wise men in the field, this Board gives diligent attention.

A MODEST SUGGESTION.

We are confident that this Board affords the best channel for the gifts of individual Christians and churches to Western institutions, or at all events the best medium of information. It understands the needs of the whole field, visiting it from time to time, and making it a daily study. It would be well, therefore, for the Church to give careful attention to the following modest suggestion of the Board, namely, that "The Board stands modestly ready to inform givers regarding Western Presbyterian institutions for which their gifts are solicited, and to do this without prejudice in favor of those which happen to be among its beneficiaries, regarding the interest of our great Church as paramount."

WHY DO THEY NOT GIVE?

The saddest fact reported to us by this Board is that over 4,400 churches, or about three-fifths of all our churches, made no contribution to this cause the past year. Can it be that so large a proportion of our church has not a dollar's interest in the Christian education of very large and needy sections of our land?

STRONG LANGUAGE WARRANTED.

At the beginning of this report, the Board expresses gratitude for the privilege of serving the Church in what it calls "a work of paramount importance and of growing interest and promise." After examining the facts before us, we believe they have not used too strong language. The work is of paramount importance and of great promise, and therefore deserves the prayers, and co-operation, and, in so far as possible, the offerings of every church.

THE CHURCH'S AND THE CHURCHES' DUTY.

Your Committee would offer the following resolutions:

1. That, in the opinion of the General Assembly, it is the duty of the Church to take a deeper and more wide-spread interest in the education of its youth, and that not less than $150,000 should be contributed by churches and Sabbath-schools the ensuing year for the work which this Board has under its supervision.

EDUCATION DAY.

2. That the Day of Prayer for colleges, namely, the second Sabbath of January, be observed by churches, Sabbath-schools and Young People's Societies as Education Day, when the subject of Christian Education and the Bible in education shall be considered.

COMMENDATION.

3. That this Assembly heartily commends the officers and members of this Board for the fidelity, wisdom, and success, with which they have administered their trust during this year of financial depression.

THE FAITHFUL TEACHERS.

4 That the Assembly expresses its appreciation of the labors of Christian teachers in the institutions under the care of this Board, and expresses its sympathy for them in the sacrifices they have made and the hardships they have endured out of devotion to the cause of Christian education and the Master whom they serve therein.

MINISTERIAL RELIEF.

MINISTERIAL RELIEF AT THE GENERAL ASSEMBLY.

The Report of the General Assembly's Standing Committee upon Ministerial Relief was presented on Tuesday, May 21, by the Chairman, Rev. Jesse F. Forbes, Ph. D., of New York. For the purpose of giving his excellent report wider circulation, and in order particularly to send it into the Christian homes of our Church, we reprint it with its recommendations in the CHURCH AT HOME AND ABROAD.

The Standing Committee on Ministerial Relief presented its Report, which was accepted, adopted, and is as follows:

The Standing Committee of the Assembly to which was referred the Fortieth Annual Report of the Board of Ministerial Relief, together with the Minutes of the Board for the year ending April 1st, 1895, respectfully submit the following Report.

We have examined the Minutes of the Board and find them kept with painstaking care and accuracy.

We have also reviewed the Treasurer's statement which forms a part of the Report submitted to the General Assembly, and find it correct and properly audited. We commend the whole Report to the careful attention of all who are interested in the work and the welfare of our beloved Presbyterian Church.

Your Committee would emphasize the sacred nature and imperative obligation of the work committed to the Board of Ministerial Relief. It is the Almoner of the churches in distributing to the necessities of Saints. It is not by accident that it is placed first of all the Boards in the calandar of the Assembly. The Church has not performed its duty until it has provided for every aged or disabled minister unable longer to serve in its ranks. "Now to him that worketh is the reward not reckoned of grace, but of debt." In former years the Church called these her choicest young men to the Gospel ministry. Through the guidance of the Holy Spirit, she separated them unto the work whereto God assigned them. She sent them to preach the Gospel, to warn sinners and comfort saints, at home and abroad, in the solitudes of the far away prairie, in the rush and roar of the busy metropolis, in the fever-laden jungles of India, or in the pestilential miasm of Africa.

Now their earthly labors are nearly ended. Spent and worn in the service of the Church, they wait in patient resignation, the voice summoning them from the Church militant to the Church triumphant. Their ordination vows required them to keep themselves free from worldly cares and avocations. They have not been permitted to acquire fortunes, and because they have often listened to the cry of the needy, they have not saved from incomes hardly sufficient to provide their daily bread. Their hoary heads are a crown of honor because they are found in the way of righteousness.

What shall be done for them? Shall they be left destitute, or compelled to seek bread from door to door? We know what this Nation does for its way-worn and crippled soldiers who volunteered to defend its flag. Shall we do less for the noble Captains who marshalled and led the Lord's hosts in years gone by, and who have many saved souls to shine as stars in the crown of their rejoicing? Are not their widows and orphans as worthy of assistance as the wives and children of Union Veterans? There can be but one answer to such questions. The Church wishes to care for them; she is willing to do for them. If there is any lack, your Committee believes it is owing to the fact that the churches are not informed of the need of these destitute ones. We therefore urge upon the pastors, and especially upon the elders of all our churches to see that each congregation gives an annual contribution to our Board of Ministerial Relief.

Three thousand four hundred and ninety-eight (3,498) churches, nearly one-half of our entire number, failed to send any offering to the treasury of this Board during the past year. We cannot believe that every member in any one of these churches would have declined to give something if opportunity had been provided. Men, refusing to recognize other claims, admit the obligation of the Church to assist these needy servants of Christ. We enjoin the pastors and sessions of all of our churches to see that an opportunity is given to all persons connected with their congregations to contribute to this Board. We plead for a contribution from every church, "not grudgingly nor of necessity," but from the willing hearts of Christ's children who cannot see their spiritual fathers suffer for lack of any good thing.

For the first time in many years the Board reports a debt. The willingness of God's people to give for Ministerial Relief, when reminded of their duty, was shown in the receipts from the churches, when special emphasis was given to this obligation, in connection with the raising of the Centennial Fund. The churches not only gave to this Fund, but their offerings also for current expenses exceeded the expenditures of the Board, so that a balance accumulated. As the special interest died away, the returns from the churches grew less. Meanwhile the demands upon the Board increased, for it is natural that, as the number of ministers upon the roll of the Church grows greater, there will be an increased demand upon the treasury. To satisfy, even partially, the calls for assistance, the Board has been obliged to use, from time to time, a portion of its unexpended balance, until now, as will be seen by reference to the Report, this balance is exhausted, and there is a debt of nearly two thousand (2,000) dollars. It is gratifying to your Committee to report increased contributions the past year of nearly thirteen thousand (13,000) dollars over those of 1893-94. Despite this increase, the Board expended six thousand five hundred (6,500) dollars more than its entire receipts. Such a condition should not continue. It need not if every church contributes for this cause.

Your Committee desire to call attention to the first paragraph on page 9 of the Secretary's report. In explanation the Assembly will bear in mind that the donations to those under the care of the Board, are made either annually or semi-annually, in advance. The largest receipts from the churches reach the Treasurer during the closing months of the year. To enable him to remit promptly the amounts granted those assisted by the Board, there must be a large balance on hand, or the Board must do as others do, borrow money in anticipation of coming receipts. Instead of resorting to the bank and borrowing money at 5 or 6 per cent., the Board has made temporary use of uninvested moneys belonging to its Permanent Fund, thereby effecting a saving in interest. In no case, however, has the Permanent Fund been impaired, as only those funds have been used which waited investment, and they have always been promptly returned to that account. To invest money properly, demands care and requires time. Your Committee see no objection to this action of the Board and advise its continuance as a matter of economy, with the express understanding that the funds so used temporarily, be returned to the proper account and invested as soon as practicable, in order that the Permanent Fund may be kept intact.

An examination of the Secretary's report

shows that 785 persons have been assisted during the past year through appropriations aggregating $165,000. This is a little more than $200 average for each individual. The maximum amount given any family is $300, but it will be readily seen with the average just mentioned, that it is seldom the Board is enabled to grant this amount. In view of the fact that this sum of $300 is the largest amount given to any servant of Christ worn out in the Master's cause, for the support of himself and family, no wonder the retiring Moderator, in his eloquent sermon, after describing the building erected by Napoleon for the honor and comfort of the sick and surviving members of the army of France asks "What shall be done with Christ's wornout soldiers?" "Will they ever rise from pitiful pennies to a golden dome?" Our feeble brethren ask no golden dome, no palace of luxury. They desire only simple necessities. Would they live too luxuriously, if in cases of great necessity or of chronic sickness, the Board was enabled to grant a maximum support of $500? As yet the receipts of the Board do not warrant such an advance. Your Committee hope that this will be possible before many years.

In view of the facts herein mentioned we offer the following recommendations:

Resolved, 1st. That instead of asking our churches and individuals to contribute as hitherto the annual sum of $150,000 for the Board of Ministerial Relief, the General Assembly urge upon them the duty and privilege of giving $200,000 the coming year, that out of a full treasury, each beneficiary, under the care of the Board, may receive the whole amount recommended by his Presbytery.

Resolved, 2d. That we again commend the work of this Board to all the churches, and urge the pastors and especially the ruling elders to show all needed diligence in its behalf.

Resolved, 3d. That the Rev. Henry E. Niles, D. D., Rev. William M. Paden, George Junkin, Esq., and A. Charles Barclay, Esq., whose terms of service now expire, be re-elected for the ensuing three years.

Resolved, 4th. That the Minutes of the Board be approved.

Resolved, 5th. That the Ruling Eldership are hereby requested to urge upon the Churches and Presbyteries the claims of this Board, in order that its scope may be enlarged and its influence increased, and to the end that the reproach of poverty may be taken from our aged ministers.

Dr. Forbes followed his report with an eloquent, forcible and sympathetic appeal for a more general support of the cause by the churches, emphasing with admirable taste and force the main points of the report.

He was followed by the Rev. J. H. Mason Knox, D. D., LL.D., one of the oldest members of the Board of Relief, in point of service, who made a clear and comprehensive statement of the whole work in which the Board is engaged.

We commend the entire report of the committee to the prayerful and thoughtful consideration of all of the readers of this magazine, with the earnest hope that its perusal may open the fountains of their beneficience and cause our depleted treasury to overflow with their consecrated gifts.

EDUCATION.

ANNUAL REPORT OF THE BOARD.

The seventy-sixth annual report was presented to the General Assembly at its recent session at Pittsburg. There is much to gratify in the facts presented. Never before were so many candidates enrolled in any one year. The total number was 1,032. Three hundred and sixteen of these were new men, and 716 were men who had received aid in previous years. Applications in behalf of forty-three men were declined as not coming within our rules. It is certainly cheering to find that the fear of a scarcity of candidates is for the present largely removed.

Another cheering fact is found in the excellent financial shewing. The year began with no debt except $5,000 to the permanent fund of the board. It closed with this debt made still smaller. It is now only $3,539.33. There is reason for gladness in the fact that the Board could accept and give aid to all candidates duly recommended and coming within the rules without going beyond its income for the year.

The generally good reports from the candi-

dates, both as to conduct and scholarship, are further reasons for satisfaction. Only two in this large body of men appear to have been dropped for deficient scholarship. The difficulty as to scholarship arises generally, when it exists, from the haste sometimes displayed to enter college. The candidate often finds himself too old or too poor to tarry long in the preparatory stage of study, and consequently goes to college handicapped with a number of conditions which he finds it hard to work off in many cases; and probably never can take a satisfactory place in his class

CAUSES FOR ANXIETY.

The first of these is the continued small amount of money contributed by churches and Sabbath-schools for ministerial education. The state of the case may perhaps be best expressed by the statement that the amount given in 1895 for the aid of 1,032 candidates was practically the same as that given ten years ago for the aid of six hundred and nineteen candidates. The year was passed in safety under these cirumstances only by the help afforded by the timely receipt of the large legacy from the estate of Mrs. Mary Stuart, and by the gifts of a few individuals who extended assistance to a number of candidates after the regular means of the Board were exhausted.

It is estimated that we may expect as many as eight hundred and seventy-eight of the candidates enrolled last season to be enrolled again for the coming year, one hundred and fifty-four having graduated. If we should have applications for only three hundred and twenty men who could be accepted under our rules, (and we ought not to look for fewer), the total number for whom we should be called upon to provide would be eleven hundred and ninety, or in round numbers twelve hundred men. This is not a large number in view of the size of the Church and the extent of the work committed to her hands; but it is a very large number in view of the rate of income. The amount required for that number of men and for other necessary expenses, would be, at the reduced rate of appropriation, more than one hundred thousand dollars. If the rate were made the same as it was in 1893-94 the amount required would be more than one hundred and sixty thousand dollars. The General Assembly has recommended that one hundred and fifty thousand dollars be raised during the current year to meet the prospective demands. It will be seen that the sum suggested is not immoderate In actual fact the Board has not ventured to calculate upon receiving from all sources, including legacies, more than seventy-five thousand three hundred dollars.

Our readers will see that there is cause for the gravest anxiety as to the future of our work. There is the painful prospect before the Board of being compelled to refuse the applications of a large proportion of new applicants.

WHAT IS THE WILL OF THE CHURCH?

Does the Church wish that the work of recruiting shall cease? Or does it wish that the effort to secure college-trained men for the ministry shall be abandoned? The success achieved in this direction has been phenomenal; the blessing of God has richly followed the plans devised by the fathers of the Church, and it would seem to be the height of folly to give up methods and agencies which the tests of time and experience so fully prove to be effective.

Another question may well be put. Will not the Church be counted guilty before God if it fails to take the most efficient measures to fully equip for the work of Christ the candidates for the ministry; especially in view of the fact that they have offered themselves for that work in answer to the prayers which it has itself put up in apparent earnestness and sincerity to God?

It ought to be understood that the Board does not propose to go into debt; at least not deliberately. It may miscalculate the income, and become responsible for the care of more students than the actual income would warrant: and it will always borrow rather than fail in any promise made to a student. But it proposes to distribute simply the money entrusted to it by the Church, using its best efforts to stimulate interest and zeal in the work committed to its hands.

Its agents are the pastors of the individual churches. If they will make a study of the situation and give faithful instruction as to the results of their study to the people, and particularly if they will adopt some systematic and well-approved plan for the raising of funds for the benevolent work of the Church, there need be no fear of any want of means for all that is required at our hands in the present exigency. The pastors and churches which act on these principles are constant evidences and demonstration of the truth of what has been said.

[It is the custom of the General Assembly, after receiving the report of its Standing Committee on any one of its Boards, to hear an address from the Corresponding Secretary. Dr. Hodge's address was delivered, as on the followning pages.]—Ed.

ADDRESS OF THE SECRETARY.

The greatest thing in the world to-day is still the Gospel of Jesus Christ. Its history from the beginning has been a story of triumph. Each successive age has had its own special needs, opportunities and problems. The first age had to encounter the bitter opposition of Jewish prejudice and hatred, together with the apparently irresistible opposition of the enormous power of imperial Rome. Both disappeared before the breath of the first preachers of the Word. Our own age is no exception to the rule. The problems of our day are not new, but they have taken on new forms, assumed new proportions, present new features of danger, and are making a more imperative demand for immediate solution. Such are the problem of the cities, the problem of socialism, and the magnificent problem of foreign missions as it is now presented to the Church. The future welfare of our country, the prosperity of other countries, and the hastening of the coming of our blessed Lord, depend upon the prevalence of right views and the adoption of measures founded upon correct principles. It is in the Word of God that we are to find correct views and principles according to which human conduct is to be regulated under all manner of conditions The exposition of that Word devolves officially upon the ministers of the Gospel. If they come well-furnished to their task, are loyal to the Scriptures, speak with that authority which comes from the restraint of personal opinions and the consciousness of being the servants and messengers of God, they will exert an influence which will be decisive in the right settlement of these perplexing and most difficult problems.

We are well organized as a Church to address ourselves to the great tasks which the providence of God now sets before us. But as in time of war the fundamental question concerns the recruiting of men for the armies which must be maintained in the field, so in the work of the Church the fundamental question is with regard to securing an adequate and continuous supply of candidates for the ministry, the providing for their proper training and equipment, and the sending of them forth for the saving of society at home and the redemption of heathendom beyond the sea The Church cannot well give her attention to any more important topic. She must consider:—

a. The source of supply. Since our Lord at the beginning selected the first ministers of the Word from among the lowly fishermen of Galilee, a large percentage of those called to preach the Gospel has been from those who were poor as to this world's goods. It is very foolish to allow ourselves to be disturbed on this account. It is simply after the manner of God. He loves to take the "things that are weak to confound the mighty ; and base things of the world and things that are despised hath God chosen, yea and things that are not to bring to nought things that are, that no flesh should glory in His presence." We may very properly pray and labor in order to lead more of the sons of wealth to devote themselves to so noble a task ; but, pray and labor as we may, candidates for the ministry from this class of society will continue to be rare and beautiful examples, unless God changes the plan which He has been pursuing for hundreds of years for the recruiting of the ranks of the preachers of the Word.

b. The kind of training to be given to her candidates. It must be the best that our age and our institutions can afford. No other policy would be thought of for the training of the military and naval cadets of the nation. In fact, the United States maintains at its Military Academy a staff of at least fifty persons for instruction and government, and expends $150,000 a year on the institution in order that nothing may be wanting to its efficiency. In the East, Japan has of late years been pursuing a similar policy, while China has more or less neglected it with disastrous consequences, as everybody knows. Our Church has a splendid record, and has exerted a most helpful influence by the course which she has persistently followed as to a high standard of ministerial education. It is a matter of the greatest satisfaction that the Board of Education has been able to confer so substantial a benefit upon the Church by the care with which it has insisted that those who get the advantage of the assistance given through its agency shall pursue, as a preparation to the study of theology, a full college course or a fair equivalent. So large a proportion of the Church's candidates are under the care of the Board that the standard set for them practically fixes the standard for all the rest.

c. The extraordinary success achieved by the Church's method. The ministry is really a learned profession, so far as the Presbyterian Church is concerned. Sometimes an unfavorable comparison is drawn between the case of candidates for the ministry and candidates for the degrees of law and of medicine. It is asked: "Why should students of theology need the aid of scholarships any more than do the students of these other sciences?" The answer appears by an examina-

tion of the results achieved in the respective cases. The Church's method secures in a most successful manner the end in view. Her men are college-bred men with comparatively few exceptions. In the professions of law and of medicine a very large proportion of graduates never had the advantage of college training. In one of the best medical colleges, if not the best, in the land the catalogue shews that in a recent year there were but 26 per cent. of the students who had any kind of a college degree. In the law department of the same institution there were but 29 per cent. with any college degree. On the other hand, the catalogues of the three largest of our theological seminaries shew that in one institution 93 per cent., in another 95 per cent, and in a third 96 per cent. of the students were college-bred men; almost all of them having taken a classical course, and almost all having pursued that course to graduation. Our medical and our legal friends, if they could make a shewing like that, would think that they had reached the millennial period of medical and legal education. We must not allow ourselves to be frightened by the amount of money required to achieve this magnificent result. The sum paid to the students of a particular seminary seems large because the number of students has so greatly increased. In one seminary there were last year more students not receiving aid from the Board than the total number of students in the institution some years ago. A number, not helped by the Board, got the benefit of seminary scholarships. The average to each student needing aid seems to have been about $170. To the same number of students in the U. S. Military Academy the government would have paid in cash the sum of $125,000, or $540 to each man, and would have considered every dollar well expended.

d. The means at hand for attaining the expensive education which the Church requires.

I. Some of our young men are so situated that they can depend upon the continued aid of parents and friends to pay all their expenses to the end of their course. But the number so situated is very small indeed.

II. A method warmly recommended by some is *that which throws upon the candidate the necessity to earn his own way.* It is thought that, by such a course, manly qualities will be developed, and that only the best men will be able to reach the ministry. It is a method of realizing the idea of a "survival of the fittest." As a matter of fact, scarcely a parent can be found to recommend such a course, except for somebody else's children. Most parents will go to almost any length to spare their sons and daughters the terrible strain involved. The scheme is *impracticable for most men, and for all it is unreasonable.* The practical difficulties are so great, that the Church could never in this way secure an adequate force of men for her appointed work. No more could the government secure an adequate force of officers for its army by depending on those who might be able to get training and equipment at their own charges.

III. A third plan suggested is *that the candidate should borrow the money required* This involves the finding of persons able and willing to make a loan to a poor student, usually without security, and with no very clear prospect of repayment. Besides, the average salary of a minister is so small, and his financial anxieties are so great, that it does not seem to be a wise policy to start him upon his career with the millstone of a considerable debt about his neck.

IV. *The last method is the historic.* This method provides foundations under various names, by the help of which the poorest may share with the richest in the advantages of a superior education. It may well be called the historic method, because from the earliest times it has ever been counted the proper thing to provide leisure for students to give themselves, without distraction to their work, by furnishing funds for their maintenance. In Germany, churches, lodges, chambers of commerce and individuals, from the king on his throne to the humblest citizens, have vied with one another in making provision for that higher education which they looked upon as the best safeguard of society. In Great Britain, millions of dollars are yearly distributed from rich foundations provided for the encouragement of learning.

Here in America we are simply pursuing the historic method when we assist our candidates in their painstaking efforts to attain that high degree of scholarship which has been the glory and the strength of our ministry. By this well approved method the Church has provided for her great and growing work a body of men scarcely to be equalled for learning and practical efficiency, and in something like an approach to sufficient numbers.

There are some features in the present situation, however, which call for serious thought and careful attention. One is the fact that, notwithstanding a very decided gain in the number of young men offering themselves for the ministry, we still have year after year on our rolls from 1,000 to 1,200 churches marked vacant;

and thus far no satisfactory method has been devised to provide for them. Another is the fact that the Church is not properly utilizing the force at her disposal and by which in some measure the vacancies might be filled. The result is that in some localities there are too many ministers ; a state of congestion, giving the impression that the recruiting of our ranks is going on too rapidly, while the fact seems to be that the number of men, including probationers and unemployed ministers, available for the present emergency is fifty per cent. less than is really required. This calculation includes sixty or seventy men as our yearly supply from sister denominations, and assumes that as many as one half of those marked W. C. could be usefully and acceptably employed.

The Presbyterian Church should never rest until she has made suitable provision for the putting of all of her capable force at work and for the keeping of them at work continuously. Let the presbyteries take into their own hands the supplying of vacant pulpits, as is done already by some, and let them see to it that the available unemployed men are sent to places where they can be probably useful : the rights and wishes of the churches being carefully guarded. Let the young men as they graduate from our seminaries be sent, as a regular part of their training, for at least one year of experience and service to mission-fields to which older men with families could hardly go. Their zeal and enterprise would save many a struggling church from dissolution, and a long step would be taken towards the solving of one of our most perplexing problems ; the experience gained and the reputation won would be of great service to the candidate in looking forward to new fields and more permanent work.

In conclusion the attention of the Assembly is earnestly directed to the fact that the country and the work of the Church have been growing with wonderful rapidity, while the widening of the horizon abroad fills the mind with awe. With the enlargement of the work has come the necessary increase in the force of men employed to do it. Ten years ago the candidates under the care of the Board were 619 ; while the number enrolled during the year just ended was 1032: and yet the contributions from the churches and Sabbath-schools was almost the same last year as in the year when the number of candidates was 413 less. A great enlargement in the amount contributed to the Board of Education is essential if the Church would escape the greatest embarrassment and loss.

PUBLICATION AND SABBATH-SCHOOL WORK.

GLIMPSES OF WORK ON SABBATH-SCHOOL MISSION FIELDS.

G. W. VAN SICKLE, SOUTH FLORIDA.

The readers of this magazine are well aware of the disastrous effects of the last winter's severe frost upon Florida, but I can truly say that the half has not been told. It was generally believed that the bodies of the large orange trees would live, but it is now seen that this was a vain hope, and that in almost every case the tree must sprout again from the roots. Times are, therefore, hard and will be harder, but in spite of the outlook the people are of good cheer and talk of the blessing in disguise and seem to have their affections and eyes fixed on higher things.

Never have I been so cordially and kindly received as on my return, "after nearly two years absence," to my old field in South Florida Presbytery. I began work in a neighborhood near Sanford, where I found twenty-five children who needed and wanted a Sabbath school. In our efforts to find one, we visited a small unoccupied depot which would have done very well but it was not central. After hunting around for some time a dwelling was found, the up-stairs vacant, the owner kindly let us have the use of it and gave us access to an old lumber pile, from which we pulled some heavy planks for our benches, using boxes for supports. The boards, however, were old and dirty and we had to get thick paper and some carpet tacks, and cover the seats, which made them very fine. Then a meeting was called for the next Sabbath; twenty-four came and a good school was organized.

Since then I have visited some of my old schools, and my heart was made glad by kindly welcomes.

At Mt. Carmel a fierce storm had washed the bridge away between the Superintendent's house and the school-house, making it impossible to cross the big creek and the school had to be stopped for some months, but I found the new bridge just completed and the people ready to go on, and the school was re-organized.

I spent an exceedingly pleasant day with the Lake Howell and Gabriella schools.

Gabriella has asked that a Presbyterian church be organized. This is the school that was organized in a roofless sawmill, about four years ago. They are poor but gave a small Children's day offering.

FROM OUR COLORED BRETHREN IN THE CAROLINAS.

Mr. L. P. Berry writes:

One of the schools I have organized is in a very destitute part of the city of Wilmington, North Carolina. I found children there who had never attended Sabbath school nor church. They could not even tell who made them. Many of them gave as a reason for not attending religious services that they did not have sufficient clothing. Some said that they lived too far away. All of them were glad that a school was organized among them, and they came out in great numbers to the organization. I said to a little fellow, "Johnnie, what must we do on Sunday?" "Wash and put on clean clothes."

There is a deformed boy in this school. He has no use of his legs from the knees down. He moves about on hands and knees as a child in crawling, but he has a good head, a bright face, and can sit up erect on a seat. I think with a Christian education this boy may become by God's grace a power for good. May the Lord send the poor afflicted fellow help that he may be enabled to attend school daily, and after he is ready send him to Biddle University, that he may be fitted to care for himself and do good in the world.

I have just returned from a fever smitten district. The Master has given me health and strength to go in and out among the sick with words of cheer and prayer.

Rev. R. Mayers writes:

A visit to Benjamin Sunday-school, South Carolina, revealed the fact that every effort had been made to close it, but the earnest efforts of our faithful superintendent seconded by the white people around, who are mostly Presbyterians, saved our work thus far, and I found fifty-three scholars nicely arranged. I spoke a few words of encouragement, gave them a few prizes for knowledge of the catechism, and took a collection for the Board. The school is held under a tree.

The school at Muldrow is kept in a yard. The children go into the little cabin when it rains. I found that here, also, a good work was going on. I went thence to Silanus, a plantation belonging to a gentleman at Charleston. I found that the teachers had neglected their work. I gathered the children, and spoke to them about Daniel's faithfulness. I trust work will begin again next Sabbath. I had traveled forty-five miles in order to get to those places, when I reached Sumter in the evening, having tasted neither food nor water during my journey until 7 o'clock in the evening.

NOTES OF WORK IN MISSOURI AND ARKANSAS.

Sabbath-school Missionary Haydon, of Missouri, during the year 1894 established 35 Sabbath-schools in that state and Arkansas, putting to work 150 teachers and gathering in about 1,500 neglected children. During one of his journeys he came to a small town where there were no preaching services, and as the result of his labors there thirteen persons professed religion, and a movement was started for organizing a Presbyterian Church. One old lady, 71 years of age, walked three miles to the services—the first preaching she had heard for three years.

Mr. Haydon writes as follows about a missionary journey in Arkansas among settlements entirely destitute of religious privileges:

"I came to a small log school house by the side of the road in a hollow among the thick timber, no fillings between the logs, the door off the wooden hinges. The hogs had gone in and taken possession. I visited the small log dwellings. Often an entire family live, eat and sleep in one room. The children eagerly took the papers and cards I gave them. My diet was uniformly corn bread, fat meat, buttermilk and sorghum. We drove the hogs out of the school house and swept it out. Fleas are very trouble-

some. It would be hard to find a more ignorant and destitute region in America. We organized a school of 35 scholars and 4 teachers. I had to instruct them in every detail. It requires much patience.

"From this place I went over to Bear Ridge school-house, a comparatively new settlement, but much the same as the last Not a frame dwelling in all that region, nor a church. Occasionally a preacher comes among them and talks in this fashion: 'If it aint so I'll throw up the sponge and quit preaching,'—'if any of you believe so and so, you aint in it;' 'if any man will show me such a paragraph in the Bible I have one dollar he can have.' These people need Gospel preaching and we can reach them with Sabbath-school missions.

"The Sabbath-schools I organized were among the poorer class of white people. But I also visited some of the church organizations that our branch of the Church have among the colored people in Arkansas. At Pine Bluff they have the 'Richard Allen Institute', the pupils of which I addressed. They also have a church organization and Sabbath-school. At night I preached to them. Also visited the churches and Sabbath-schools that we have among the colored people at Camden, Texarkana, Brinkley and Fordyce. Ark. They are all doing very well. Their ministers seem consecrated colored men and well educated.

At one place a teacher was putting some questions to the children. Among the questions he asked: 'Was Jesus ever here on earth?' No answer. He finally said: 'Yes, children, he was *here among* us once.' One old woman listening could stand it no longer and spoke up: 'Wal he was never in this settlement; 'cause I is been here a long time.'"

DISTRIBUTING CLOTHING LAST WINTER IN OKLAHOMA.

The many friends who last winter forwarded barrels and boxes of clothing to different portions of our mission fields will read with much interest the following account of the use made of these gifts in Oklahoma. We could furnish many similar facts from all the places whither these benefactions went, had we space to fill with these particulars. This letter will suffice, we hope, to quicken many minds with generous thoughts for the work of next winter.

Mr. D. A. McHugh writes:

"The first article we gave out was a cloak to a young lady who received it gladly and said she was not too proud to accept as a gift what she was not able to work for. We also gave her mother one and her father an overcoat, and as a result there were three more out at church on the Sabbath day. To the next family we first gave the youngest child a cloak and the mother replied: "You could not have given anything more acceptable." We gave the other little children some articles; also some to the mother and the father. The mother with a heart almost too full for utterance said, "We will thank God for these."

I went to a very worthy family living in a "dug-out." The two oldest boys had only one coat, and no overcoat; one of the boys wore it to school in the daytime, after school the other boy wore it out for exercise and to do chores in. Some times he had to go with his father to cut wood, and the kind mother said it often made her cry to see her boy go to work when he did not have clothes enough to keep him warm. After I had supplied one family the father said, "Now we know what this missionary work means." Another lady said "I have often been at the other end of missionary boxes but this is the first time I was ever at this end." One lady who lived in a sod house with no floor, and had a large family of children, said she had a brother that was president of a state university in one of the Eastern states. But the saddest sight I saw was a family that lived in a "dug-out," the children, mostly girls, some of them coming into womanhood, very ragged and their shoes hardly worthy the name. All hope seemed to have left them. I will close with one more incident. In one barrel came a nice well-made comforter by the children of a Junior Christian Endeavor Society. I gave this comforter to an old lady 85 years old who is seldom free from pain. She said: 'Tell the children how thankful grand-ma is.' The clothing I distributed made more than ninety homes happy.

—The London Missionary Society, during its one hundred years of life, has sent out a thousand European missionaries and their wives. As a result there are 95,000 persons in the fellowship of the Church of Christ, gathered from non-Christian nations, while an equal number of converts have passed into the life eternal. Nearly half a million more are under Christian instruction.

FREEDMEN.

COMBINATION CHURCH AND SCHOOL IN GEORGIA.

A PRESSING NEED.

The Standing Committee on Freedmen of the General Assembly in Pittsburgh, last May, in reviewing the general work among the colored people in the South, made the following statement:

"The Committee think that while the school work should not be allowed to abate in interest, special attention should be given to Evangelistic work, and to the planting and building of small inexpensive churches into which to gather this people and hold them for our Church."

There is not a member in the present Board of Missions for Freedmen who would not agree with this suggestion as made by the Standing Committee on Freedmen ; but it is no easy thing to preserve a just balance in the expenditure of funds at the command of the Board. Somehow or other it seems easier to raise money for schools than it does for churches. More money comes in raised, specificially, for this department of the work. Large seminaries, academies and colleges have grown up through the liberality of benevolent donors who have wanted to do something toward the education of the race; and these large schools, in turn, must be annually supplied with teachers whose salaries mainly are provided for out of the general

fund of the Board. The idea, too, of providing here and there for a scholarship in some one of these schools, strikes a society or a Sunday-school or a Young People's Association, favorably, and so much money comes to the Treasurer of the Board with the request that it be used for this or that scholar in this or that school. The supplementary salaries of the nearly 200 ministers who are laboring on the field, more than exhausts the remainder of the funds at the command of the Board, after these special gifts for favorite departments of the work are disbursed, leaving little or nothing with which to respond to the constant cry of needy congregations for help in the way of securing for them their much needed houses of worship. I do not mean to say that our Board of Missions for Freedmen always turns a deaf ear to these calls ; but I do say that the amount we find ourselves able to promise, is often even with the addition to what can be raised on the field, not sufficient to secure the desired object.

The Board of Church Erection heartily responds, according to its ability, to any application for aid endorsed by the Board of Missions for Freedmen. The two Boards work together on this field in perfect accord. The Board of Church Erection makes no appropriation toward building churches for colored people in the South without previous correspondence with the Board of Missions for Freedmen, reserving the privilege, of course, of acting on their own judgment after they receive from us whatever light we may be able to throw upon any particular case. We feel confident that the Board of Church Erection aims to give to the Southern section of its general field of operation, its full and just share of the benefactions of the church upon which it is called to administer.

One of the rules, however, (and a good one) of the Board of Church Erection is, that under ordinary circumstances it must not aid to a greater extent than one-third of the cost of any proposed church building. The Board of Missions for Freedmen has no such rule to limit it but seldom feels justified in giving any more than this proportion. The poverty, however, of many of these poor colored congregations is such that even with two-thirds of the estimated amount of cost of proposed building assured, it is absolutely impossible for them to raise the remaining third among themselves with which to secure the other two-thirds; and so with their much coveted building, almost in sight, they are compelled to wait year after year and languish because they have no spot which they can call their Church Home.

FORTY-SIX HOMELESS CHURCHES.

There are now on the list of churches among the Freedmen, who are receiving aid from our Board, at present, just forty-six congregations that have no houses of worship. The average cost of the buildings owned by Presbyterian congregations in the South, is less than $1,000. Many of the buildings now in use, have not cost their possessors over $500. Quite a number of them are reported as worth less than $400, and a few as low as $200; two as low as $50 each, and one is reported as worth only $20. Who can say but that the value of the last named church has been over estimated ? Perhaps it would not sell for that if put up at auction.

BETTER BUILDINGS.

While some of our homeless congregations would be satisfied with almost any kind of a building worth from $200, to $500, there are at least forty or fifty congregations that have grown beyond the buildings they now occupy, and are planning either for improvement or enlargement. Some of them have grown more in size than in wealth ; and their second church building needs to be built "with more glory than the first." As a consequence they are to-day facing even a greater problem than they did when they secured their first houses of worship. The figures to be dealt with are higher. The buildings are to be larger, and the surrounding conditions demand a greater outlay in proportion.

Adding together the congregations that will take any building, whatever they can get, and those that under present conditions must soon have better accommodations or lose ground, there are to-day nearly 100 churches among our colored people in the South, whose prospects for usefulness and future growth

would be doubled if they could only have the help they need in the way of church construction or enlargement. It is all the more pity that these congregations should so suffer from the lack of proper church edifices, when we consider how small a sum would be required by each of them to meet the needs of their individual cases. If it is the law of Christ that the strong should bear the burdens of the weak, the argument for help certainly comes with irresistable force to such congregations in the North (and there are many of them) as now worship in stately structures, each one of which singly and alone has cost more than all the colored churches put together, now under our care.

When we remember, too, that the church edifice belonging to a colored congregation, serves also in many cases for the accommodation of a parochial school, we have a double reason for making an earnest appeal to the friends of Presbyterian missions among the Negroes of the South, to aid them, especially, in the matter of building their inexpensive, but absolutely necessary houses of worship.

The accompanying cut to this article, serves as a fair illustration of a combination church and school building in which the colored minister is only too delighted to carry on his double duty of both teaching and preaching. E. P. C.

CHURCH ERECTION.

WHAT ONE CHAIRMAN DID.

A few week ago the treasurer of this Board received a small check, the amount of which was to be credited to several small churches in the Presbytery of Monmouth, N. J.

With it came the following explanation:

"These seem like very inconsequential amounts, but I am rejoicing over them with exceeding great joy, for with the receipt of these small amounts yesterday from these brethren for your Board, and several of the other Boards, I have at length brought to pass what I have been striving for so hard, viz., a contribution from every one of our 49 churches for every one of our nine Boards. This goal has at last been reached, and tomorrow our stated clerk forwards to the stated clerk of the General Assembly the statistical report of Monmouth Presbytery *without a single blank* opposite any of our churches in the nine benevolent contribution columns. The amounts in some cases are not large, *but a great principle has at last been established* at the expense of no end of patience, postage and persistence. And not this year at any rate can your good secretary in his General Assembly address score any delinquent churches in Monmouth, though all of the contributions will not have been received within your fiscal year."

Behold, brethren, what one chairman did, and consider that if a similar ambition were to possess the souls of the chairmen of all such committees in all of our Presbyteries, the problem of the adequate support of our Boards, that problem so often presented to our Assemblies, so often attacked in vain, would be solved once and for all.

IS SUCH GENERAL ATTEMPT IMPRACTICABLE?

Let an illustration of success give answer.

Twice in recent years this Board has received the gratifying intelligence from Presbyteries that every church within their bounds had made that year a contribution for the work of Church Erection.

Which were these that thus stood out as banner Presbyteries, displaying in our columns serried ranks of figures unbroken by a single gap—New York, Chicago, Philadelphia, Pittsburgh? No! None of these, large and acceptable as were their aggregated contributions.

No. We must look far to the East for one, far to the West for the other—Corisco, upon the west coast of *Africa*; Helena, upon the eastern ridges of the *Rocky Mountains*. Now, brethren, we venture to say that what has been done by that little foreign missionary Presbytery beyond the ocean, and by that young home missionary Presbytery across

the continent, might be done by every Presbytery in the land, if only some one man—be he chairman of the committee upon systematic beneficence or chairman of the committee upon church erection, it matters nothing—were determined, even *at the expense of no end of patience, postage and persistence*, that the *great principle* of united effort should be established.

ELOQUENT WORDS.

The following words of the Assembly's Standing Committee upon Church Erection of which President Samuel W. Boardman of Maryville, was Chairman, are as true as they are eloquent and inspiring:

The work of Church Erection has this peculiar advantage that it secures a vastly larger amount than it directly administers. About threefold is the usual proportion at first, but afterward the gain often amounts to far more. It awakens hope, it stimulates exertion, it encourages self-denial and liberality. Church erection plants seed for a large harvest ; it lays deep foundations on which are to be erected enduring edifices. The harvest returns are often a hundredfold. A church edifice in a new community is a light-house ; it throws its illuminating beams far around. It is a bulwark against every evil, and a strong tower for everything good. It preaches the Gospel to every passer-by. Its spire points the whole population to Heaven. The goodly edifice wins men to worship ; it forbids Sabbath desecration ; it rebukes profanity ; it pleads for temperance, and purity, and honesty, and every virtue. When school children pass by the churches however humble, they think of God and of eternity. It is sound doctrine embodied; it is the way of life ; it is the gate of heaven.

The infant church, especially in a new community, can scarcely survive without a church edifice. Generally its erection calls out much self-sacrificing love and prayer, and is followed by a reviving of religion and an ingathering of souls. Almost from the first it begins to be recorded "that this and that man was born there." The little church edifice, whose first record was, perhaps, on the books of this Board, soon has another record on high, which shall be held in everlasting remembrance. It is to the honor of this Board that it does not bring before the Assembly and the Church which it represents much which is new or startling from year to year. It is the same good work conducted on the same well established principles, only increasing in extent and fruitfulness.

WHAT CHURCH ERECTION HAS DONE.

By the extension plan alone, as this country developed the Methodists built 10,000 churches, the Presbyterians 6,000, the Baptists 4,000, the Congregationalists 3,000 and Lutherans and Episcopalians together about 2,000. The Jesuit missionaries were backed continually by church extension money of the Roman Catholic Church and thus gained their foothold. This is what the church extension plan has done. One of the prominent bishops of the Methodist Church who traveled the West for years said: Had we begun our Church Extension Fund sooner and housed our swarming congregations, we would have a million and a half more Methodists in the United States.—*Exchange.*

Building a house of the Lord is not only a direct symbol of His moral empire, but is also historic, and should be a center of all religious missions, reforms and charities. When the old Temple was built, and all the tribes of Israel went there regularly, what an impulse it was to religious worship ! And wherever the synagogue was erected, there local religion revived. And to-day, wherever you build a house of the Lord, there Christendom is yet to have its centers for religious revival and world-wide evangelization. Judgment comes out of the house of the Lord ; there the ensign is lifted up to a people perplexed ; there, where iniquity comes in like a flood, the standard of the Lord is lifted up against it.—*Business in Christianity.*

FROM READING, MICH.

In behalf of the church at Reading I wish to thank the Board for the prompt attention given to our request. I know that you meet with many difficulties in your work; but if you only knew the inspiration and encouragement which you give to the poor weak and struggling churches, you would realize that "your labor is not in vain." We thank you heartily.

Children's Christian Endeavor.

FEELING AFTER GOD.

(ACTS XVII: 27.)

We have permission to give to our readers the contents of a letter, addressed to Mrs. Thackwell, of Ambala, India, from Rev. W. Goloknath, a native pastor, who also publishes a newspaper in Hindustani, called *Hui Afshan*, which being interpreted is *Light Reflector*. In his letter to Mrs. Thackwell, Mr. Goloknath says:

My custom is to go from place to place preaching. One day we came to a village called Sapera where we had been before and made some acquaintance.

Almost the whole village turned out to hear us. Some, not finding seats enough where we were, disappeared and presently returned dragging their carts with them. These carts are made of heavy wood and supported on two wheels. They contain no hoods or seats, but people manage to squat on them, with their legs dangling or crossed. It was a most interesting sight.

Women were seen passing and carrying earthen vessels on their heads to fetch water from a common well close by. They were mostly barefooted with ringlets round their ankles which jingled as they went. They had their faces covered, as they passed us, out of respect to us all. Some men were hard at work at the well drawing water for their bullocks; and further on men were engaged in working the cane machine which was turned around by means of bullocks. Some other men were engaged in cooking the extracted juice in large open vessels. The juice thickened in the process and at last was turned into gur (sugar in raw state.) This is all that the villagers do to make it ready for the market. Most of the people came and sat down to hear us. As we were leaving they begged of us to come again soon and stay with them. We promised to do so, and accordingly after a few days we went there again and pitched our tents in front of the village. The people as usual flocked to welcome us. Some engaged themselves in cleaning the place, others again helped us in lifting the tents, and some brought canes for our gratification. It is not in all the villages in India that we receive such welcome. The people in this village are sikhs by religion. They have a sacred book called the granth which contains the sayings of their ten gurus, or teachers beginning from Nanak and ending with Govind Singh. Their teachings are wonderfully applicable to Christ.

Their creed is: "Thy name is truth alone . . . . Thou art the first and the last. The same yesterday, to-day and forever." When we asked to whom they apply these attributes they tell us to the Nirankar permeshwar—*To the unknown God*—We point to Christ as the known God, the Alpha and Omega, the first and the last.

He gives another saying of one of their gurus which declares that "the Creator of the universe cut or bruised the head of the devil," and then the letter continues:

Well, as we settled down, people came daily to be instructed. The little children in the beginning were afraid to come near us, but gradually we won them over, and they began to come in large numbers, and we taught them the Lord's prayer and a hymn or two; they went away to their mothers and sisters and sang before them; and one night we had a good gathering of children before our tents. We made them sit down in rows and in front of their older brothers and fathers. They began to sing and I tell you it was a most delightful sight, unheard of in that village before. Just imagine, the heathen children sitting in front of their parents and singing away in praise of our Saviour. Then we read a portion of the Bible and knelt down to pray.

Now, dear Mrs. Thackwell, won't you ask the young people in America to pray earnestly for this village in particular and our work in general, what we need is the mighty working of the Spirit to quicken those dead bones. I am fully assured in my mind that that village belongs to our Lord and sooner or later they will all come out. *Do pray.*

OUR QUESTIONS.

We have received a letter from George Baddere, of Topeka, Kansas, which gives to one of our questions a different answer from that which several others have sent, and which is printed on page 525 in our June number. This is the way he answers it:

"What man lived on the earth longer than his father did, and yet died before his father died?"

Answer. In the fourth chapter of Second Kings, it will be found that the Shunamite's son died and was brought to life again, and lived a long time after that. Therefore he lived longer than his father did, and died before his father died.

I think we shall agree that the other answer, printed in our June number, is correct. Methuselah's father, Enoch, never died at all, and yet he lived *on the earth* only three hundred and sixty years, whereas his son Methuselah lived nine hundred and sixty and nine years.

But this answer, which George Baddere has sent, is a very interesting one, and I should like to know what other young students of the Bible think of it.

Any boy or girl who will study it up and write to me what you think of it, may name any one of the pictures mentioned on page 438 of our May number, and enclose a postage stamp and the picture shall be sent. I like this way of getting acquainted with our young readers, and I think that studying such questions helps us to get acquainted with the Bible.

Of course there are very much more important Bible questions than these, but we shall not be less likely to study them if we give some time to such curious questions as these. So, please let me hear from as many as care to tell me what they think of George Baddere's answer.

—

Wella Kate Thomas writes from Webb City, Missouri:

Dear Sir:—I am eleven years old and am a member of *Gems for the Crown*, the Missionary Society of the First Presbyterian Church, of Webb City, Missouri. I hope I am not too late in sending in the answers to the questions published in the May number of THE CHURCH AT HOME AND ABROAD, as I did not see it until a few days ago. I spent all of yesterday afternoon looking through the Bible for the Obadiahs, as I could find nothing in the Concordance. I would like a picture of Dr. Good if my answers are all correct.

That letter pleases me very much. To spend a whole afternoon in searching through the Bible for *anything*, is like walking through a grove or a meadow or a park, searching for pretty flowers. Likely you will find the flowers and make up your bouquet, but whether you do or not, you will see many beautiful things and breathe fresh air, and learn much that you did not know before.

—

How many verses can you find in the Bible in which the word boy occurs?

How many have the word girl?

How many have other words that mean the same thing?

Every girl or boy who sends answers to these questions, and encloses a postage stamp, may name one of our pictures, and we will send a copy of it.

Christian Endeavor For Christ and the Church.

WORLD WIDE CHRISTIAN ENDEAVOR.

The following programme has come to us without explanation or request. But it seems to us an excellent specimen of a method of study which we like to encourage. Our American young people will be glad to see that the young people in Persia do this kind of thing so well. Those of us who have been in Persia knew before that they are not behind us or any other nation in their aptness to learn such things and their skill in doing them.

PROGRAMME.

CHRISTIAN ENDEAVOR MISSIONARY MEETING
HAMADAN, MARCH 24, 1895.

CHINA.

Prayer, ... Baron Hakob
Where China got its name, . . . Osadore
Early History of China, ... Setray
Geography, Population, etc., . . Samson
Hymn "Cry of the Heathen," . . S. School
Climate of China, ... Stephanos
Character of Chinese, ... Tatavos
Three Famous Kings etc., . . . Emmanuel
Hymn "Duty of Giving the Gospel," S. School
Religions of China, ... Mirza Saliac
Ancestral Worship, ... Khazar
Bible verses about Idols, ... Juniors
The Tai Ping Rebellion, ... Mesrob
Treaty of Tienstin and Work of A. B., Mujarditch
The Present War, . . . Mirza Caspar
God's Promise for China, . . . Juniors
The First Missionaries, ... Aram
Story of Nestorian Tablet, . . . Carapet
Story of Robert Morrison, . . Mirza Osadore
Hymn "On the Mountain Tops," S. School
Story of the Bible for the Lepers, Rev. J. W. Harke
Prayer, ... Sarlteet
Benediction.

BIBLE VERSES FOR JUNIORS.

Their land also is full of idols, they worship the work of their own hands that which their own fingers have made. In that day shall a man cast his idols of silver and his idols of gold which they have made each one for himself to worship to the moles and to the bats. The Lord alone shall be exalted in that day and the idols He shall utterly abolish.

Listen O Isles unto me and hearken ye people from far. Thus saith the Lord. In an acceptable time have I heard thee and in a day of salvation have I accepted thee, and I will make all my mountains a way and my highways shall be exalted. Behold these shall come from far,

and lo! these from the North and the West and these from the land of Sinim. A little one shall become a thousand and a small one a strong nation I, the Lord, will hasten it in his time.

THE LORD.

Have you noticed how often Jesus is called LORD in the New Testament? You might find it an interesting and profitable exercise to sit down, with a Bible and a Concordance, and look out all those places: "Lord, increase our faith;" "Lord, to whom shall we go?" "Lord, remember me when thou comest into thy kingdom;" after the resurrection, Mary's pathetic cry. "They have taken away the Lord, and I know not where they have laid him;" the glad shout of the eleven, "The Lord is risen indeed;" and the quiet record, "Then the disciples were glad when they saw the Lord."

Early one morning, after the resurrection, seven of the disciples were together in a fishing boat. They had been fishing all night quite unsuccessfully. Weary and discouraged, they hear a voice from the shore: "Children, have you anything to eat?" They answer, "No." Again the kind, clear voice calls, "Cast the net on the right side of the boat." Obeying, they instantly find what they have toiled for all night in vain. The disciple who leaned on Jesus' breast at the supper, was the first to recognize him; and cannot you image the hushed and reverent tone in which he said to his comrades, "it is the *Lord.*"

There was deep meaning in the word *Lord,* as those affectionate and reverent men and women applied it. It is a title expressive of dominion, of high authority, of right to possess and use and control. It was a title fit for a king from his subjects lowly or lofty. It was applied to Jehovah by the devout Jews of the time of Jesus, familiar to them in the Greek version of their Scriptures, as the name of Jehovah. Yet it was expressive of an affectionate and trustful reverence. It denoted a homage and a submission which loyal hearts love to pay, "even as Sarah obeyed Abraham, calling him Lord;" such a reverent love as no wife can be happy, unless she thinks her husband worthy of it. All chivalrous loyalty to chieftains, all dutiful devotion to kings, all deepest love and loyalty to husbands, which the happiest realms and happiest homes of earth have exemplified—all these combined cannot equal the devotion and loyalty with which John and Peter and Thomas and the Marys called Jesus their *Lord.*

With no less reverent love was this title afterwards applied to the Saviour by one who, when he died and arose and ascended, was a stranger and an enemy to him, but whom he had foreknown and chosen "to bear his name to the Gentiles and kings and the children of Israel." Often and reverently that learned and gifted Hebrew applied this title to Jesus equally as to Jehovah. And he did this as affectionately as reverently. Paul knew of nothing greater or better to anticipate for himself and for his Christian brethren, at and after the last day, than this: "And so we shall be forever *with the Lord.*"

THE LORD'S WORK IN KOREA.

From Gensan. Korea, Rev. W. L. Swallen, writes of a communion service, early in May, at which six adult persons were received by baptism, having given satisfactory evidence of their faith in Christ. Four children were baptized at the same time. The native church now numbers sixteen adults and four children.

One of the number thus received is Mr. Swallen's teacher. Mr. Chum, a scholar of high rank and rare ability, Mr. Swallen continues:

> He has for some time past been very zealous in preaching this Gospel to his friends, who are both many and influential. All of them have turned their backs upon him since he has taken this step. But he has not ceased to pray earnestly for them, and to avail himself of every opportunity to speak to them of their souls' salvation through Christ. The Bible has become a real treasure to him, and he spends much of his time in searching out its hidden riches.

Mr. Swallen writes also of another of those baptized in May who is "a coolie, a very low man who has an awful record to look back upon" The trials of this man's faith and his temptations are different from those of the learned teacher, but no less severe, and suitable for our sympathetic prayers for him.

Then there are "two other men, merchants of the middle class, these were baptized with their wives and children."

He says that the Koreans attribute all evil, sickness and every calamity to evil spirits, and try in every way to appease them. The missionaries teach them that "the better way is to heed the Word of God, and accept the Holy Spirit: then the evil spirits will leave, never more to trouble them, so long as they allow the Holy Spirit to dwell with them." The house of one of the converts, whose name is Kim, had long been disturbed by what they call "tok gabies"

or "hobgoblins." His family first tried to get rid of them by their old methods, but it did no good. What was next done, we give in Mr. Swallen's own words:

One day Mr. Kim started off to buy some merchandise. In his absence, what should this resolute wife of his do, but to destroy every "fetich," burn up all the papers, and everything that belonged to the worship of the evil spirits. When Mr. Kim returned he found her ready to join him in the service of Jesus Christ. Since that time, they say, they have never more been bothered with the evil spirits. No more rappings, no more rattlings, no more other strange phenomena ever occurred after that. The Kim family now enjoy sweet contentment. Their children, too small to read, commit to memory and sing long hymns all alone. This is now a real Christian home in which there is daily family worship, with both husband and wife leading in prayer, and joining together with their children in songs of praise. Truly this *Word* of *Christ* is powerful unto salvation, and for the destruction of the works of the devil. They say that the evil spirits have all left their house now. We have had the privilege of baptizing this whole family, father, mother, and three children, into the covenant of grace. The Spirit has made no distinction, in accepting the souls of the *high*, the *low*, and the *middle class*—and be it all to the glory of His great and holy name.

Slowly but surely is the Gospel finding its way into the hearts of those whom God has called.

NOTES.

The Christian Endeavors of the United Kingdom number 121,033, as reported at the Birmingham Convention in June. At the Junior Rally, "the Giant C. E." was the leading idea, and the various speakers dealt with the different parts of the giant's body, such as "the Giant's Eyes," Lookout Committee; "heart," Prayer-Meeting Committee; "tongue," Music Committee; "hands," Social and Sunshine Committee; "feet," Missionary Committee.

Dr. W. S. Plumer Bryan, of the Church of the Covenant, Chicago, has in successful operation a plan for Christian nurture. Its purpose is to secure the attendance of the young people at church, their attention to the sermon as a part of public worship, and their interest in it as a presentation of divine truth. They were invited to write, in books supplied for the purpose, outlines of the sermons heard from Sabbath to Sabbath, and prizes were offered for the best efforts. The rules forbade them to take notes or receive assistance of any kind in preparing the outline, and required them to give the Scripture passage, the text, the theme, the thought, and the progress of the sermon. Dr. Bryan, who gives in the *Interior* the results of this plan, together with several of the prize-outlines, believes that the religious capacities of young people are underrated; that they are capable of sustained attention to the preaching of God's Word, and that they can grasp and appropriate divine truth.

The *Indiana Synod* tells of a lady who wished to change her church connections, and who, not knowing just how to apply for her letter of removal, asked her husband for advice. "Write to your former pastor," said he, "that there is a vacancy in the church you now attend, that you are thinking of applying for the situation, and would be pleased to receive from him a letter of recommendation." "While the advice is spiced with humor," writes the pastor whose church she joined, "it is nevertheless good Christian sense. If every one in uniting with our churches came with the expectation and determination of filling a vacant place, it would revolutionize things ere long."

A tallow candle was the means of the first entrance of Protestant Christianity into the "Hermit Kingdom." An official of Eui Ju near the Manchurian border, while on a visit to Moukden, made the acquaintance of the Rev John Ross. Returning to Eui Ju, he took translations of the Gospels and a tallow candle which had taken his fancy. Through his interest in this candle, the son of this official, a young man of twenty-three years, was led to examine the Gospels. Soon a group of his friends joined him in the study, and after two or three years, he, with three others, went to Moukden. After instruction they were baptized and returned to Korea. The official's son was afterwards known as "Paik, the evangelist."

A careful study of daily events and a recognition of the Divine control of the course of history, makes it possible to meet on his own ground the man who says: "I am not interested in missions." We may point out to him the relation of those daily occurrences in which he is interested, to the progress of the Kingdom of Christ.

The suggestion made by the CHURCH AT HOME AND ABROAD is that a portion of the time at each missionary meeting be devoted to a discussion of such topics as are considered in our department "Current Events and the Kingdom." It is believed that the result will be a widening of the intelligence, a quickening of the intellectual life, and an enlargement of the Christian sympathies.

The intelligent citizen, through the aid of journalism, keeps himself in sympathy with the political movements of the civilized world. The loyal disciple of the Master, interested also in the world's religious movements, eagerly watches political affairs to see what bearing they may have on the growth of the kingdom.

The *Golden Rule* believes that while the colleges are establishing courses in journalism, there should be also a course in newspaper reading. "No other kind of reading has a tenth as many devotees. An immense amount of genuine education is to be obtained from the newspapers, if they are read in the right way; just as an immense amount of harm is to be obtained from them if, as usual, they are read in the wrong way. Our common schools should teach their older scholars what parts of the newspaper to read carefully, what to skim (and *how* to do it), and what to avoid like the small pox. Moreover, they should teach how to use, in connection with the newspaper, the atlas, encyclopedia, and dictionary. A generation of newspaper readers thus carefully trained, would speedily demand and obtain a vast improvement in our newspapers"

Mrs. S. B. Titterington writes as follows in the *Baptist Union:* Current Events and the Kingdom is a thought recently introduced to our Presbyterian Christian Endeavorers. It is full to the brim with significance. A press despatch may mean a great deal, by showing that the Kingdom is being advanced in secular ways, and that God's will is being done in the earth, in spite of all the forces arrayed against it. Note carefully the daily happenings all over the world, and as your eyes gain skill in discernment, you will develop a hunger for the higher information, which tells how the events of each day are influencing the progress of Christ's Kingdom upon earth.

SUGGESTIONS FOR THE STUDY OF JAPAN.

[Japan is the foreign mission topic for September. To accommodate those who desire more time for study, these suggestions are given one month in advance.]

Four recent books on Japan are reviewed in the *Atlantic Monthly*, June, 1895. One of these, "The Religions of Japan," by W. E. Griffis, D.D, should have a permanent place in the missionary library.

A file of the *Japan Weekly Mail* is invaluable as a source of information. Captain Brinkley the editor has been for many years an intelligent observer of Japanese affairs.

There are 17,000 of the aborigines of Japan, called *Ainu*, which means *men*, though the Japanese often use the term *Aino*, or *mongrel*. See articles in *Outing*, November, 1894, and *The Treasury*, June, 1895, and read, if possible, "The Ainu of Japan," a book by Rev. John Batchelor, who has done missionary work among these people.

Alfred Parsons contributes two descriptive articles to *Harper's Magazine:* Autumn in Japan, April, 1895, and Some Wanderings in Japan, May, 1895

Laura B. Starr, writes of Japanese Lanterns, in the *Cosmopolitan*, October, 1894, and of the Mountains of Japan, in *Outing*, April, 1895.

The Music of Japan, (with examples), is considered by Laura A Smith in the *Nineteenth Century*, December, 1894

An article on the Imperial Family of Japan in the *Pall Mall Magazine*, is reproduced in *Littell's Living Age*, June 29, 1895.

Henry Savage Landor's *Fortnightly Review* article, reproduced in *Littell's Living Age*, December 24, 1894, throws some light on the manners and customs of the Japanese. He describes a funeral in Uagoya and a fire in Osaka

See in the *Literary Digest*, June 22, 1895, some facts about marriage in Japan.

The Japanese Minister at Washington, S. Kurino, writes of The War in the Orient in *North American Review*, November, 1894.

Prof. Robert K. Douglass writes of The Triumph of Japan in the *Nineteenth Century*, January, 1895; and Sir Edwin Arnold on the same subject in the *Chautauquan* for the same month.

George F. Seward, who has been Consul-general at Shanghai and United States minister at Peking, in his *Cosmopolitan* article, April, 1895, presents a view of the war more favorable to China. He hints that one cause of the war may have been a desire on the part of Japan to turn attention from internal troubles.

Kuma Oishi, A. M, Ph. D., in the *Arena*, November, 1894, shows the injustice of the three charges that in the recent war Japan was the aggressor, that she aimed at territorial aggrandizement, and that she entered upon the war to avert a revolution at home.

An article by Prof. George T. Ladd, D. D, in *Scribner's Magazine*, January, 1895, on The Mental Characteristics of the Japanese is worthy of careful study.

See the CHURCH AT HOME AND ABROAD, April, 1895, pages 344–5, for opinions on the Japanese lack of stability of character.

Henry Norman, in his *Contemporary Review*

article, September, 1894, characterizes the Japanese as a martial and a proud race, with marvellous intelligence and untiring energy and enthusiasm.

When hostilities broke out, says a writer in the *Church Missionary Intelligencer*, a number of the nobles of Japan volunteered to find the means which the Emperor needed for carrying on the war. They themselves lent him sixty million dollars with interest, and then pressed him to accept eighty million dollars more without interest.

Baron von Richthofen, in the *Geographical Journal*, December, 1894, says the Japanese are quick at seizing new ideas and adapting them to the peculiarities of their own temperament: they have transformed and carried forward on independent lines both the material and philosophical culture received from without. The modern history of Japan shows a constant inner development. Individuals and nation alike have been stirred by an ambition to advance.

Henry Savage-Landor has expressed the opinion that the Japanese should adapt western civilization to themselves instead of adapting themselves to western civilization. But Minister Kurino, in his excellent article on the Future of Japan, *North American Review*, May, 1895, says: We have not sought to imitate for the sake of novelty, but to utilize those elements of western civilization and modern progress which seemed best adapted to supply the necessities of our national development. He believes his countrymen are capable of triumphs in peace as well as victories in war.

Midori Komatz, in the *Arena*, January, 1895, quoting John Bright's declaration that there is no permanent greatness to a nation except it be based upon morality, says this is what the Japanese fully recognize and earnestly seek to realize. He believes the sole aspiration of the Japanese to be the realization of a kingdom of righteousness, a realm of justice and purity.

The Suggestions for Study in August and September, 1894, contain references to many brief, condensed paragraphs, suitable for readings at the missionary meeting.

WORTH READING.

Ten Years' Travel in the Congo Free State, by S. L. Hinde. *The Geographical Journal*, May, 1895.

Chitral, Hunza, and the Hindu Kush, by Captain F. E. Younghusband. *The Geographical Journal*, May, 1895.

Sunday-schools in Dutch India, by J. L. Phillips. M. D. *Sunday-school Times*, June 22, 1895

Marriage in Japan. *The Literary Digest*, June 22, 1895.

Midwinter Travels in Mexico, by Dr. August Schachner. *The Mid-Continent Magazine*, June, 1895

The Latent Religion of India, by G. Mackenzie Cobban. *Contemporary Review*, June, 1895.

England and France on the Niger, "The Race for Borgu," by Captain Lugard. *The Nineteenth Century*, June, 1895.

South American Railroad Working in 1894, by Professor Courtenay DeKalb. *The Independent*, June 6, 1895.

Railroads in Siam. by Will M. Clemens. *The Independent*, June 6, 1895

Record of Political Events (November 5, 1894. to May 16, 1895), by Prof. Wm. A. Dunning. *Political Science Quarterly*, June, 1895.

Our Mission in Honan: an historical sketch of the mission of the Canadian Presbyterian Church. *The Presbyterian Record*, June, 1895.

Burmese Women, by H. Fielding in Blackwood's Magazine. *Littell's Living Age*, June 29, 1895.

Education of Indians, by Captain R. H. Pratt. *Public Opinion*, June 27, 1895.

The Public Schools and Good Citizenship, by Hon. Charles R. Skinner. *American Magazine of Civics*, July, 1895.

The Russian Church in America, by V. Gribayedoff. *Leslie's Popular Monthly*, July, 1895.

Smith College, by Winifred Ayres. *Godey's Magazine*, July, 1895.

In The Garden of China, by Julian Ralph. *Harper's Magazine*, July 1895.

The Leaders of the Christian Endeavor Movement, by James L. Hill, D. D., *New England Magazine*, July, 1895.

Mexico as the Cradle of Man's Primitive Traditions, *Review of Reviews*, July, 1895.

The Railroad Invasion of Asia, by Charles Morris, *Lippincott's Magazine*, July, 1895.

The Industrial Future of the South, by Frederic G. Mather. *North American Review*, July, 1895.

Educational Work in Alaska, by D. J. McMillan, D. D. *The Treasury*, July, 1895.

Lu Chu Islands Politics, British New Guinea, Korean Marriages. Three condensed summaries in "Popular Miscellany," *Popular Science Monthly*, July, 1895.

Gleanings
At Home and Abroad.

—In India writes Miss Gollock, of Amritsar we have to face not only sin, as in other parts of the world, but sin entrenched behind system.

—A leading teacher among the Mohammedans in Uganda recently became a Christian, influenced by the lives of Christians whom he knew.

—Dr. Burns Thomson, "the Greatheart of Medical Missions," thought his chosen work the most Christlike form of service man was ever privileged to undertake, combining as it does healing of the body with soul winning. The ideal medical missionary, he said, should be pre-eminent both in piety and professional skill.

—The Gleaners' Union is an organization affiliated with the Church Missionary Society. Each member promises as far as possible, and as he may be enabled, to glean (1) knowledge of God's will in his Word ; (2) knowledge of his work in the world; (3) offerings for his treasury; (4) blessings from his hand ; (5) the sympathy and service of others for his work.

—The sweepers or scavengers of India form a caste known as Mehter. Their chief priest is in Benares, and for every momentous event in their lives they have their own ritual. One of the great thoughts impressed upon the caste by the high-priest is that they are the living symbol of the purification of the soul, by their mission of cleansing the world.—*Missionary Link.*

—A missionary reports that the Chinese Christians of Fuh-Kien believe it to be their business to spread the doctrine of the Gospel as soon as they know it themselves. Some of them, whose conversation on the subject he overheard, came to the conclusion that not to do so was to break the Eighth Commandment, for it was keeping back what rightly belonged to another.

—J. L. Phillips, M. D., writes in the *Sunday-school Times* of a visit to a seminary for the Dutch and German missions of Malaysia, at Depok, south of Batavia. Here forty bright young fellows from Borneo, Sumatra, Java, Celebes, and New Guinea, are eagerly studying the sacred Scriptures in the Malay language, under the loving and faithful tutorship of a German scholar and his native coadjutors. Looking into the faces of those two men from Dutch New Guinea, of those converted Bataks from Sumatra, how one's heart was moved by the thought of Christ's conquering gospel that had brought together here in this Christian seminary the descendants of cannibals, east and west, and of furious savages of all this Asiatic archipelago The Bataks on the west coast of Sumatra have furnished a hundred missionaries already for the army of our conquering King.

—Rev. B. W. Williams, writing in the *American Magazine of Civics* of the Sabbath as a Civil Institution, says the Sabbath rest is necessary to physical health and vigor; essential to intellectual strength and progress; conducive to social refinement; and salutary in its influence upon industrial life since men accomplish more and better work in six days than in seven; while the observance of a day of religious instruction and worship tends to promote morality and restrain crime.

—Eyo VII. was in many respects a remarkable man. When in 1874 he was elected King of Creek Town and its dependencies, he signalized the event by laying down, as a condition of his acceptance of power, "that the king govern and the people submit to be governed according to the will of God, so far as made known in the Bible, and that there be no religious intolerance." As a result mainly of his energetic action, the Sabbath is as well kept in Creek Town as in any town in Scotland.—W. D. in *The Missionary Record.*

—The law of success in the development of society is in caring for the fragments, just as many modern business successes have been won by letting nothing be wasted. When we save the lost we are not only rescuing perishing souls, but helping regenerate society. Society cannot afford to look on any part of itself as a worthless fragment to be cast away. The path to social development is through finding possibilities of value in what is now useless or harmful. That community, that nation, that type of civilization, will keep the leadership of the world, that soonest finds these possibilities and most rapidly develops them.—Rev. W. E. C. Wright in *The Charities Review.*

—Rev E. Lewis of Bellary, India, gives in the *Chronicle* a forcible description of the influence of the Gospel in the home of a young couple, the brightness of which attracted heathen women to it for hours together, and which eventually led to the conversion of the mother of the wife. It also drew from the husband's mother, in contrasting it with the home of another son who was a fakir, and whom she had adored while almost hating her Christian son, this testimony: "My Christian son's home is heaven, and I would never wish to see a better heaven; my fakir son's home is a dunghill, yea, hell itself."

—Dr. Max Nordau writes in the July *Forum* of the moral devastations of what he calls "degenerate books." To recommend them to neurotic or hysterical readers is to communicate disease. Every dormant inclination is awakened and developed by this sort of reading. I could cite dozens of cases from the criminal records of the past few years where thieves, housebreakers and murderers indicated that the primal conception of their misdeeds arose from the perusal of sensational novels in which malefactors were exalted and their heroic deeds expatiated upon with enthusiasm.

—Said the official surveyor of land in Paraguay, reporting to the President of the Republic on his return from an excursion into the interior: Going through the country I was struck with the security which is now enjoyed in the midst of this tribe of Chaco Indians, thanks to the labors of the missionaries Five years ago, when I last passed through this country, I only dared venture there accompanied by a guard of fifteen chosen men, armed to the teeth. This time I made my survey alone, assisted only by some Indians, and without any fire-arms. At night we slept in perfect safety, no matter where we were; instead of avoiding the villages, as formerly, we sought their neighborhood.

—Captain F. D. Lugard writes in the *Nineteenth Century* of the Borgu, a proud, self-important race, steeped in superstition, whose dread of witchcraft and fetich influences most of the actions of their daily lives. When going to battle or raid they festoon themselves and their horses with innumerable charms to render them invulnerable. They possess few firearms, but are famous for their deadly poisoned arrows.

—Captain Lugard thus summarizes information given by a recent writer on the Niger: The Borgu, or Barbar, is the sole pagan tribe of the Middle Niger which has successfully resisted the Mohammedan invasion. For years did the Foulas of Sokoto and Gando attempt to conquer the country, desisting, however, in the end, in the firm belief that the blessing of their prophet was not with them in fighting against this strange people. They themselves ascribe their invincibility not so much to their fighting powers as to their religion, which they affirm is that of "Kisra, a Jew," who gave his life for the sins of mankind. They are indignant at being called pagans, considering themselves in every way superior to the Mohammedans. They say their forefathers were settled originally in the north of Africa, and were driven from thence about the eighth or ninth century by the Mohammedan conquerors. They claim connection with the Bornu or Berebere; and the two tribes may originally have formed part of the Barbary states.

—It is comparatively easy, says the Bishop of Calcutta, to bring men to profess Christianity, but it takes a vast time to secure that Christian principle lay hold of their whole being. We are very apt to forget how much we ourselves have gained from having been brought up in a Christian atmosphere, from having inherited Christian principles. Many people seem to think that a newly-made Christian is complete at once, whereas the truth is, such an one needs careful training, like a young and delicate plant, and a congenial atmosphere.

—Aiyansh, on the Naas river, north of Metlakahtla, is the home of the Nishga Indians. At Echo Cave, near the mouth of the river, where a motley crowd of Indians, Chinese, whites and half-breeds gathers during the fishing season there is no place of worship. Services were held for a time in the cannery loft, but only Christians would come. So it was decided to build a platform between two parallel rows of cabins occupied by the men, who preferred to lie abed on Sunday morning, and thus bring the gospel to their ears. When the Christians met to make the necessary offering, Moses Wan, once a wild man and gambler, prayed thus: "I asked you, oh Chief of Heaven, to give me good success with my fishing, and you filled my boat. The reason I besought you was that I might be able to help in erecting the standing place of which we spoke to you last Sunday. I now thank you very much for what you have done, and I lay down one dollar for this work." Others followed with their offerings, and the necessary amount, $11, was secured.

—The Christian Indians at Aiyansh became deeply interested in the effort to evangelize the heathen in a village called Gitlakdamiks, some distance off. As the path leading to it was difficult and laborious, they constructed a road to the place and named it "Gospel Road." Though the evangelists met with much opposition at first, and were openly assaulted, they were at last successful. The missionary and the Christian chiefs were invited to a feast given by the neighboring village, one of whose chiefs said: "Hitherto we were living in two distinct villages, but now we are joined together by the Gospel Road, which is like a marriage ring." The Gitlakdamiks now believe in the truth of the Gospel, and many of them are secretly praying to God.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

HALLEY, EBEN, D.D.,—Born at Salem, N. Y., January 7, 1845; graduated at Williams College in 1864, while also serving in the army, in the 177th New York Volunteers; in Princeton Seminary for two years; home missionary in Richmond, Vt.; ordained January 13, 1870; pastor of the Seventh Street Congregational Church of Cincinnati, 1870-78; pastor of the Congregational Church of Binghamton, N. Y., 1878-86; installed pastor of the Second Street Presbyterian Church of Troy, N. Y., December 15, 1886; where his father, Rev. Ebenezer Halley, D.D., had been pastor from 1848 to 1855; in failing health for two years, during part of which time his church granted him generously a long vacation; died June 8, 1895, at his home in Troy, after preaching in his pulpit a few Sundays this spring.

Married in 1878 Miss Henrietta Burt, of Cincinnati, who with two sons survives him.

JOHNSTON, THOMAS POWELL.—Born at Wooster, O., March, 15, 1819; graduated from Jefferson College, 1845, and from the Western Theological Seminary, 1848; ordained by the Presbytery of Beaver, 1848; pastor of the Church at Clarksville, Pa., 1848-58; pastor at Lima, O , 1858-64; stated supply at Lima Centre, O., 1864-70; stated supply at Concord, 1871; afterwards engaged in missionary work as his health permitted. Died at his home in Lima, O., May 2, 1895.

Married, July 6, 1848, Miss Mary Ann Haskill, who with one son and one daughter survives him. Two children have died one of them Rev. Charles Johnston.

KLINK, NATHANIEL BAKER.—Born near Bethlehem, N. Y., February 25, 1823; graduated from Union College, 1847, and from Princeton Theological Seminary, 1850; licensed by the Presbytery of New Brunswick, 1850; stated supply, Oneida Valley, N. Y., 1851-52: West Galway, 1852-53; ordained and installed pastor at Ballston Spa, by Presbytery of Albany, February 13, 1854; pastor Fairmount, N. J., 1855-59; stated supply, Sacramento, Cal , 1859-61; Vallejo, 1861-83; Santa Paula and Hueneure; 1883-84; Redding, 1886-89: West Berkley, 1889-92; Clements, 1892-94: honorably retired April 13, 1895. Died San Francisco, May 31, 1895.

Married, Albany, N. Y., September, 1853, Miss Elizabeth Seymour, daughter of Timothy Seymour, Esq., who, with two sons and seven daughters survives him, three children having died.

LAWRENCE, HUBBARD.—Born at St. Johnsbury, Vt., 1812; graduated from Marietta College, 1838, and Lane Theological Seminary, 1841; ordained by the Presbytery of Maumee, 1843; pastor Toledo, O., 1843-44; stated supply Brunswick, O., 1844-49; pastor of Congregational Church, Brownhelm, O., 1850-57; stated supply Grafton and Eaton, O., seven years; stated supply Peru and Olena, O., three years; stated supply Brecksville and Independence, O., three years; stated supply Florence, O., six years. Died May 26, 1895; in Brownhelm, O.

Married, Martha Sawyer of Cambridge, Mass., who died years ago. Two children survive, viz., Miss Martha L., of L. E. Seminary, Painesville, O., Mr. John L., of St. Mary's, O.

LOWRY, JOHN.—Born at Princeton, N. J., March 17, 1838, graduated from Princeton Theological Seminary, 1861; ordained by the Presbytery of North River, July 10, 1861; pastor Wappinger's Falls. N. Y., 1861-63; Sag Harbor, L. I., 1863-67: Throop Avenue Church, Brooklyn, N. Y., 1867-73; Whitehall, N. Y., 1873-84; Hackettstown, N. J. November 19, 1884. Died May 22, 1895, at Hackettstown, N. J.

Married, August 5, 1861, Miss Lydia Clark daughter of Benjamin M. and Violetta Clark of Cranberg, N. J., who survives him. Their only child died in infancy.

MARCH, WILLIAM G., D. D.—Born in Columbiana County, O., April 4, 1826; graduated from Jefferson College, 1848, and Western Theological Seminary, 1853; licensed by the Presbytery of New Lisbon, 1853; ordained December, 1854; pastor of the Church of Canfield, O., 1854-67; during portions of that time having pastoral charge also of Rehoboth Church, and the Milford Centre Church; Marysville, O., 1867-80. Died at Marysville, O., June 17, 1895.

Married, 1850, Miss Elizabeth J. Elder, of Harrisburg, Pa., who with one son and one daughter sarvives him. One daughter (aged 10) died 1873.

STRONG, ADDISON KELLOGG, D.D.—Born at Aurora, N. Y., March 27, 1823; graduated from Hamilton College, 1842; and from Auburn Theological Seminary, 1846. Was licensed to preach by the Oneida Association at Bridgewater, N. Y., January, 1846. Ordained by the Presbytery of Onondaga, December, 1846; pastor of the Congregational Church of Otisco, N. Y., 1846-54; Presbyterian Church, Monroe, Mich., 1855-63; First Presbyterian Church, Galena, Ill., 1863-66; Park Central Presbyterian Church, Syracuse, N. Y., 1866-70; Pine Street Presbyterian Church, Harrisburgh, Pa , 1870-74; First Presbyterian Church, Kalamazoo, Mich., 1874-75; pastor-elect Howard Street Presbyterian Church, San Francisco, Cal., 1876-77; pastor of the Presbyterian Church, Clyde, N. Y., 1877-79; Hoboken, N. J., 1880-82; Waukesha, Wis., 1883-88; Carmel, N. Y., 1888-90. Owing to serious illness, the culmination of several years of ill health he was obliged to give up active work for a time

but as soon as he was able he supplied various churches until in March, 1894 he was invited to return to his first charge at Otisco, N. Y., to which church he ministered until his death. Died at Port Deposit, Maryland May 20, 1895.

Married, September 11, 1846, Miss Matilda Clark, who died January 11, 1848, leaving a son who died the following April; married October 10, 1849, Miss Madorah J. Elder who with five children survives him.

TIMLOW, PHILIP J., M. D.—Born at Florida, N. Y., October, 21, 1809; studied and practiced medicine; graduated from Union College, 1837; ordained by the Presbytery of New Castle, May, 1839; pastor Bellevue Church, Gap, Pa., 1839–56, also of Leacock Church, 1846–56; stated supply Marietta, 1856–59; pastor Marietta, 1860–65; stated supply Amity, N. Y., 1866–67; pastor Leacock, 1868–74; resided in Germantown, Pa., till 1878, then at the Gap, Pa., until his death. Died March 31, 1895.

Married, 1839, Miss Josephine Pritchet of Philadelphia, who died October 1, 1870; married June 2, 1874, Miss Susan D. Lechman, of Philadelphia, who survives him. No children survive.

MINISTERIAL NECROLOGY.

[Year ending April 30, 1895.]

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Adams, Ennals J.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Aug. 27, 1894,	70
Alexander, Sam'l Davies, D.D.,	P. Em.,	New York,	New York, N. Y.,	Oct. 26, 1894,	75
Allen, Edwin,	S. S.,	Buffalo,	Clarence, N. Y.,	May 23, 1894,	62
Allen, Jerome, Ph D.,	Tea.,	Brooklyn,	Brooklyn, N. Y.,	May 26, 1894,	63
Bau Tsih Dye,	Evan.,	Shanghai,	Shanghai, China,	Jan. 27, 1895,	62
Bay, Wm. H.,	H. R.,	Athens,		July 27, 1893,	86
Beattie, David,	P.,	Hudson,	Scotchtown, N. Y.,	June 19, 1894,	65
Beebe, Eli W.,	H. R.,	Cedar Rapids,	Camanche, Iowa,	July 4, 1894,	75
Bell, Goodloe B.,	W. C.,	North River,	Baltimore, Md.,	June 5, 1894,	62
Board, James H.,	H. R.,	South Florida,	Eustis, Fla.,	Nov. 23, 1895,	73
Brauns, Frederick W.,	Evan.,	Buffalo,	Baltimore, Md.,	June 5, 1894,	65
Breed, William P.,	P.,	Northumberland,	Tryon, N. C.,	Feb. 12, 1895,	37
Brown, George,	H. R.,	Otsego,	Walton, N. Y.,	Dec. 22, 1894,	71
Carter, Thomas,	P.,	Morris & Orange,	Boonton, N. J.,	Nov. 3, 1894,	55
Chamberlain, Amory Nelson,	S. S.,	Sequoyah,	Pheasant Hill, N. J.,	July 5, 1894,	76
Chandler, Frank, D.D.,	P.,	Monmouth,	Asbury Park, N. J.,	May 18, 1894,	63
Chapin, Lyman D.,	H. R.,	Los Angeles,	Los Angeles, Cal.,	June 29, 1894,	58
Child, Elias,	H. R.,	Steuben,	Utica, N. Y.,	Jan. 19, 1895,	88
Clute, N. Marcellus, D.D.,	H. R.,	Corning,	Charles City, Ia.,	Jan. 4, 1895,	76
Cornell, Wm. M., D.D., LL.D.,	H. R.,	Boston,	Boston, Mass.,	April 14, 1895,	94
Crawford, James H.,	S. S.,	Yadkin,	Mockesville, N. C.,	June 28, 1894,	58
Cross, Henry Webster,	S. S.,	Cairo,	Colorado Springs, Col.	Dec. 22, 1894,	31
Curtis, George C., D.D.,	Evan.,	Geneva,	Watkins, N. Y.,	June 20, 1894,	77
Davis, James,	H. R.,	Blairsville,	Blairsville, Pa.	July 1, 1894,	
DeLancey, Randolph A., D.D.,	Evan.,	Boston,	Houlton, Me.,	July 17, 1894,	76
Diament, Jeremiah Nixon,	S. S.,	Sequoyah,	Econtuchka, I. T.,	June 22, 1894,	
Dickey, James W.,	H. R.,	Minneapolis,	West Union, Ia.,	April 12, 1894,	82
Dickey, Ninian S.,	H. R.,	Logansport,	Indianapolis, Ind.,	Mar. 22, 1895,	73
Dodd, Samuel,	P.,	Albany,	Garfield, N. Y.,	Dec. 7, 1894,	62
Dunning, Alvah G.,	H. R.,	Milwaukee,	Perth Amboy Home, N. J.,	Mar. 7, 1894,	89
Edgar, John, Ph.D.,	Pres.,	Carlisle,	Chambersburg, Pa.	June 5, 1894,	54
Eldred, Henry B.,	H. R.,	Cleveland,	Cleveland, O.,	Mar. 23, 1895,	85
Elliott, George,	P.,	Huntingdon,	Bellefonte, Pa.,	Mar. 15, 1895,	70
Fleming, John, D.D.,	H. R.,	Hastings,	Ayr, Neb.,		
Forman, Charles N., D.D.,	F. M.,	Lahore,	Kasauli, India,	Aug. 27, 1894,	73
Fox, Louis Rodman,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Dec. 21, 1894,	60
Galbreath, Robert C., D.D.,	H. R.,	Cairo,	Centralia, Ill.,	Feb. 10, 1895,	84
Gamble, Samuel Landis,	W. C.,	Chicago,	Riverside, Ill.,	Mar. 18, 1895,	67
Good, Adolp's Clemens, Ph.D.	F. M.,	Corisco	Efulen, West Africa,	Dec. 13, 1894,	38
Goodman, Reuben S.,	Chap.,	Grand Rapids,	Grand Rapids, Mich.,	Aug. 30, 1894,	77
Griswold, Francis A.,	H. R.,	Marion	Delaware, O.,	Aug. 3, 1894,	74
Hacho, John Kowe,	S. S.,	Sequoyah,	Wewoka, I. T.,	Nov. 12, 1894,	
Hall, Isaac G., D.D.,	W. C.,	Lima.	Lima, O.,	Oct. 19, 1894,	55
Hall, John D.D.,	P. Em.,	New Brunswick,	Trenton, N. J.,	May 10, 1894,	87
Hall, William,	H. R.,	Buffalo,	Salamanca, N. Y.,	Sept. 29, 1894,	86
Halsey, Samuel P.,	W. C.,	Brooklyn,	Brooklyn, N. Y.,	Jan. 6, 1895,	
Happer, And'w P., D.D., LL.D.,	H. R.,	Canton,	Wooster, O.,	Oct. 7, 1894,	76
Harlow, James M.,	H. R.,	Geneva,	Shortsville, N. Y.,	Dec. 13, 1894,	86
Harris, Ralph, Md.,	H. R.,	Schuyler,	Macomb, Ill.,	Mar. 19, 1895,	85
Hart, William,	W. C.,	Cayuga,	Auburn, N. Y.,	April 26, 1895,	63
Haworth, Laban,	W. C.,	Kingston,	Dayton, Tenn.,	Nov. 6, 1894,	65
Hays, Isaac N., D.D.,	P.,	Allegheny,	Allegheny, Pa.,	May 19, 1894,	
Heberton, Alexander,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Oct. 26, 1894,	92
Hepburn, Slator Clay,	P.,	Hudson,	Campbell Hall, N. Y.,	Mar. 27, 1895,	76
Higgins, Corydon W.,	H. R.,	Platte,	Salt Lake City, Utah,	Aug. 21, 1894,	72
Holmes, Henry Martyn,	S. S.,	Southern Va.,	Chestnut Knob, Va.,	April 17, 1894,	37
Howey, John D.,	H. M.,	Hastings,	Lincoln, Neb.,		
Hoyt, Sherman,	H. R.,	North River,	Ancram, N. Y.,	Nov. 26, 1894,	87
Hughes, Joseph,	W. C.,	Fort Wayne,	Fort Wayne, Ind.,	Aug. 28, 1894,	47
Hunt, Timothy Dwight,	H. R.,	Utica,	Whitesboro, N. Y.,	Feb. 7, 1895,	73
Hunter, Hamilton H.,	S. S.,	Atlantic,	Charleston, S. C.,	Oct. 6, 1894,	52
Hyde, Silas S.,	H. R.,	Maumee,	Farmer, O.,	Dec. 3, 1894,	

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
James, Morton	Evan.,	New York,	London, England.	Aug. 22, 1894,	76
Jewell, Justus B.,	H. R.,	Flint,	Gsines Station, Mich.,	Dec. 20, 1894,	80
Kearns, J. Edmund,	P.,	Solomon.	Minneapolis Kans ,	Dec 16, 1894,	60
Kephart, William G.,	H. R.,	Central Dakota,	Deming, N. M.,	May 29, 1894,	77
Kirk, James,	Ch.,	Pittsburgh,	Carrick, Pa.,	Jan. 31, 1895,	78
Kirkwood, James,	H. R.,	Platte,	Fairfax, Mo.,	Feb. 15, 1895,	68
Lane, Cornel's R., D.D., Ph.D.,	Evan.,	Carlisle,	Chambersburg, Pa.,	Nov. 24, 1894,	74
Laney, David,	H. R.,	Knox,	Macon, Ga.,	Oct. , 1894,	86
Larimore, James W.,	Tea.,	Chicago,	Chicago, Ill.,	May 30, 1895,	60
Lawrence, Alonzo W.,	P.,	Emporia,	Burlingame, Kans.,	Feb. 27, 1895,	44
Lawrence, Hubbard,	H. R.,	Cleveland,	Cleveland, O.,	May 26, 1895,	83
Long, Edwin McKean, D.D.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Oct. 2, 1894,	68
Long, Walter Raleigh,	Evan ,	Albany.	New York, N. Y.,	Jan. 5, 1895,	84
Loock, George,	P.,	Morris & Orange,	Myersville, N. J.,	July 5, 1894,	45
McCauley, John,	H. R.,	Saginaw,	Maple Ridge, Mich.,	April 4, 1895,	48
McComb, George B.,	H. R.,	Nebraska City,	Fremont, Neb.,	Nov. 8, 1894,	80
McCosh, James, D.D., LL.D.,	Pres.,	New Brunswick,	Princeton, N. J.,	Nov. 16, 1894,	80
McCune, R. Lewis,	W. C.,	Carlisle,	Fredonia, Pa.,	April 3, 1895,	68
Macdonald, Samuel Higgins,	Tea.,	Huntingdon,	Lewisburg, Pa.,	Jan. 18, 1895,	82
McFarland, John W.,	H. M.,	Alaska,	Juneau, Al.,	Dec. 9, 1893,	45
McFarland, Moses Q.,	H. R.,	Kalamazoo,	Plainwell, Mich.,	Aug. 20, 1894,	83
McKee, William J.,	F. M.,	Ningpo,		July 21, 1894,	44
McLaren, William, D.D.,	H. R.,	Maumee,	Toledo, O.,	May 15, 1893,	
MacLeod, Ambrose W ,	Evan.,	Boston,	Boston, Mass.,	June , 1893.	
McRee, James M.,	H. R.,	New Albany,	North Vernon, Ind.,	May 26, 1894,	68
Miller, David M.,	P.,	Blairsville,	Johnstown, Pa.,		
Mills, Benjamin, D.D.,	S. S.,	Larned,	Spearville, Kans.,	Mar. 16, ——,	78
Moore, Carle,	H. R.,	Kittanning,	Blairsville, Pa.,	Mar. 14, 1895,	81
Moore, William P., D.D.,	P.,	Wooster,	Fredericksburg, O.,	May 3, 1894,	64
Mullan, Henry C.,	P.,	Schuyler,	Camp Creek, Ill.,	Oct. 31, 1894,	65
Nesbitt, Joseph, D.D.,	P.,	Northumberland,	Lock Haven, Pa.,	Aug. 14, 1894,	65
Parmelee Anson H.,	H. R.,	Geneva,	Phelps, N. Y.,	Aug. 28, 1894,	84
Paul, Samuel R.,	H. R.,	Freeport,	Chemung, Ill.,	May , 1894,	90
Phillips, James M.,	H. R.,	Lackawanna,	Waltham, Mass.,	Jan. 3, 1894,	74
Phraner, Stanley K.,	F. M.,	North Laos,	Singapore, Asia,	Jan. 15, 1894,	35
Pierson, George,	S. S.,	North Texas,	Henrietta, Tex.,	Feb. 1, 1895,	69
Pomeroy, Charles S., D.D.,	P.,	Cleveland,	Cleveland, O.,	Sept. 10, 1894,	60
Proudfit, Alexander,	H. R.,	Troy,	Saratoga Springs, N. Y.,	Mar. 3, 1895,	84
Rainey, James A.,	S. S., Tea.,	Fairfield,	Philadelphia, Pa.,		63
Rankin, Robert J.,	P.,	Baltimore,	Baltimore, Md.,	June 5, 1894,	28
Reed, James Stuart,	P.,	Pueblo,	Alamasa, Colo.,	Feb. 24, 1895,	57
Reed, William,	H. R.,	Platte	Trenton, Mo.,	Mar. 24, 1895,	85
Reid, Samuel H.,	Evan ,	Northumberland,	Milton, Pa.,	Aug. 28, 1894,	78
Richelsen, John	P.,	Philadelphia,	Philadelphia, Pa.,	June 15, 1894,	41
Risher, Levi,	Evan.,	Pittsburgh,	Dravosburg, Pa.,	Sept. 23, 1894,	58
Roberts, Robert M ,	H. R.,	Minneapolis,	Minneapolis, Minn.,	Dec. 8, 1894,	72
Roberts, William H.,	P.,	Long Island,	Wantagh N. Y.,	Aug. 7, 1894,	34
Robinson, William M.,	P. Em.,	Allegheny,	Pittsburgh, Pa.,	Mar. 2, 1895,	81
Robertson, Alexander T.,	P.,	Marion,	Iberia, O.,	Sept. 21, 1894,	45
Rodgers, James L.,	Evan.,	Dayton,	Springfield, O.,	Jan. 21, 1895,	67
Shaw, Harvey,	S. S.,	Lackawanna,	Huntingdon, Pa ,	Feb. 12, 1895,	49
Shedd, John H., D.D ,	F. M.,	Western Persia,	Oroomiah, Persia,	April 12, 1895,	62
Shedd, Wm. G. T., D.D., LL.D.,	H. R.,	New York,	New York, N. Y.,	Nov. 17, 1894,	74
Sheldon, Frank E.,	H. R.,	Oklahoma,	Dodge City, Kans.,	July 28, 1894,	72
Shepard, Joseph C.,	H. R.,	Ozark,	Fair Play, Mo.,	Mar. 26, 1895,	61
Sheeler, Laurens Tillon,	Ed.,	Jersey City,	Newark, N. J.,	Jan. 6, 1895,	46
Smith, Frank Morton	S. S.,	Los Angeles,	——, Cal.,	Sept. 2, 1894,	27
Smith, William G.,	H. R.,	Flint,	Laingsburg, Mich.,	Jan. 16, 1894,	90
Snowden, Ebenezer H., D.D.,	H. R.,	Lackawanna,	Forty Fort, Pa.,	Oct. 16, 1894,	96
Spurlarke, Joseph L.,	S. S.,	Southern Va.,	Roanoke, Va ,	June 8, 1894,	31
Stewart, John B , D.D.,	S S.,	Los Angeles,	Los Angeles Cal.,	July 2, 1894,	69
Stewart, Orlando Vance,	P.,	Steubenville,	Greenville, Pa ,	Nov. 12, 1894,	42
Stoekle, Frederick E.,	P.,	Boston,	Manchester, N. H.,	Aug. 2, 1894,	33
Storrs, Henry Martyn, D.D.,	P.,	Morris & Orange,	Orange, N. J.,	Dec 1, 1894,	67
Stowe, Alfred M.. [LL.D.,	H. R.,	Geneva,	Canandaigua, N. Y.,	April 19, 1895,	76
Strong, Addison K., D.D ,	S S ,	Syracuse,	Port Deposit, Md.,	May 20, 1895,	73
Symmes, Joseph Gaston, D.D.,	P.,	Monmouth,	Cranbury, N. J.,	June 23, 1894,	68
Taylor, Rufus, D D ,	H. R.,	Monmouth,	Beverly, N. J.,	Aug. 18, 1894,	83
Teal, John W., D.D.,	P.,	Elizabeth,	Elizabeth, N. J.,	June 30, 1894,	55
Thayer, Henry B., D.D.,	S. S.,	Dayton,	Camden, O.,	Nov. 1, 1894,	73
Timlow, Philip J.,	H. R.,	Westminster,	Gap, Pa ,	Mar. 31, 1895,	85
Tindall, George P., Ph.D.,	S. S.,	Sacramento,	Sacramento, Cal.,	Sept. 8, 1894,	72
Todd, Richard K.,	H. R.,	Freeport,	Woodstock, Ill.,	May 8, 1894,	80
Torrey, David, D.D.,	W. C.,	Syracuse,	Cazenovia, N. Y.,	Sept. 29, 1894,	76
Truman, Ntaka,	W. C.,	Corisco,	Gaboon, West Africa,	Nov. 19, 1894,	62
Tuck, Nathan F.,	W. C.,	Union,	Colorado Springs, Colo.,	Oct. 17, 1894,	78
Van der Lippe, Adelbert, D.D.,	Prof.,	Dubuque,	Dubuque, Ia ,	July 9, 1894,	67
Weed, J. Evarts,	W. C.,	Lansing,	Lansing, Mich ,	Nov. 23, 1894,	63
Wells, William M.,	P.,	New Brunswick,	Ringoes, N. J.,	Jan. 2, 1895,	64
Wilson, William H.,	W. C.,	East Oregon,	Dallas, Ore.,		
Wood, Morgan L.,	H. R.,	Emporia,	Marion, Kans ,	April 12, 1894,	64
Woodruff, William D.,	H. R.,	Geneva,	Phelps, N. Y.,	Sept. 29, 1894,	89
Woods, Samuel,	W. C.,	Walla Walla,	Lewiston, Idaho,	June 8, 1894,	57
Wylie, Theodore W. J.,	F. M.,	Lodiana,	Subathu, India,	Nov., 1894,	68
Young, John Newton	F. M.,	Peking,	Peking, China,	Feb. 18, 1893,	26
Young, William,	H. R.,	Iowa,	Troy, Ia.,	Nov. 9, 1894,	72

WM. HENRY ROBERTS, *Stated Clerk.*

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1895.

ATLANTIC.—*Atlantic*—Berean, 4 45. 4 45

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 99 66; Bel Air, 5 70; Churchville, 8 99. *New Castle*—Gunby Memorial, 1; Makemie Memorial, 2; Rehoboth (Md.,) 2; Wilmington West, 35. *Washington City*—Washington City Garden Memorial, 4. 158 35

CALIFORNIA.—Benicia—Santa Rosa, 5. *Los Angeles*—Cucamonga, 2. *Oakland*—Valona, including sab-sch, 3, 7; *San José*—San José 1st, 35. *Stockton*—Merced, 5 54 00

CATAWBA.—*Catawba*—Ben Salem, 1; Lloyd, 50 cents; Murkland, 3. 4 50

COLORADO.—*Boulder*—Rawlins, 3 30; Valmont, 28 cts. *Pueblo*—Colorado Springs 1st, 5 22; Pueblo 1st, 14 20. 23 00

ILLINOIS.—*Alton*—Greenville 1st, 5. *Bloomington*—Cofax, 5. *Chicago*—Chicago 6th, 63 55; — 9th, 1 50; Hinsdale sab-sch, 1 90. *Freeport*—Willow Creek, 20 51. Winnebago, 9. *Mattoon*—Ashmore, 5. *Peoria*—Eureka, 8 40. *Rock River*—Buffalo Prairie, 3; Norwood, 16 50. *Schuyler*—Augusta, 20; Monmouth, 9 11. *Springfield*—Murrayville, 1 72; Pisgah, 1 03; Springfield 1st, 26 51. 197 73

INDIANA.—*Crawfordsville*—Frankfort, 15; Kirklin, 4 50. *Indianapolis*—Bloomington Walnut Street, 6 50. *Muncie* Muncie—26 50. *New Albany*—New Albany 1st, 10; — 2d, 1000. 1062 50

INDIAN TERRITORY—*Choctaw*—Sandy Branch, 1. 1 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 4 65; — Bohemian C. E., 3; Linn Grove, 5. *Corning*—Corning 1st, 5 86; Gravity, 1 50; Morning Star, 2 25. *Fort Dodge*—Boone, 12; Spirit Lake, 1. *Iowa*—Mount Pleasant German, 7. *Iowa City*—Union, 3 50. 45 76

KANSAS.—*Emporia*—Howard, 2 38. *Larned*—McPherson, 6 25. *Neosho*—Paola, 1. *Topeka*—Wakarusa, 1. 10 63

MICHIGAN.—*Flint*—Morrice, 2 67. *Monroe*—Petersburg, 1; Quincy, 5. *Petoskey*—Elk Rapids, 3 25. 11 92

MINNESOTA.—*Mankato*—Brewster, 2 25; Kinbrae, 1 55; Wells, 12 50. *Red River*—Red Lake Falls, 4 66. 20 96

MISSOURI.—*Kansas City*—Rich Hill sab-sch, 5. *Ozark*—Lehigh, 1. *Platte*—Akron, 3; Oregon, 7; Rockport, 2. *St. Louis*—St. Charles, 21. 39 00

MONTANA.—*Great Falls*—Kalispell, 10; Lewistown, 10. 20 00

NEBRASKA.—*Kearney*—St. Edwards, 3. *Omaha*—Blair, 2 80; Columbus, 3; ††Lyons, 105 25. 114 05

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 5. *Monmouth*—Cream Ridge, 3 20; Farmingdale, 4; Holmanville, 55 cents; Hope, 55 cents; Manchester, 55 cents. *Morris and Orange*—Orange 1st, 105. *Newark*—Newark Roseville, 10; — Wickliffe, 6. *New Brunswick*—Holland, 6 25; Kingston, 5; Lambertville, 35; Milford, 23; Trenton 1st, 2 72. *Newton*—Blairstown (including sab-sch, 11 70), 77 72. *West Jersey*—Greenwich, 10; North Cramer Hill Grace, 5. 299 54

NEW YORK.—*Albany*—Gloversville 1st, 41 04. *Brooklyn*—Brooklyn Cumberland Street, 5; — Throop Avenue additional, 3. *Cayuga*—Auburn Westminster, 2. *Champlain*—Chazy, 13 17. *Geneva*—Bellona, 9; Geneva 1st, 19 22; Romulus, 15. *Hudson*—Circleville, 4. *New York*—New York 5th Avenue Young Ladies' Society, 2 12; — Christ, 10; — New York, 22 81; — Rutgers Riverside, 151 13; — Westminster West 23d Street, 35 65. *Niagara*—Charlton, 2. *North River*—Rondout, 11 50. *Otsego*—Cooperstown, 28 19. *Rochester*—Rochester 1st, 100. *St. Lawrence*—Brasher Falls, 1; Plessis, 2; Potsdam, 6. *Syracuse*—Syracuse East Genesee, 5 15. *Troy*—Brunswick, 3 44. 492 42

NORTH DAKOTA.—*Fargo*—Jamestown, 6. 6 00

OHIO—*Bellefontaine*—Bellefontaine 1st, 2 95. *Chillicothe*—White Oak, 4 70. *Columbus*—Columbus Westminster sab-sch, 2 70. *Dayton*—Riley, 1. *Portsmouth*—Georgetown, 4. *Steubenville*—Hopedale, 2; Island Creek, including sab-sch, 1 13, 7 68; Richmond, 1 77. *Zanesville*—Roseville sab-sch, 1. 27 80

OREGON.—*Portland*—Astoria, 5; Clackamas 1st, 1. 6 00

PENNSYLVANIA.—*Allegheny*—Concord, 2; Freedom, 6. *Blairsville*—Fairfield, 7 31; Pleasant Grove, 4. *Butler*—Butler, 15; North Liberty, 4 40. *Chester*—Darby 1st, 5. Olivet, 1. *Clarion*—Academia, 1 42; Beech Woods 28 82; Greenville, 10; Oil City 2d, 8; Sligo, 2. *Erie*—Corry, 9; Milledgeville, 1. *Lackawanna*—Little Meadows, 2; Rome 1st, 2. *Lehigh*—Reading 1st, 46. *Northumberland*—Jersey Shore, 22; Williamsport 3d, 5. *Parkersburgh*—Long Reach, 2 85. *Philadelphia*—Philadelphia Evangel, 21; — Gaston, 21 67; — Mariners, 9. *Philadelphia North*—Ann Carmichael, 1; Grace, 3 11. *Pittsburgh*—Pittsburgh East Liberty, 29 51; — Shady Side, 65 50. *Redstone*—Little Redstone, 6 15; Long Run, 8 50; Tent, 2. *Washington*—Hookstown, 10 362 24

SOUTH DAKOTA.—*Central Dakota*—Blunt 1st, 3; Madison, 10 50. 13 50

TENNESSEE.—*Holston*—St. Marks, 2. *Union*—Centennial, 1. 3 00

WASHINGTON.—*Puget Sound*—Fair Haven, 2. 2 00

WISCONSIN.—*Chippewa*—Phillips, 50. *Milwaukee*—Horicon, 5; Manitowoc 1st, 4; Milwaukee, Calvary, 12 57. 71 57

Contributions from Churches and Sabbath-schools..... 3,051 92

OTHER CONTRIBUTIONS.

A foreign missionary in Asia, 50; A Presbyterian, El Reno, O. T., 10; Rev. W. M. Baird, Seoul, Korea, 2; J. B. Davidson, Newville, Pa., 10; Mrs. W. E. Drake, Brockport, 3; East Bloomfield and Society, N. Y., 12 77; C Penna., 4; Religious Contribution Society, of Princeton Theological Seminary, N. J., 31 94; Rev. W. L. Tarbet and wife, 80 cents; Rev. Wm. Wallace, Zacatecas, Mex., 5..... 129 51

$3,181 43

MISCELLANEOUS.

Bonds and mortgages, 3,500; Interest on investments, 1,226 83; Partial loss recovered from Insurance Company, 120; Total loss recovered from Insurance Company, 1,100; Plans sold, 45; Premiums of insurance, 396 73; Sales of Book of Designs, No. 5, 3 77; Sales of Church Property, 49 49..... 6,441 82

PAYMENTS ON CHURCH MORTGAGES.

KANSAS.—*Topeka*—Kansas City Grand View Park, 20..... 20 00

MICHIGAN.—*Petoskey*—Petoskey 1st, 150..... 150 00

SOUTH DAKOTA.—*Dakota*—Mountainhead, 25. 25 00

$195 00

LEGACIES.

Estate of Rev. John Spaulding, 6,588 86..... 6,588 86

SPECIAL DONATIONS.

NEW YORK.—*Troy*—Lansingburgh 1st, 31 25; — Waterford, 10 51. *Utica*—Lyons Falls Forest, 7 12..... 48 88

$ 16 455 99

Church collections and other contributions, April 11—May 31, 1895..... 6,137 27

Church collections and other contributions, April 11—May 31, 1894..... 5,056 05

LOAN FUND.

Interest..... 20 60

MANSE FUND.

OHIO.—*Cleveland*—Cleveland 1st (Mrs. Flora S. Mather), 100..... 100 00

MISCELLANEOUS

Installments on loans, 343 70; Interest, 4 47; Premiums of insurance, 31..... 379 17

SPECIAL DONATIONS.

NEW YORK.—*New York*—New York Madison Square (Estate of James R. Hill), 100..... 100 00

$ 579 17

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York City.

††In accordance with terms of mortgage.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1895.

BALTIMORE.—*New Castle.*—Rehoboth,(Md.,) 2; Rock, 3; Wilmington West, 21. 26 00

CALIFORNIA.—*San Francisco*—San Francisco 1st sab-sch, 15. 15 00

COLORADO.—*Boulder*—Valmont, 21 cts. .21

ILLINOIS.—*Bloomington*—Gilman, 8. *Cairo*—Metropolis, 3. *Chicago*—Hinsdale sab-sch, 1 51; Savanna, 3; Waukegan, 8 75. *Freeport*—Rockford 1st 22. *Rock River*—Sterling, 76 96. *Schuyler*—Monmouth, 7 42; Plymouth, 1 75. *Springfield*—Murryville, 1 29; Pisgah, 1 03. 134 71

INDIANA. *White Water*—Richmond, 10 28. 10 28

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian sab-sch, 2. *Waterloo*—Dows 80 cts 2 80

MICHIGAN —*Monroe*—Quincy, 5. 5 00

MINNESOTA.—*Minneapolis*—Bethany, 1 10. 1 10

MISSOURI.—*Kansas City*—Creighton, 4. 4 00

MONTANA.—*Butte*—Kalispell, 5. 5 00

NEBRASKA.—*Kearney*—St. Edwards, 1. 1 00

NEW JERSEY.—*Elizabeth*—Lamington, 6; Perth Amboy sab-sch, 5 06. *Monmouth*—Long Branch, 5 35. *Morris and Orange*—Madison. 80 30; Morristown South Street, 65 89 *Newark*—Wickliffe, 2 99. *New Brunswick*—Kingston, 1; Trenton 1st sac-sch, 2 04. 168 63

NEW YORK.—*Hudson* — Chester, 18 03; Ridgeburg, 1. *Long Island*—Cutchogue, 5; Southampton, 24 11. *New York*—5th Avenue Young Ladies Society, 1 59; — Chrst, 5; — Washington Heights, 9 98. *North River*—Highland Falls, 2. *Syracuse*—Syracuse East Genesee, 2 50. *Utica*—Utica Bethany, 5; Olivet. 8. 82 21

OHIO.—*Cincinnati*—Bond Hill, 1; Mount Carmel sab-sch, 1; Pleasant Run, 1. *Dayton*—Hamilton Westminster, 12. *St. Clairsville*—Coal Brook, 3 30. *Steubenville*—Linton. 65 cts.; Madison, 7. *Zanesville*—Roseville, 1 02; Zanesville 2d, 10; 36 97

PENNSYLVANIA.—*Allegheny*—New Salem, 1. *Carlisle*—Middle Spring, 5. *Chester* — Darby 1st, 8; Olivet. 1. *Clarion*—Sligo, 2. *Huntingdon*—Alexandria, 8 33. *Kittanning*—Leechburg, 10. *Lackawanna*—Athens. 7. *Lehigh* — Shenandoah. 4. *Northumberland* — Muncy, 3. *Philadelphia*—Tabor, 57 19; West Spruce street, 226 51. *Philadelphia North*—Ann Carmichael, 1; Langhorn. 6. *Pittsburgh*—Pittsburgh East Liberty, 28 74; Shady Side, 32 75; Wilkinsburgh, 55 01. *Redstone*—Tent, 2. *Washington*—East Buffalo, 12 28. 470 81

TEXAS—*Austin*—El Paso, 1 05. 1 05

Total receipts from Churches and Sabbath-schools $964 77

PERSONAL.

Aid, 10; C. Penna., 3; Rev. W. L. Tarbet and wife, 80 cts.; Religious Contribution Society of Princeton Theological Seminary, 23 96.... 37 76

INTEREST.

Roger Sherman Fund, 58 08; Martha Adams Fund, 209 ..... 267 08

PROPERTY FUND.

Friends in 41st Street Church Chicago, 31; Samuel Inslee, New York, 1.000; Mrs. Wm. Thaw, Pittsburgh, 500..... 1,531 00

LEGACIES.

Rev. John Spaulding, deceased..... 5,951 03

Total receipts for May..... 8,751 64
Previously reported..... 2,943 82

Total receipts from April 1st to June 1st, 1895. 11,695 46

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, APRIL, 1895.

ATLANTIC.—*Knox*—Medway, 1. 1 00

BALTIMORE.—*Baltimore*—Hagerstown sab-sch, 5. *New Castle* — Wilmington Gilbert, 1. *Washington City*—Washington City Garden Memorial, 6; — Gurley Memorial, 2. 14 00

CALIFORNIA.—Los *Angeles*—Fillmore, 2 50. *Oakland*—Centreville, 1. *San José*—San José 2d, 10. 13 50

COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—La Junta, 1. 1 18

ILLINOIS.—*Bloomington*—Sheldon, 5. *Cairo*—Richland, 25 cts. *Chicago*—Chicago 3d sab-sch, 11 23; — 9th, 1. *Mattoon*—Neoga, 2. *Springfield*—Springfield 1st, 67 23 86 76

INDIANA. — *Crawfordsville*—Frankfort. 10 *Muncie* — Portland, 3. *New Albany*—New Albany 1st. 7 05 20 05

INDIAN TERRITORY.—*Sequoyah*—Barren Fork, 50 cts.; Elm Grove, 50 cts. 1 00

IOWA.—*Cedar Rapids*—Wyoming, 98 cts. *Iowa*—Montrose, 1. 1 98

KANSAS —*Emporia*—Harmony, 1; Wichita Perkins. 1. 2 00

MICHIGAN. — *Detroit* — Detroit Forest Avenue, 2 60. *Kalamazoo* — Allegan, 5. *Lansing* — Battle Creek, 15. *Monroe*—Blissfield, 7. 29 60

MINNESOTA.—*St. Cloud*—Willmar, 3. *St Paul*—Red Wing, 10 65. 13 65

MISSOURI. — *Kansas City* — Brownington. 2. *Ozark*—West Plains, 2. *Palmyra*—Bethel, 1. *Platte*—Marysville 1st, 15 20. *St. Louis*—Salem 1st, 1; St. Louis Carondelet, 8 80. *White River*—Harris Chapel, 1 31 00

MONTANA.—*Helena*—Manhattan 1st Holland, 2; — 2d, 1. 3 00

NEBRASKA.—*Kearney*—St. Paul, 1. *Nebraska City*—Alexandria, 5. *Niobrara*—Millerboro, 1; Ponca, 3 78. 10 78

NEW JERSEY.—*Elizabeth*—Clarksville, 1. *Jersey City*—Jersey City 1st, 17 55. *Monmouth*—Holmanville, 60 cts.; Hope, 60 cts., Manchester, 60 cts.; Tom's River. 1. *Newark* — Bloomfield, 1st, 53 20 *New Brunswick* — New Brunswick 2d, 1; Princeton 1st, 80 68; — Witherspoon Street, 1. *Newton*—Phillipsburgh 1st, 4 59. *West Jersey*—Greenwich, 12. 173 82

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish. 1; Las Placetas Spanish, 1. 2 00

NEW YORK.—*Albany*—Gloversville 1st, 40 31; Saratoga Springs 2d 7 *Binghamton*—Owego. 5 09. *Brooklyn*—Brooklyn, Siloam, 1. *Buffalo*—Buffalo West Avenue, 2 30. *Cayuga*—Ithaca sab sch, 27 08 *Champlain* — Chazy, 8 02. *Long Island*—Shelter Island, 9. *Nassau*—Astoria, 2; Jamaica, 33 25. *New York*—New York Spring Street, 5. *Rochester*—Chili, 2 96; Rochester Emmanuel, 2 20. *St. Lawrence*—De Kalb, 2. *Steuben*—Hornby, 1. *Syracuse*—Syracuse 1st, 29 81. *Troy*—Melrose, 1; Pittstown, 1, 180 02

OHIO.—*Athens*—Nelsonville, 6 96. *Cleveland*—Cleveland Euclid Avenue, 17 50; Parma, 2. *Huron*—Norwalk, 10. *Marion*—Jerome, 2 36; Ostrander, 2 64. *St. Clairsville*—Concord, 12. 53 46

OREGON.—*Willamette*—Albany, 3. 3 00

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 23 91. *Blairsville*—New Alexandria (sab-sch, 6 33), 24 03. *Carlisle*—Harrisburgh Covenant, 7. *Erie*—Erie Central, 20; Meadville 1st, 6 30. *Huntingdon*—Pine Grove sab sch, 52 cts. *Kittanning*—Appleby Manor, 5; Clarksburgh, 10; Ebenezer 9. *Lackawanna*—Plains, 2; Warren. 3; Wilkes Barre, Memorial, 47 88. *Lehigh*—Ashland, 3; Shenan-

doah, 6 29. *Northumberland*—Montgomery, 5; Shamokin 1st, 8. *Philadelphia*—Philadelphia West Park, 10. *Philadelphia North*—Carmel, 5. *Pittsburgh*—Courtney and Coal Bluff, 1; Pittsburgh 1st, 239 92. *Shenango*—Slippery Rock Y. P. S. C. E., 1. *Washington*—Upper Buffalo, 15 59. *Westminster*—Chanceford, 2 86; Pine Grove, 10. 466 21

SOUTH DAKOTA.—*Aberdeen*—Briton, 3. 3 00
TENNESSEE.—*Union*—Centennial, 1. 1 00
UTAH.—*Utah*—Mendon, 1; Payson, 2. 3 00
WISCONSIN.—*Madison*—Baraboo sab-sch, 1 93. *Milwaukee*—Milwaukee Perseverance, 8; Richfield, 2; West Granville, 2. 13 93

Receipts from Churches in April..... $1,082 18

Receipts from Sabbath-schools and Christian Endeavor Societies..... 46 76

Total from Churches, Sabbath-schools and Christian Endeavor Societies..... $1,128 94

MISCELLANEOUS.

"A Friend of tne Board of Education," 10; "C. H. M." N. J., 1 25; Rev. Wm. Wallace, Zacatecas, Mex., 5..... 16 25

Total Receipts in April from 16th to 30th..... $1,145 19

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Phila.

RECEIPTS FOR EDUCATION, MAY, 1895.

BALTIMORE.—*New Castle*—Rehoboth (Md.), 2; Wilmington West, 10. 12 00
CALIFORNIA.—*Los Angeles*—Los Angeles Boyle Heights, 26 85. *San José*—San José 1st, 20. 46 85
COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—Colorado Springs 1st, 4 18. 4 36
ILLINOIS.—*Bloomington*—Gilman, 9. *Cairo*—Metropolis, 3. *Chicago*—Chicago 5th, 6 44; — 6th, 51 49; Kankakee, 10. *Mattoon*—Pleasant Prairie, 7 50. *Schuyler*—Monmouth, 5 77. *Springfield*—Murrayville, 1 08; Pisgah, 78 cts.; Williamsville Union, 5 10. 100 16
INDIANA.—*Logansport*—Union, 2 25. *Muncie*—Muncie, 18 90. *New Albany*—New Albany 2d, 1,000. 1,021 15
INDIAN TERRITORY.—*Sequoyah*—Iruaka, 9. 9 00
IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian Y. P. S. C. E., 2 65. *Waterloo*—East Friesland German, 47 93. 50 58
KANSAS.—*Emporia*—Howard, 2 38. *Larned*—McPherson, 8. *Neosho*—Paola, 1; Parsons, 9 55. *Topeka*—Pleasant Ridge, 1 23 Topeka 2d, 3 25. 25 41
MICHIGAN.—*Grand Rapids*—Spring Lake, 10. *Monroe*—Quincy, 5. 15 00
MINNESOTA.—*Duluth*—Lake Side, 5. *Mankata*—St. Peter's, Union, 17. 22 00
MONTANA.—*Great Falls*—Kalispell, 5. 5 00
NEBRASKA.—*Kearney*—St. Edwards, 1. *Nebraska City*—Auburn, 3 50. 4 50
NEW JERSEY.—*Elizabeth*—Elizabeth, Westminster sab-sch, 10 80; — Perth Amboy sab sch, 5 88; — Plainfield 1st, 22 08. *Newark*—Newark, South Park, 52 58; — Wickliffe, 6. *New Brunswick*—Trenton 1st sch-sch, 1 70. *West Jersey*, Cedarville 1st, 7 34. 106 38
NEW YORK.—*Albany*—Ballston Centre, 10 53. *Brooklyn*—Brooklyn, Westminster, 42 59. *Bufalo*—Alden, 6 91. *Genesee*—Leroy, 17. *Geneva*—Manchester, 6. *Lyons*, Wolcott 1st, 5 32. *New York*—New York 1st, 58; — 5th Avenue, Young Ladies' Society, 1 33; — Brick, 132 40; — Christ, 10; — Scotch (from John McWilliams, 20), 58 58. *Niagara*—Charlton, 2 *Rochester*—Rochester, Brick, 35. *Syracuse*—Syracuse, East Genesee, 2 50. *Troy*—Brunswick, 3 43; — Schaghticoke, 1 75. *Westchester*—White Plains, 41 43; — Yonkers 1st, 45 68. 480 45
OHIO.—*Bellefontaine*—Bellefontaine, 1 85. *Huron*, Clyde, 2 25. *St. Clairsville*—Coal Brook, 2 85. *Steubenville*—Linton, 50 cts.; — Richmond, 3 13. *Zanesville*—New Lexington, 53 cts.; Roseville, 1 70; — Uniontown, 1 28; — Unity, 1 91. 16 00
OREGON.—*Portland*—Clackamas 1st, 1. 1 00
PENNSYLVANIA.—*Blairsville*—Union, 2. *Butler*—Jefferson Centre, 1. *Carlisle*—Lebanon 4th Street, 32 53. *Chester*—Darby 1st, 8 77; Dilworthtown, 3; West Grove, 4. *Clarion*—Clarion, 14 89; Sligo, 2. *Erie*—Girard (Miles Grove Branch, 1 97), 6 13. *Kittanning*—Harmony, 2; Leechburgh, 10; Smicksburgh, 1; Union, 5. *Lackawanna*—Athens, 8; Little Meadows, 3; Mountain Top, 3; Silver Lake, 3. Wilkes Barre 1st, 163 69. *Northumberland*—Williamsport 3d, 5. *Parkersburgh*—Sistersville, 7. *Philadelphia*—Philadelphia Gaston, 23. *Philadelphia North*—Ann Carmichael, 2; Morrisville, 7 58. *Pittsburgh*—Pittsburgh 8th, 5; — East Liberty, 58 25; — Shady Side, 81 87 *Redstone*—Tent, 2. *Shenango*—Clarksville, 9; North Sewickly, 1 68. *Washington*—Hookstown, 3; West Union, 3. 481 39
SOUTH DAKOTA.—*Aberdeen*—Ellendale, 2 37. 2 37
TENNESSEE.—*Holston*—Jonesboro, 13; Mount Olivet, 1; St. Marks, 2. 16 00
UTAH.—*Utah*—Evanston, 70 cts. .70

Receipts from Churches in May..... $2,399 27
Receipts from Sabbath-schools and Christian Endeavor Societies..... 21 03

Total from Churches, Sabbath-schools and Christian Endeavor Societies..... $2,420 30

LEGACY.

Estate of Mary Woods, deceased, Wheeling, W. Va., Residue..... 7 27
Refunded..... 691 00

MISCELLANEOUS.

C. Penna., 2; Rev. W. L. Tarbett and wife, 60 cts., Religious Contribution Society of Princeton Theological Seminary 19 97..... 22 57

INCOME ACCOUNT.

90; 45; 41..... 176 00

Total Receipts in May..... $3,317 14
Total Receipts from April 16..... 4,462 33

JACOB WILSON, *Treasurer*.
1334 Chestnut Street, Phila., Pa

RECEIPTS FOR FOREIGN MISSIONS, APRIL, 1895.

ATLANTIC.—*East Florida*—Green Cove Springs,* 4. *Fairfield*—Bethlehem 1st 65 cts.; Howell Salem, 1; Lancaster, 50 cts.; Pleasant Grove, 71 cts. *Knox*—Medway, 1; Riceboro', 2 05. *McClelland*—Mattoon, 1. *South Florida*—Dunnellon sab-sch Christmas, 2 50; Eustis, 15; Kissimmee 10 30; Lakeland, 3. 41 71
BALTIMORE—*Baltimore*—Annapolis, 7 40, sab-sch, 7 67, Y. P. S. C. E., 2 30; Ashland sab-sch, 3; Baltimore 1st, 1,000; — 2d, 50, Y. P. S. C. E., native worker in China, 37; — Bohemian, 3; — Broadway,* 10; — Brown Memorial,* 269 09, sab-sch,* 12 70, Y. P. S. C. E.,* 5 50; — Covenant, 11, Y. P. S. C. E., 8; — Faith sab-sch, 3 25; — Grace, 1; — La Fayette Square, 30 34; — Light Street, 24 75; — Madison Street, 3; — Memorial, 10; — Park,* 41 62, Y. P. S. C. E., 12 62; — Ridgely Street, 42 39; — Westminster Y. P. S. C. E., 12 12; Brunswick, 2; Chestnut Grove, 10; Cumberland, 83; Deer Creek Harmony, 65 90, *17 75, sab-sch, 6 08; Ellicott City, 5 62; Emmittsburgh, 5; Hagerstown, 32 22, sab-sch, 10; Havre de Grace Y. P. S. C. E., 2; Paradise, 10; Relay, 1; Sparrows Point, 3; Taneytown Y. P. S. C. E., 4 51; The Grove, 5. *New Castle*—Chesapeake City, 15. Y. P. S. C. E., support Mr. Doughty, 14 10; Drawyer's, 2; Elkton, 25; Forest sab-sch, 11 82; Gunby Memorial, 3; Makemie Memorial, 19 13; Pencader, 5; Red Clay Creek, 15; Smyrna, 5; West Nottingham,* 23 59, sab sch, 20; Wicomico, 52, sab-sch, 25, Y. P. S. C. E., 2 75; Wilmington Central, 130 68, sab-sch, 7 67; — Gilbert, 2; Zion, 1. *Washington City*—Falls Church, 13 55; Georgetown West Street Juvenile Missionary Society, 50, West Church, 90 85, *2, Y. P. S. C. E., 5; Takoma Park, 28 50; Vienna, 5 40; Washington City 1st Y. P. S. C. E. support Mr. Woods, 5; — 4th,* 37 61, Jr. F. M. S., 68; — 6th, 43; — 15th Street, 5; — Covenant, 20; — Gunton Temple Memorial, 7 54, *7 25; — Gurley Memorial, 20 60, *23; — Metropolitan, 53; — North Y. M. Society, 7 90. 2,761 17
CALIFORNIA.—*Benicia*—Mendocino, 35; Napa Y. P. S. C. E., support Mr. Eckels, 25; Santa Rosa,* 28. *Los Angeles*—Alhambra, 10 35, sab-sch, 3 37, Y. P. S. C. E., 4 62; Anaheim, 9; Coronado Graham Memorial, 65 cts.; El Cajon, 13 40, for India, 10; Elsinore, 7; Los Angeles 1st, 100; — 3d Y. P. S. C. E., 4 80, Jr. Y. P. S. C. E., 10; — Welsh, 2; Monrovia, 15, for India, 10; Montecito sab sch, 1 30; Orange, 5; Pacific Beach Y. P. S. C. E.,* 2 90; Pasadena 1st, 187 60; — Calvary, 5 65, sab-sch, 1 92, Y. P. S. C. E., 50 cts.; Pomona, 14 25; San Bernardino, 1 50; Santa Barbara, 100; Tustin, 8. *Oakland*—Alameda, 3; Danville

sab-sch Christmas, 5; North Temescal, 10; Oakland 1st sab-sch, 10. *Sacramento*—Chico, 18, sab-sch, 5: Colusa, 8; Sacramento Westminster, 9 45. *San Francisco*—San Francisco 1st, 70; — Calvary, 115 90; — Chinese,* 7 50; — Howard, 5; — St. John's, 96 20; — Westminster Mattie Nash Missionary Society,* 2 80. *San José* — Cayucos, 13 25; Highlands 26; Los Gatos, 8 95, Y. P. S. C. E., 2 50; Monterey, 3; San José 1st, 86 50, sab-sch, 35; Wrights, 8 30. *Stockton*—Columbia, 2; Fowler, 35; Hickman sab-sch, 1 45; Plano, 5; Sonora, 4 50. 1,214 11

CATAWBA.—*Cape Fear*—Shiloh, 1; Simpson Mission, 1 10; T. Darling Mission, 1 50. *Catawba*—Davidson College, 50 cts.; Lloyd, 50 cts.; New Hampton Ladies' Society, 75 cts. *Southern Virginia*—Jeterville, 1; Richmond 1st, 1. *Yadkin*—Chapel Hill Home and Mission Society, 1; Hannah, 1; Lloyd, 1; Mocksville 2d, 1; Oakland, 1; Salisbury, 1; St. James, 1. 10 75

COLORADO.—*Boulder*—Boulder,* 11; Laramie, 11; La Salle, 18 24; Longmont Central, 37; Valmont, 1 16. *Denver*—Deer Trail Y. P. S. C. E.,* 2 50; — 23d Avenue, 18 41; — Capitol Avenue, 31, *39, sab-sch,* 9 10; — North, 14 59, sab-sch, 4 26, Primary Class, 2 55; — South Broadway, 2 50; Golden, 127; Idaho Springs, 1 25; Littleton,* 1 65; Wray, 2. *Gunnison*—Salida, 15. *Pueblo*—Alamosa, 7 70, sab-sch, 1 90; Bowen, 4; Colorado Springs 2d, 3, sab-sch, 5 25; Costilla, 2 75; Durango, 13 20; La Junta, 2; Las Animas, 5; Lockett, 4; Mesa, 97 05, sab-sch, 26 70; Monument, 3 28, Y. P. S. C. E., 3; Pueblo Fountain Ladies' Aid and Mission Society,* 3; Rocky Ford Y. P. S. C. E., 3; San Pebio, 2 25; San Rafael, 3 96; Trinidad 1st sab-sch, 16 70. 556 95

ILLINOIS.—*Alton*—Alton, Y. P. S. C. E.,* 10; Bethel, 7 95; Brighton, 4; Collinsville, 12 25, sab-sch, 9; East St. Louis, 4 25, Y. P. S. C., 13 72; Elm Point, 3 25; Greenville, Y. P. S. C. E., 5 16; Hillsboro,* 12 40, sab-sch, 83, Y. P. S. C. E., 20; Jerseyville,* 8; Raymond, 2; Rockwood, 2; Virden Y. P. S. C. E., support Mr. Drummond, 20. *Bloomington*—Clinton, 120; Colfax, 18; Danville, 10 08*, 30 94; Elm Grove, 2; Gibson City, sab-sch, 5 51, Y. P. S. C. E., support Mr. Woods, 13 75; Heyworth, 47 27; Hoopeston, 16 75; Minonk, 35; Paxton, 30; Philo, 70; Rankin, 18 25, L. F. M. S.,* 1 33, Y. P. S. C. E.,* 1 32; Sheldon, 25; Tolono, 56 25; Watseka, 1 50; Waynesville, 13 13, Y. P. S. C. E., 1; Wenona 20 13. *Cairo*—Anna, 5; Cairo, 7; Carbondale sab-sch, 6; Centralia sab-sch,* 6 25; Du Quoin,* 8 50; Galum, 8 26; Mount Carmel, 6, Y. P. S. C. E., 9; Mount Vernon, Y. P. S. C. E., 5 50; Murphysboro, 33, Y. P. S. C. E., 8; Olney, 3; Richland, 1. *Chicago* — Cabery, 5 05; Chicago, 1st German, 3; — 2d, 130 07; — 3d, 261 62; — 4th, 100; — 7th, 6 20; — Avondale, 2; — Belden Avenue, Y. P. S. C. E., 18 40,* 15 85; — Covenant, 394 08, Y. P. M. S. support Dr. Briggs, 15, sab-sch., 41 75; — Emerald Avenue, 14 20; — Fullerton Avenue, 110 65; — Grace, 5, Y. P. S. C. E., 1 70; — Jefferson Park, 28 72; — Onward, 2 66, *86 cts.; — South Side Tabernacle, Y. P. S. C. E., 5; Evanston, 1st, 100; — South, 17 88; Gardner, 8 40; Herscher, 1 85; Highland Park, 58 91; Hyde Park, 10; Joliet, Central, 147, Y. P. S. C. E., support Dr. Jessup, 25; Maywood, 16; Morgan Park, 21 50; South Waukegan,* 9. *Freeport*—Belvidere sab-sch, 20; Galena 1st, sab-sch, 30; — South, 125 95; Linn Y. P. S. C. E., 25; Middle Creek, 63; Rock Run, 9 87; Savannah, 22; Willow Creek sab-sch, 14 50; Winnebago, 20. *Mattoon.*—Bethel, 3, Y. F. Bouch, 2; Dalton, 3; Neoga sab-sch, Christmas, 26; Newton sab-sch, 7, Y. P. S. C. E., 3; Robinson Y. P. S. C. E., 5; Shelbyville, 15; Vandalia sab-sch, 15; West Okaw, 15 04. *Ottawa*—Auroro sab-sch,* 5; Au Sable Grove, 53, sab-sch, 11, Y. P. S. C. E., support Mr. Eckels, 10; Earlville sab-sch, support Mr. Gifford, 3 55; Morris, 8; Ottawa 1st, 136 55, for school at Larangeiras, 5; Sandwich, 42; Streator Park, 40, Y. P. S. C. E., support Mr. Gifford, 20; Waterman, 5. *Peoria*—Astoria, 1; Canton,* 36 15; Elmwood,* 13; Galesburgh sab-sch,* 11 37; Ipava, 16 45,* 6 37, Y. P. S. C. E., 5 35, support Mr. Silsby, 10; Knoxville, 63 58, *22 60, Miss A. C. Lightner,* 5; Peoria 1st, 10, *27 25; Salem, 5; Washington, 12 25. *Rock River*—Albany sab-sch, 3 50; Aledo Y. P. S. C. E., for native worker in China, 25; Alexis, 33, Y. P. S. C. E., support Graham Lee, 10; Ashton Y. P. S. C. E., support Graham Lee, 12 50; Dixon, 19 75, Y. P. S. C. E., support Graham Lee, 7 50; Fulton sab-sch, 11 76, Y. P. S. C. E., support Graham Lee, 12 21; Geneseo, Y. P. S. C. E., support Graham Lee, 22; Hamlet Y. P. S. C. E., support Graham Lee, 7 50; Milan Y. P. S. C. E., support Graham Lee, 8 75; Millersburgh Y. P. S. C. E., support Graham Lee, 5; Morrison Y. P. S. C. E., support Graham Lee, 18 75; — Jr. Y. P. S. C. E., support Graham Lee, 2 50; Munson, 24 25; Newton, 9, Y. P. S. C. E., support Graham Lee, 14; Norwood Y. P. S. C. E., support Graham Lee, 6 25; Princeton sab-sch, 32 67, Y. P. S. C. E., support Graham Lee, 12 85; Rock Island, Broadway, 87 54; Seaton Y. P. S. C. E., support Graham Lee, 3 75; Spring Valley Y. P. S. C. E., support Graham Lee, 5; Sterling Y. P. S. C. E., support Graham Lee, 18 75. *Schuyler*—Augusta Y. P. S. C. E., support support Mr. Hyde, 25; Brooklyn, 2 90; Camp Point, 29; Carthage sab-sch, 10; Clayton, 6; Hersman, 30; Huntsville, 7 30; Kirkwood, 25 50, sab-sch, 4 50, Y. P. S. C. E., support Mr. Hyde, 21 82; Mount Sterling sab-sch., 24 82, support Mr. Hyde, 25; New Salem, 6; Prairie City, 18; Quincy 1st, Y. P. S. C. E., support Mr. Hyde, 12 50; Warsaw,* 4 45. *Springfield*—Decatur, 105; Jacksonville, State Street 22, Y. P. S. C. E., 19; — United Portuguese, 3; Maroa, 3; Mason City, 48 63, Y. P. S. C. E., support Mr. Silsby, 10; North Sangamon, 30; Petersburgh, 27 25; Pisgah, 420; Springfield 1st, 175 29; Virginia, 10. 4566 82

INDIANA.—*Crawfordsville*—Attica, 5, Y. P. S. C. E., 1 80; Bethany,* 15; Clinton, Y. P. S. C. E., 25 cts., Crawfordsville 1st Y. P. S. C. E., 15; Dayton,* 15; Delphi, 32 07; Kirklin, 7; Lafayette 1st, 23 23; Newton sab-sch, 4 25; Prairie Centre, 13 50; Rockville Y. P. S. C. E., 1; Romney,* 40; Rossville Y. P. S. C. E., 1; Spring Grove, 45 80; Thorntown, 40; Union sab-sch, Easter, 3 10; Williamsport, 5. *Fort Wayne*—Elkhart Y. P. S. C. E., 5; Fort Wayne 1st, 280, Y. P. S. C. E., 20; Goshen, 130, sab-sch,* 7 35; Kendallville, 11 61; Ossian, 28; Warsaw, 10. *Indianapolis*—Acton, 1; Brazil, 15; Elizabethtown, 2 30; Greenwood, 8 80, sab-sch, 12 37; Indianapolis 1st, 195 15; — 2d, 273 52; — 6th Y. P. S. C. E., 20; — East Washington Street, 47; — Memorial, 59 90; — Tabernacle, 150; New Pisgah, 1. *Logansport*—Bourbon, 20 25; Goodland sab-sch, 5 27; Kentland Jr. Y. P. S. C. E., for Mr. Fulton's Temple, 3; Lake Prairie, 5; La Porte Y. P. S. C. E., 20; Logansport 1st, 44; — Broadway sab-sch. Christmas, 5; Monon, 10 86; Monticello, 52 97; Mount Zion, 3; Pulaski, 4 08; Rochester, 7 78; South Bend 1st, 96 50, sab-sch, 50 Y. P. S. C. E., support Mr. Miles, 40; Union, 3 70; Walkerton, 2 25, sab-sch, 2; Winamac, 4 50, Y. P. S. C. E., 1 59. *Muncie*—Anderson, 34; Y. P. S. C. E., 1 90; Elwood, 1; Hopewell, 10, sab-sch, 2 50; Marion, 2 85, *31 01; Noblesville Jr. Y. P. S. C. E., 5; Portland, 1; Tipton, 10; Wabash, 50, sab-sch, 10, Y. P. S. C. E., 1. *New Albany*—Bedford, 8 85, Y. P. S. C. E., 5; Hanover,* 15, Y. P. S. C. E., 5 37, Antioch sab-sch, 6 27; Hebron, 5; Jefferson, 5; Lexington Webb Chapel, 1; Livonia, 1 75; Mitchell Y. P. S. C. E.,* 1 12; Mount Lebanon, 3; New Albany 3d, 61 90, Y. P. S. C. E., 6 20; Oak Grove, 2; Seymour, 32, Pharos Mission Band, 3. *Vincennes*—Evansville Grace, 82, sab-sch,* 26, Y. P. S. C. E., support Mr. Finley, 10; — Walnut Street, 160, sab-sch, 15, Y. P. S. C. E., 10; Indiana, 1 25; Mount Vernon sab-sch, 2 10; Petersburg, 2; Princeton Y. P. S. C. E., 1 05; Upper Indiana, 1 25. *White Water*—Connersville 1st, 29 18; Dunlapsville, 8; Greensburgh Henry Thompson, 8 25; New Castle, 18 37. 2,624 92

INDIAN TERRITORY.—*Choctaw*—Beaver Dam 40 cts.; Hebron, 60 cts.; Oak Hill 10; Wheelock, 9. *Cimarron*—Beaver 89 cts., sab-sch, 96 cts.; Purcell, 16; Riverside, 1; Westminster, 1. *Oklahoma*—Edmond, 15; Herron, 2 60, sab-sch, 1 06; New Ponca, 2; Oklahoma City, 45. *Sequoyah*—Achena, 3; Barren Fork, 1; Elm Grove, 1; Muskogee, 33; North Fork, 1; Wewaka, 4. 148 51

IOWA.—*Cedar Rapids*—Atkins sab-sch, 3 30; Blairstown, 1 85, *6. Cedar Rapids 2d, sab-sch,* 18; — Bohemian, 5; Centre Junction, 4; Clinton, 58; Mechanicsville, 19; Scotch Grove sab-sch, 7; Wyoming, 6 44. *Corning*—Bedford, 33 50, sab-sch, 10, Clarinda sab-sch, 2; Conway, Women's Society, 4 50; Corning, 46 52, sab-sch, 10; Creston,* 9 41; Emerson, 3 75; Lennox, 24 95; Malvern, 44 04, Y. P. S. C. E., 10; Prairie Chapel, 25 cts., Villisca, 42 05. *Council Bluffs*—Atlantic, 28; Carson, 10; Council Bluffs 1st, 40 50,* 10; Logan, 6 10; Missouri Valley, 19 30. *Des Moines*—Adel, 8 43; Allerton, 6 25; Charliton, 42 25,* 13 69; Des Moines 6th, 4; — Clifton Heights, 22; — Highland Park, 16 53, Rev. W. M. Grafton support of native preacher, 60; Garden Grove, 9 50; Indianola, 19 02, sab-sch, 3 50, Y. P. S. C. E.,* 2 81; Leon,* 10 17; Lineville, 5; Newton,* 10 25, sab-sch, 7 62; Plymouth, 4; Winterset, 26 25, support Masih Charan, 93 75. *Dubuque*—Bethel, 3; Dubuque 1st, 2 50, sab-sch, 15; — 2d, 50; Frankville, 6; Mount Hope, 6; Otterville support J. C. Melrose, 1; Pleasant Grove J. C. Stevenson salary J. C. Melrose, 2; Rowley, 8. *Fort Dodge*—Bancroft, 5; Fort Dodge sab-sch, 11 60; Glidden, 12 60; Lake City, 7 60; Pleasant Ridge sab-sch, 2; Ramsey German sab-sch, 4; Rolfe 2d, 19; Spirit Lake, 23 90, Y. P. S. C. E., 5 71. *Iowa*—Birmingham, 9 70; Burlington 1st, 33 45; Fairfield, 133 72,* 17 51, Y. P. S. C. E. support Mr. Boomer, 8; Keokuk Westminster, 48 75, sab-sch, 7 59; Kossuth 1st, Y. P. S. C. E., Easter, 1 50; Martinsburgh sab-sch, 10; Mediapolis, 37 66; Morning Sun, 36 10; Mount Pleasant 1st sab-sch, for Jumna High School, 50; Mount Zion, 5; Spring Creek, 2; Union, 5; West Point, 16 22. *Iowa City*—Columbus Central sab-sch, 3 76; Davenport 1st, 5; Deep River sab-sch, Easter, 4 26; Fairview sab-sch, 4 82; Iowa City debt, 5; Malcom, 5; Marengo, 12 44; Muscatine Y. P. S. C. E., 5; Summit Y. P. S. C. E., 2 70; West Branch, 13 36; West Liberty, 25; What Cheer, 5. *Sioux City*—Ashton 1st German, 6; Mount Pleasant Y. P. S. C. E., 4 02; O'Brien

County Scotch, 3; Sac City 10; Sioux City 1st, 23 25; Vail, 35 cts. *Waterloo*—Ackley, 30 50; Aplington, 3; Clarksville, 8; Grundy Centre, 49, sab-sch, 3 60; Toledo, 2 87, Y. P. Circle, 7 43, sab-sch, 1 82. 1,699 71

KANSAS.—*Emporia*—Bethany, 4; Clear Water, 3; Cottonwood Falls, for Ichowfu Hospital, 5; Dexter, 3; Emporia 1st, 77 13, sab-sch, 7 87; — 2d, 6; — Arundel Avenue, 3; — Westminster, 2 50; Harmony 2; Mulvane, 6 42; New Salem, 9 21; Osage City, 29; Walnut Valley, 8 73; Walton, 1; Waverly Y. P. S. C. E, 11 60; Wichita 1st, 62 27; — Lincoln Street, 1; — Perkins, 2. *Highland*—Atchison 1st, 19, Y. P. S. C. E., 6 50; Blue Rapids, 13; Highland, 24 60, sab-sch, 7 50; Holton Y. P. S. C. E., support Mr. Eckels, 7 55; Horton, 25 50, sab-sch, 10, Y. P. S. C. E., 3; Washington, 12 75, Y. P. S. C. E., 1 70. *Larned*—Arlington, 7 53; Bellefont, 1; Dodge City, Easter, 3 38; Garden City Y. P. S. C. E.,* 3 30; Larned Band of Workers, 4; Lyons, 9 04. *Neosho*—Altamont, 5; Carlyle, 3 99; Chetopa, 12 20; Coffeyville, 3 51, Y. P. S. C. E., 8, Jr. Y. P. S. C. E., 6; Fort Scott 1st, 5 70; Garnett,* 5 26; Glendale, 1; Iola, 16 50; Kincaid, 2; La Cygne, 5 05; Louisburg, 4 60; McCune, 25; Miami, 4 27; Parsons,* 9 55. *Osborne*—Colby, 5. *Solomon*—Beloit, 50, *7 85; Bridgeport, 75 cts.; Clyde Y. P. S. C. E., 7 15; Lincoln, 5; Union Y. P. S. C. E., 10. *Topeka*—Baldwin, 5 34; Black Jack, 8 80; Junction City sab-sch, 14, Y. P. S. C. E., 12; Kansas City Central, 4; — Grand View Park, 1 25, sab-sch, 3 22, Y. P. S. C. E., 75 cts.; — Western Highlands Y. P. S. C. E., for Peking Boys' School, 15; — Western Highland Jr. Y. P. S. C. E., for Peking Boys' School, 5; Lawrence, 32, George F. Sprague, 10, Jr. Y. P. S. C. E.* 1; Olathe sab-sch, for Peking Boys' School, 5 76; Topeka Westminster,* 14, Y. P. S. C. E., 13 52; Wakarusa, 8. 759 10

KENTUCKY.—*Ebenezer*—Covington 1st sab-sch, 144 22, Christmas, 27 28, Y. P. S. C. E.,* 1 50; Dayton, 6 95; Ebenezer, 5; Lexington 2d, 365; Ludlow, 5; Maysville Y. P. S. C. E., 5; Mount Sterling 1st, 7; New Concord, 3. *Louisville*—Hopkinsville 1st, 6 09, *6 50, Y. P. S. C. E., 10, *3 50; Louisville 4th, 5; — Warren Memorial, 146 36; New Castle, 1; Penn'a Run, 1; Pewee Valley, 4 75; Princeton 1st, 13; Shelbyville, 5. *Transylvania*—Boyle sab-sch, Christmas, 2 50; Danville 2d, 177 25, Y. P. S. C. E., support Mr. Martin, 15; Harrodsburgh 1st, 26 10. 996 00

MICHIGAN.—*Detroit*—Ann Arbor,* 22; Brighton, 2; Detroit 1st 354 93; — 2d Avenue Y. P. S. C. E.,* 3 10; — Bethany, Easter, 9 75; — Covenant sab sch, 15 80; — Forest Avenue, 17 20, Easter, 44 48; — Fort Street,* 163 75; — Immanuel, 3; — Jefferson Avenue,* 80 25; — Memorial, 50, sab-sch, 24 93; — Trumbull Avenue Grand River Y. P. S. C. E., 9 66, *19 50; Milford United, 95, Easter, 5; Northville,* 10 53; South Lyon, 33 58; Ypsilanti, 23 93, sab-sch,* 50. *Flint*—Denmark, 2 50; Fairgrove, 12; Flint, 92 40, *47 63; Flushing, 10; Flynn, 2; La Motte, 3 70; Lexington, 5; Marlette 2d, 2 30; Popple,* 26 58; Sand Beach, 2. *Grand Rapids*—Grand Rapids Westminster, 51 87; Muir, 8; Stanton,* 5; Tustin, 3. *Kalamazoo*—Decatur, 7 25; White Pigeon, 1 64. *Lake Superior*—Crystal Falls Immanuel, Easter, 6 05; Detour, 6, Y. P. S. C. E., 2; Iron River,* 8 75; Ishpeming, 6 23; Manistique Redeemer Y. P. S. C. E., 19; Marquette,* 14 86; Mt. Zion, 2 97; Newberry Y. P. S. C. E., 1 99; Ontonagon, 3 60; Pickford, 1 50; Red Jacket, 12. *Lansing*—Concord, 4 54; Jackson, 75; Lansing 1st 15 55; Mason, 40. *Monroe*—Adrain, 70, Jr. Y. P. S. C. E., 10; Coldwater, 10 55, Y. P. S. C. E., support Mr. Partch, 11; Hillsdale, 22; Monroe Y. P. S. C. E., support Mr. Silsby, 40; Tecumseh, 184 76, from the D. D. Meeker fund, per Rev. W. H. Babbitt, 25. *Petoskey*—Boyne City, 4; Cadillac, 2 25; Harbor Springs, 5 75; Lake City,* 8 17. *Saginaw*—Alma, 21; Emerson, 59; Mount Pleasant, 5; Saginaw 2d, 4 95; — East Side 1st, 32 87; — East Side Washington Avenue, 5; — West Side Grace, 5 05; Taymouth Busy Bees, 1, Y. P. S. C. E., 5; West Bay City Covenant, 55 18, sab-sch, 2 47, Y. P. S. C. E., 2 35. 2,133 65

MINNESOTA.—*Duluth*—Duluth 1st, 18 40; Lake Side Y. P. S. C. E, 1 50. *Mankato*—Blue Earth City, 19; Canby, 1; Cottonwood, 14; Delhi, 13 16; Mankato 1st, 44 76; St. James Y. P. S. C. E., 2 20; Summit Lake, 1 62; Swan Lake, 16 09; Tracy, 3; Windom, 4; Worthington Westminster, 26 97, *36 50. *Minneapolis*—Minneapolis 1st, 155 22; — 5th, 12 50; — Bethany sab-sch, 3 29, Edmund Field's Mission Box, 1 06, Y. P. S. C. E., 2 10; — Franklin Avenue Y. P. S. C. E., 3; — Stewart Memorial sab-sch, 8; — Westminster, 600. *Red River*—Maine, 4 75; Mendenhall Memorial, 30; Warren sab-sch, 2 85. *St. Cloud*—Greenleaf, 80 cts.; Litchfield sab-sch Christmas, 10; Rheiderland German, 4; Spring Grove, 3 20, Union Y. P. S. C. E., support Mr. Doughty, 15; Willmar, 14. *St. Paul*—Dundas, 4 82, sab-sch, 76 cts., Y. P. S. C. E., 55 cts; Empire, 1; Farmington, 3; Forest Y. P. S. C. E., 2 75; Hastings,* 6 57; Red Wing, 77 84; Stillwater,* 9 65; St. Paul 1st, 10 02; — 9th, 4 85; — Dayton Avenue, 55 75, Y. P. S. C. E., support Mr. Boomer, 6 25; — East, 5; — Goodrich Avenue Y. P. S. C. E., support Wm. Jessup, 10; — House of Hope, 325; — Merriam Park, 8 90,* 22 21; — Park, 1 30; Vermillion, 2; White Bear, 6, sab-sch, 1 25, Y. P. S. C. E., 1 30. *Winona*—Albert Lea, 74 21; Austin, 19 60; Canton, 4; Chester sab-sch, 2; Claremont, 21, Y. P. S. C. E., 13 25; Fremont, 4, sab-sch, 4; Le Roy, 19, Y. P. S. C. E., 6 56; Winona 1st, 6. 1,812 36

MISSOURI—*Kansas City*—Deepwater, 4; Kansas City 1st, 196 12; — 3d, 14 65; — 4th, 4; — 5th sab-sch, 16 33; Sedalia Broadway, 27; — Central,* 20 15, Y. P. S. C. E., support Mr. Boomer, 10; Sharon, 5; Tipton, 5; Warrensburg, 34 95. *Ozark*—Ash Grove, 10; Carthage Westminster, 8 50; Ebenezer, 6 16; Fairplay, Easter, 5; Joplin, 18 87, sab-sch, 5; Lockwood, 2 90; Mount Zion, 1; Neosho, 20, sab-sch, 4; Ozark, 2 30; Springfield Calvary, 2 75, sab-sch, 16 81; West Plains, 4. *Palmyra*—Bethel, 4; New Cambria, 3; Union for Ichowfu Hospital, 5; Wilson, 1. *Platte*—Avalon, 3 10, sab-sch, 1; Bethel, 2; Carrollton sch-sch, 5 67; Fairfax, 6 87; Grant City sab-sch, 9 28; Hackberry, 1; Hamilton, 3 40; Hodge sab-sch, 4 50; Hopkins, 3; Kingston sab sch, 1 50; Lincoln,* 2 60; Martinsville sab-sch, 92 cts.; Mirabile sab sch, 1 62; Mt Zion, 1; New Hampton sab-sch, 4 50; Parkville, 20, *64, W. M. S.,* 24 51; Polo, 25 cts.; Stanberry, 4; St. Joseph Westminster, 155 75, Y. P. S. C. E., support Mr. Irwin, 30; Union sab-sch, 3 29; Weston, 8, sab-sch, 1 13. *St. Louis*—Bethel, 6 30; Bristol, 1; Cornwall, 2; Ironton, 8; Kirkwood,* 96 35; sab-sch, 52, Y. P. S. C. E.,* 7 70; Marble Hill, 6 50; Salem 1st, 1; St. Louis 2d, 500; — 1st German sab-sch, 5; — 2d German sab-sch,* 2 50; — Carondelet, 66 85, sab-sch, 30, Y. P. S. C. E., support R. Irwin, 12; — Clifton Heights, 11 80; — Cote Brilliante Y. P. S. C. E., 8 15; — Glasgow Avenue, 10, sab-sch, for boy in China, 25; — Lafayette Park, 77 85, *83 32; — North, 23 10; — Page Boulevard, 2; — Washington and Compton Avenue, 444 18; — West sab-sch, 34 88, Y. P. S. C. E., 16 76, Mrs. Richardson, for Ichowfu Hospital, 3, Mrs. L. Knight, for Ichowfu Hospital, 5 00; Webster Grove, 8 96; Zoar, 2 50. *White River*—Allen Chapel, 2; Harris Chapel, 1; Holmes Chapel, 1, Children of the King's Society, 4. 2,384 08

MONTANA.—*Butte*—Deer Lodge, 8; Granite, 2; Missoula Y. P. S. C. E., 5 90; Phillipsburg, 6 50. *Great Falls*—Great Falls, 105; Havre, 1 50; Lewistown, 14 35, sab sch, 7, Y. P. S. C. E., 8 65; Philbrook, 3. *Helena*—Bozeman, 26 60, Y. P. S. C. E., 13 35; Hamilton, 6; Helena 1st sab-sch, 23 84; Manhattan 1st Holland, 6; Miles City, 5; Spring Hill, 3. 245 69

NEBRASKA.—*Box Butte*—Norden, 3. *Hastings*—Beaver City, 4; Bethel, 3 55; Blue Hill, 2; Edgar, 2 25, sab-sch, 1; Hastings 1st sab sch. for Truth Hall, 12; Nelson, 30 80, Jr. Y. P. S. C. E., 6 30; Stockham, 1 25; Verona, 1 25. *Kearney*—Central City, Mrs. A. J. Newell, 10; Fullerton sab-sch, 6 68; Ord, 9; Shelton, 3 25; St. Paul, 3 83. *Nebraska City*—Adams, 7 18, sab-sch, 6 65; Alexander, 23; Beatrice 2d, Y. P. S. C. E., 1; Bennett, 10; Humboldt, 15 50; Lincoln 1st, 184 26; — 2d, support H. Campbell, 93 75; Pawnee, 76 95; Tecumseh, 26 50, Y. P. S. C. E., 3 10. *Niobrara*—Cleveland Y. P. S. C. E., 1 05; Lambert sab-sch, 2 84; Millerboro, 3; Pender, 6 50; Wakefield, 4 45; Willowdale, 1; Winnebago Indian, 14 50. *Omaha*—Omaha 1st sab-sch, support Dr. Bannerman, 150; — 2d, support native preacher, 15, support Mr. Lyons, 35 50; — Castellar Street, 14 35; — Knox,* 10 66; Tekamah, 6 50; Valley, 6 25; Waterloo, 13 38. 833 03

NEW JERSEY.—*Elizabeth*—Basking Ridge,* 23 50, 143 50, sab-sch, 40, Y. P. S. C. E., support Mr. Griswold, 15; Bayonne City, 20; Bethlehem, 48; Connecticut Farms,* 15; Dunnellen,* 12 15; Elizabeth 1st, 115 69; — Madison Avenue, 5 30; Glen Garden, 2; Lamington, 28; Lower Valley, 33; Plainfield 1st,* 26 12; — Bethel, 1; — Crescent Avenue, 1,650 07, *749 18; — Hope Y. P. S. C. E., 4; Pluckamin sab-sch,* 27, Y. P. S. C. E., 6 90; Rahway 2d, 100; Springfield,* 40 38; Westfield Y. P. S. C. E.,* 10; Woodbridge, 8 14, Y. P. S. C. E., support Dr. Jessup, 20. *Jersey City*—Dundee, 9, for Chefoo,* 12, Y. P. S. C. E., 24 06; Englewood, 115 95, W. M. S.,* 44 27, Y. P. S. C. E.,* 3 72; Garfield Y. P. S. C. E., support Mr. Woods, 5 40; Hackensack Y. P. S. C. E.,* 4 34, 8; Jersey City 1st Y. P. S. C. E., support Mr. Drummond, 25; — 2d Bible School, 22; — Claremont, 4; Passaic sab-sch, 8 08, Y. P. S. C. E., salary Dr. Beattie, 45; Paterson 1st, 10; — 3d, 5; — 1st German, 2; — Broadway German, 7, Ladies' Society, 1; — Redeemer sab-sch, for Mr. Janvier's School, 50; Rutherford sab-sch, salary Dr. Beattie, 300; Tenafly Y. P. S. C. E.,* 3 75. *Monmouth*—Allentown,* 22; Atlantic Highlands,* 12 67; Belmar Y. P. S. C. E., 8, *8; Beverly, 102 85; Burlington sab-sch, 84 15, for Dr. Corbett's School, 45, Busy Bees' Senior Department, for Dr. Taylor, 20; Columbus, 14; Delanco, 10 26; Englishtown, 6 65, Y. P. S. C. E., 2 35, Jr. Y. P. S. C. E.,* 1; Farmingdale, 5; Freehold, 44 18; Hightstown, 133 92,* 16 11, sab-sch, 43 08; Holmanville, 2 45; Hope, 1 77; Jamesburgh, 40; Manasquan, 2 50, *16 34; Moorestown, 70; Mount Holly, 109, sab-sch, 31, Y. P. S. C. E., 47 85, Jr. Y. P. S. C. E., 4 74; Shrewsbury, 120;

South Amboy, 3. *Morris and Orange*—Dover, 85 65; East Orange Bethel sab-sch, for Fategarh School, 24 87; — Brick, 341 16; German Valley, 65 75; Little Brook sab-sch, 4 61; Morristown 1st, 100; — South Street, 80 05, *128 91, Missionary Society, support Mr. Coan, 112 50; Mt. Olive, 20 17; New Providence, 6; New Vernon, 25 55; Orange Central, 155, sab-sch, 100; — German, 3; Pleasant Grove, 48 82, Y. P. S. C. E., 1 50; Schooley's Mountain,* 6; South Orange 1st, 236 84; — Trinity, 200; Succasunna, 17 25; West Livingston sab-sch, 1 25; Wyoming sab sch,* 3. *Newark*—Bloomfield 1st, 158 14; — Westminster W. F. M. S. and Jr. Mission Band,* 10 70; East Newark Knox Y. P. S. C. E., Dr. Taylor's work, 20; Montclair 1st sab-sch, for Truth Hall, 29 11, *20 89; — Grace, 31 36; — Trinity, support Dr. Good, 100; Newark 2d, 87 50; — 5th Ave., 25; — 3d German Y. P. S., for missionary in China, 10; — Bethany Y. P. S. C. E, for Dr. Taylor's work, 10; — Memorial, 20; — Park, 54 89, sab-sch, 25; — Roseville, 250. *New Brunswick*—Amwell 1st, Sunday Eggs. J. B. K., 2, Y. P. S. C. E., 2; — United 1st, 6 02; Dutch Neck, 107, sab-sch, 5, A. A. S. Mission Box, 5, — departed friends, 3; Frenchtown sab-sch, 4; Hamilton Square, 12; Kingston sab-sch, sup Mr. Killie, 5; Kingwood, 2; Lambertville sab-sch, sup Mr. Killie, 8 28; Lawrence, 6 50; New Brunswick 1st, 31,* 100 87, Y. P. S. C. E., sup. Mr. Killie, 15 51, Jr. Y. P. S. C. E., 2 94; — 2d, sab-sch, 4; Princeton 1st, 92 04, Queenstown Chapel, 4 40; — 2d,* 42 80, sab-sch, support Mr. Killie, 25, Y. P. S. C. E, for Peking School, 55; — Witherspoon Street, 1; Stockton Y. P. S. C. E, support Mr. Killie, 1 25; Stony Brook sab-sch,* 4 61; Titusville,* 11 45; Trenton 1st, 1, support Mr. Janvier, 562; — 3d sab-sch, support Mr. Killie 15, Y. P. S. C. E., support of missionary, 25; — 4th, 40 20, Y. P. S. C. E., support Mr. Killie, 16; — 5th, 18 58, sab-sch, 22 11, Y. P. S. C. E.,* 2 60; — Chapel 1st, 30, Y. P. S. C. E.,* 4 06, support Mr. Killie, 2, Jr. Y. P. S. C. E., 1 94; — Prospect Street, 35, Y. P. S. C. E., 10. *Newton*—Andover Y. P. Society,* 3 54; Asbury, 70; Beattystown, 1; Belvidere 2d, 54 10; Blairstown, 152 77,* 50 65; Deckertown, 58 10; Delaware, 10; Franklin,* 22 30; Hackettstown, 399 16,* 75 68, for debt, 15, for Ningpo, 17 46, for Hiroshima, 20 28; Mansfield 2d, 5; Musconetcong Valley, 10; Newton, 566 02; North Hardiston, 18 20; Oxford 1st Y. P. S. C. E, 3 65; — 2d, 33 62; Phillipsburgh Westminster, 71 cts.; Sparta L. A. Society, 6, Y. P. S. C. E., 3; Stanhope, 12 89, sab-sch, 2 11; Stillwater, 13, Y. P. S. C. E., 2 82,* 1 48; Wantage 1st, 10; Yellow Frame, 11 50. *West Jersey*—Atlantic City 1st, 8, Y. P. S. C. E., 4 50; Billingsport, 3; Brainerd, 6; Bridgeton 1st, 250, Y. P. S. C. E., 45; — 4th, 6; Camden 1st, 33 62; Cedarville 1st,* 32 36; Clayton, 122, sab-sch, for Dehra School, 30, Y. P. S. C. E., 9 25; Deerfield, 5; Fairfield, 11; Grace Y. P. S. C. E., 5; Haddonfield, 36 77, *35 22; Hammonton,* 21 50; Jericho, 50 cts., May's Landing, 10, *22 50, sab-sch,* 6 50; Salem,* 21 34; Swedesboro, 10; Woodbury, 102 45; Woodstown, 3, sab sch, 20 11,407 55

New Mexico.—*Arizona*—Phœnix 1st, Y. P. S. C. E, 20; Peoria, 2. *Rio Gronde*—Albuquerque Spanish, 2; James, 2; Pajarito, 2; Placitas Spanish, 2; Socorro 1st, 12, sab-sch, 3; — Spanish,* 10. *Santa Fe*—Las Vegas 1st, 42 90; Raton 1st W. H. and F. M. S., 6 85; Santa Fe Y. P. S. C. E., 2. 106 75

New York.—*Albany*—Albany 4th, 719, Y. P. Society, support Mr. Thwing, 81; — State Street, 109 26, *100; — West End, Easter, 15, Y. P. S. C. E, 5; Amsterdam, 2d, Ballston Centre, 10; — Spa, 13 75, J. S. L. Amoraux 75; Batchellerville, 14; Broadalbin, 5 70; Carlisle, 15; Corinth, 2 29; Gloversville 1st, 141 29; Jefferson, 10, *10; Jermain Memorial, 1,000, Helping Twelve, 10; Johnstown, 600; Mariaville 4 50; Mayfield Central,* 2; New Scotland, 27 02; Saratoga Springs 2d, 37; Schenectady 1st Junior Department,* 15; West Galway Y. P. S. C. E., 3; West Milton, 1. *Binghamton*—Binghampton 1st, 401 42, Immanuel sab-sch,* 15 25; — Broad Avenue, 5 68, Y. P. S. C. E., 1; — Floral Avenue W. E., 4 80; — North Y. P. S. C. E., 9 44; — Ross Memorial sab-sch, Easter, 5; Marathon, 5; Nineveh Y. P. S. C. E., 4; Owego, 70; Union, 26. *Boston*—Antrim, 21; Bedford, 32 25; Boston 1st, 45, sab-sch, 45; — 4th, 33 28; Brookline, 1; East Boston, 24 55; Holyoke Y. P. S. C. E, support Mr. Woods, 5; Houlton sab-sch, 20; Litchfield, 15; New Bedford L. A. Society, 5; Providence 2d, 2; Quincy, 6 35; Roxbury Y. P. S. C. E., support Ojainia Shanji, 40; Taunton, 1. *Brooklyn*—Brooklyn Central, 2°4 41, Y. P. S. C. E., 100; — City Park Cheerful Givers Mission Band, Christmas, 3 35; — Cumberland Street,* 12, sab-sch,* 15; — Duryea sab-sch,* 25 66; — East Williamsburg German, 5; — Greene Avenue,* 31 78; — Lafayette Avenue, 65, sab sch Missionary Society, support Mr. Wilder, 450; — Memorial, 134 84; — Noble Street, 25, *17 53; — Siloam, 1; — South 3d Street, 25, sab-sch, 155, Y. P. S. C. E., 8 75, Auxiliary,* 37 15; — Throop Avenue sab sch, 50, Missionary Society, 100, Y. P. S. C. E., 75, *2 20; — Trinity, 16 64, sab-sch, 15; Stapleton 1st Edgewater, 53 78. *Buffalo*—Alden,* 9 22, sab-sch, 2 78; Allegany, 7; Buffalo 1st, 250; — Bethany, 114 17; — Bethlehem, 8 96; — Calvary, 215 61; — Central, 92 98; — West Avenue, 11 70, sab-sch,* 5 52; — Westminster, 340 93; East Aurora sab-sch, 15 73; East Hamburgh,* 9 71, sab-sch, 7 50; Fredonia, 4; Hamburg Lake Street, 3, Y. P. S. C. E., salary V. F. Partch, 10; Jamestown, 368 07; Olean Y. P. S. C. E., 5 50; Portville, 1 25; Sherman, 14 40; Springville, 8, Y. P. S. C. E., 3; Westfield sab-sch, 10. *Cayuga*—Auburn Calvary, 20; — Central Y. P. S. C. E., 12, *10; Dryden, 31, sab-sch, 5; Genoa 2d, 2; — 3d, 85 cts., sab-sch, 4 85; Ithaca sab-sch, 33 44; Meridian sab-sch, 7 54; Scipio, 3, *3; Scipioville, 2, *3 50; Springport Y. P. S. C. E., support Mr. Eckels, 1 25, — Jr. Y. P. S. C. E., support Mr. Eckels, 1 25. *Champlain*—Brandon, 3 82; Champlain Y. P. S. C. E., 6 61; Keeseville, 16 23; Peru Jr. Y. P. S. C. E., for Ambala Boys' School, 5. *Chemung*—Big Flats, 18 26; Elmira 1st,* 23 62; — Lake Street, 224; — North support Mr. Doughty, 16 25; Havana, * 17; Rock Stream, 5; Watkins, 32 25, sab-sch, 6 21. *Columbia*—Ancram Lead Mines,* 3 38; Catskill, 36 35; Centreville,* 4 31, Y. P. S. C. E.* 4 31; Durham, 1st, 3 30; Greenville,* 6 75; Hillsdale Y. P. S. C. E., 3 23; Hudson Y. P. S. C. E., support Mr. Partch, 8; Jewett, 22 60. *Genesee*—Batavia, 95 81; Bergen, 12; East Pembroke, 10 95, sab-sch, 9 05; Leroy,* 28 50, sab-sch,* 3 50; Warsaw, 66 12, sab sch, 63 07; Wyoming, sab sch, 5 75. *Geneva*—Bellona Y. P. S. C. E, sal. Mr. Jones, 10; Geneva 1st, 66 62; — North, 30; Gorham, 47 25; Manchester, 39, sab-sch, 7; Oak's Corners 22; Ovid Y.P.S.C.E., 62 83; Penn Yan, 6 43,* 17 85, sab-sch, 17 72; Phelps, 40 55; Romulus sab-sch, 16; Seneca Castle, 10 12; Seneca Falls,* 16 08, sab sch, 50; Y. P. S. C. E. support Mr. Eckles, 12 50; Waterloo sab-sch, 10; West Fayette Y. P. S. C. E., 75 cts. *Hudson*—Centreville, 10; Circleville, 7; Clarkstown German, 12; Cochecton,* 13; Florida, 24 45; Haverstraw Central Y. P. C. S. E. support Mr. Griswold, 15; Middletown 1st, 150; — 2d, 53 28; Milford, 20; Montgomery, 70; Monticello sab-sch, 10, Y. P. S. C. E., 5; Nyack sab-sch, 8 08; — German, 3; Scotchtown, 30; Unionville, 8; Washingtonville 1st,* 20; West Town 23,* 6 75, Y. P. S. C. E. support Mr. Finley, 5. *Long Island*—Bridgehampton,* 53 21; East Hampton, 31 32; Franklinville, 9; Moriches, 54 71, East Moriches Y. P. S. C. E., support Mr. Campbell, 1 25; Sag Harbor, 19 68; Selden Y. P. S. C. E., 90 cts.; Setauket, 3 80,* 31 40; Shelter Island, 16; Southampton, 17 38; Southhold Y. P. S. C. E.* 5. *Lyons*—East Palmyra,* 4 80, Y. P. S. C. E., 4 23; Fairville, 3; Palmyra, 27 04; Sodus, 36 94; Victory, 6 10; Wolcott 1st, 27 40. *Nassau*—Hempstead Christ Church Y. P. S. C. E., support Mr. Campbell, 5 72; Islip, 49, sab-sch, 7 50; Jamaica support Mr. Campbell, 25; Newtown, 101; Oyster Bay, 15; Roslyn, 6 25; Smithtown, 24 95. *New York*—New York 4th Y. P. S. C. E., 16; — 2d German, 4; — 5th Avenue 63rd Street sab-sch, 50; — 13th Street 180; — Allen Street, 309, Y. P. S. C. E., 4 41; — Bethany, 8 90; — Bethlehem Y. P. S. C. E. for men 11 50; — Bohemian, 10; — Brick, 25; — Central, 203; — Christ, 12; — French sab-sch, 15; — Grace Chapel Y. P. S. C. E.,* 10; — Harlem Y. P. S. C. E., 10, Y. M. Bible Class, for student in India, 25 — Lenox, 10 85, Y. P. S. C. E., 10 84; — Madison Square, 80; — Mizpah Jr. Y. P. S. C. E., 2 25; Mount Tabor, 3; — Mount Washington, 149 75,* 13 20; — New York, sab-sch, 12 50; — North Y. P. S. C. E., support Mr. Snyder, 19 55 — Park, 7 50; sab-sch, for An Ting hospital, 40; — Phillips,* 57 54, sab-sch,* 21 75; — Riverdale, 8; — Rutgers Riverside, 170 13, sab sch,* 23 01, afternoon sab-sch, 29 13; — Scotch sab-sch, 80, Y. P. S. C. E., 20; — Sea and Land,* 7 42; — Spring Street, 75; — University Place,* 91 16; — Washington Heights, 89 62, Y.P. S. C. E., 2 30; — West End sab-sch, Salmas Girl's School, 7 81, Siam Mission, Press, 3 91, Kolphapur, Boy's School, 3 92; — Westminster West 23d Street, 111 02; — Zion sab-sch* 7 03. *Niagara*—Lewiston,* 20, sab-sch, 4; Lockport 1st,* 29 26, sab sch, support T. C. Winn, 50; Mapleton, 7 43; Wilson, sab-sch, 8. *North River*—Highland Falls Y. P. S. C. E., 6 18; Little Britain, 12 50; Malden, 6; Marlborough, 10 * 24 26; Mattawan sab-sch, Christmas, 5 30; Milton, 5, Y. P. S. C. E., 1; Newberry Calvary, 48 25; — Union, 18; Pine Plains sab-sch, 10 82; Poughkeepsie,* 118 34, sab-sch, support Dr. Vannerman, 350; Rondout sab-sch, 12; Shekomeko sab-sch, Easter, 4; Wappinger's Falls, 8, Y. P. S. C. E, support Mr. Drummond, 7. *Otsego*—Cherry Valley, 71 56; Colchester sab-sch,* 66 cts.; Cooperstown sab-sch, 40, Y. P. S. C. E.,* 35 87; Delhi 1st, 210; — 2d, 59; Gilbertsville, Y. P. S. C. E., support R. Irwin, 2; Hobart, 30, Y. P. S. C. E., support Mr. Jessup, 15; New Berlin Y. P. S. C. E., support Mr. Wood, 2; Oneonta, 78 63; Otego, 3; Richfield Springs,* 30 90; Springfield Y. P. S. C. E.,* 12 75; Unadilla, 39 66. *Rochester*—Avon Central Y. P. S. C. E, 5; Brighton, 26 30, Y. P. S. C. E., support Mr. Drummond, 8 75; Caledonia, 25 29; Chili, 3 65; Dansville, 20 48; Gates, Easter, 21; Geneseo 1st, 9; Geneseo Village, 103, Y. P. S. C. E., 20; Honeoye Falls Y. P. S. C. E., 10; Lima sab-sch,* 16; Nunda, 5; Piffard,* 2; Rochester 1st, 501 45; — 3d, 193, sab-sch, 19 40; —

Brick, 211 62; — Central 135,* 183 04, Y. P. S. C. E., support Boon Boon Itt., 18; — Emmanuel, 5 53; — Memorial Y. P. S. C. E., support Boon Boon Itt., 33; — Westminster sab-sch, 13; Sparta 1st Y. P. S. C. E., support Boon Boon Itt. 18; — 2d, 12; Springwater, 4 09. *St. Lawrence*—Adams, 17 79, sab-sch, 8 24. Y. P. S. C. E., 7 66; Chaumont, 15, sab-sch, 7 61, Y. P. S. C. E., 5; De Kalb Junction, 5; Morristown Y. P. S. C. E., support Mr. Jessup, 28; Rossie, 4 73. Theresa, 17 66; Watertown 1st, 252, Y. P. S. C. E. support Mr. Chatterjee, 110. *Steuben*—Arkport, 4 53; Atlanta, 9 26; Canisteo, 65; Corning 48 50; Cuba, 24 27; Hornby, 1; Hornellsville 1st, 35; Prattsburgh, 14. *Syracuse*—Baldwinsville Y. P. S. C. E., 4 34, Canastota, 25 Fulton, 40, sab-sch, 30; Hannibal Y. P. S. C. E., 2 55; Onondago Valley,* 17 20, sab-sch.* 4 77, Y. P. S. C.,* 2 20; Pompey, 15; Syracuse 1st, 216 74; — East Genesee,* 22 25. *Troy*—Argyle Y. P. S. C. E., 50 cts.; Caldwell, Easter, 2 50; Cambridge, 17 55; Chester, 4, Y. P. S. C. E., 1, Jr. Y. P. S. C., 1; Cohoes, 58 56; Lansingburgh Olivet, 84 97; Malta, 2; Melrose, 18; Middle Granville, 13; Pittstown 11 16; Salem, 10 64, Y. P. S. C. E., support Mr. Partch, 10, Sandy Hill, 30; Schaghticoke, 17 85; Troy 1st, 193 01, — 9th, 150; — Park, 18; — Westminster, 13 76; — Woodside,* 17 10; Waterford Y. P. S. C. E., 10 40. *Utica*—Clinton, 90; Holland Patent Y. P. S. C. E., support Mr. Jessup, 7; Ilion, 41 46, sab-sch, 12 50, Y. P. S. C. E., 5; Kirkland, 17; Little Falls, 2d, Jr. Y. P. S. C. E.; for Sangli School, 20; Lowville, 48 76; Lyons Falls, 7 88; Mt. Vernon, 12; New Hartford, 54; Rome, 37 14; Sauquoit,* 22; Utica 1st, 121 80; — Memorial, 217 50; Waterville, 29 52; Whitesboro, 14. *Westchester*—Bridgeport 1st sab sch. 50; Croton Falls, 10; Darian Y. P. S. C. E., support Mr Cornwell, 15 30; Gilead a member 1 50; Greensburgh Y. P. S. C. E., support Dr. Vanderburgh, 15; Hugenot Memorial, 277,* 105; Katonah, 93 33; Mt. Kisco, 35; New Haven 1st, 20 80; New Rochelle 1st, 19,* 45 85, Y. P. S. C. E., support Mr. Phraner 120; — 2d, F. J. Newton, 60; Peekskill 1st,* 112, sab-sch,* 11 67; Poundridge, 12, sab sch, 24, Y. P. S. C. E., support Wei Hai Wei, 25; Rye, 76 02; Scarborough, support Dr. Vanderburgh, 50; Sing Sing, 216 82; South East Centre,* 8 48; South Salem, 16 62; Stamford 1st,* 102 80; Y. P. S. C. E.,* 24 57; Yonkers 1st, Y. P. S. C. E.,* 242; — Dayspring, 15 11, sab-sch, 20; — Westminster,* 30 05. 18,807 09

North Dakota.—*Bismarck*—Sterling, 1. *Fargo*—Hillsboro * 5; Jamestown, 6; Tower City, 2 30; A minister's tithe, 1 79. *Pembina*—Ardoch, 4 70; Bay Centre, 5; Cavalier, 5; Drayton for debt,* 12; Grand Forks, 62 49; Greenwood, 4 70; Hamilton, 9, Y. P. S. C. E., 1; Knox, 10; Mekinok, 8, Jr. Y. P. S. C. E., 6, Y. P. S. C. E., 10; Park River, 8. 161 98

Ohio.—*Athens*—Amesville,* 7 76; Athens sab sch for debt, 9 53; Chester, 3; Cross Roads, 1; Cutler, 1 37; Decatur, 2; Gallipolis, 10 17; Logan, 10; Marietta, 10, sab-sch, 15. Infant sab-sch, 3; Nelsonville, 22 70; Pleasant Grove, 1; Pomeroy, 13; Rutland, 3 50; Syracuse, 1; Tupper's Plains, 3 50; A minister's tithe, 1 79 *Bellefontaine*—Bellfontaine, 11; Bucyrus,* 27 13; Forest Rev. and Mrs. John Tenney, 10, Y. P. S. C. E., 5; Galion, 16, sab-sch, 10, Y. P. S. C. E., 6; Ridgeway, 1; Rushsylvania, 4. *Chillicothe*—Bourneville, 5; Chillicothe 1st, 138 85; Greenfield 1st Men's Society, 44 40, Y. P. S. C. E. support R Irwin, 38 13; Greenland, 4; Mona, 3; North Fork, 16; Salem, 6 75; Washington, 50; Waverly, 1; Wilkesvile, 14 25. *Cincinnati*—Batavia, 20, sab-sch, 5; Bethel sab sch, 8 03; Bond Hill Y. P. S. C. E., 14; Cincinnati 2d sab-sch, 15; — 2d German, 16; — Central Y P. S. C. E.,* 8 12, Jr. Y. P. S. C. E.,* 1; — North, 10 11; — Poplar Street, 5; Elmwood Place, 1; Glendale, 115 26; Hartwell sab-sch, 10; Loveland sab-sch, 39 87; Monroe, 21; Monterey, 2 50; Morrow, 27 54; New Richmond, 10 54; Pleasant Ridge sab-sch, 16 29; Pleasant Run, 2; Reading and Lockland Y. P. S. C. E., 10; Silverton, 3 35; Venice, 2 34; Williamsburgh sab-sch, 2. *Cleveland*—Akron 1st, 4, Y. P. S. C. E., 2; — Central, 10, Y. P. S. C. E., 8; Ashtabula sab sch, 25; Cleveland 1st, 298, Mrs. Stone, 1,000, Bolton Avenue, 23 76; — 2d, 55, for Zenana work, 25, Ladies' Society for Ichowfu Hospital, 3; — Beckwith for debt, 27; — Bethany, 16 38; — Calvary, 285, for debt, 130; — Euclid Avenue, 115 50; — Madison Avenue, 17 79, sab-sch, 10 88; — Miles Park, 47 21; — North, for Dr. Mateer's school, 25; — South,* 52 06; — Wilson Avenue, 76; East Cleveland Y. P. S. C. E., 2 55; Guilford, 18 70; Independence, 9; Milton, 1 12, sab-sch, 1 81; New Lyme, 4, for debt, 10; Northfield, for debt, 11 75, sab-sch, for debt, 8 25; North Springfield, 4 34, sab sch, 4 33; Parma, 6; Rome, for debt, 10; Solon, 9 73, sab-sch, 2 62, Y. P. S. C. E., 7 65; Willoughby, for debt, 9. *Columbus*—Amanda, 3 38; Central College Y. P. S. C. E., 11 55; Circleville, 30; Columbus 2d, 9 25; — Broad Street, 101 24; Greenfield, 13; Lancaster, 27, Westminster League, 6; Plain City, 9. *Dayton*—Clifton, 50, *19, Y. P. S. C. E., support Mr. Woods 10; — 3d Street sab-sch,* 11 92; Hamilton, 30; Middletown, 50 48, Easter, 8 40; New Paris, 1; Oxford, 11 85, Y. P. S. C. E., 5; Riley, 5, Somerville, 3; South Charleston,* 14 73; Springfield 1st, 15; — 2d, 5; — 3d sab-sch, 10. *Huron*—Fremont,* 52 20, Y. P. S. C. E., support Mr. Clark, 10; Green Springs, 6; Norwalk, 39 58, *18 71, Y. P. S. C. E., support Mr. Woods, 10 26; Sandusky, 13 15, Y P. S. C. E., 7 07. *Lima*—Ada Y. P. S. C. E., support E. A. Lowe, 8 75; Blanchard, 3, Y. P. S. C. E., support E. A. Lowe, 3 75; Delphos Y. P. S. C. E., support E. A. Lowe, 10; Findlay 1st Y. P. S. C. E., salary E. A. Lowe, 31 25; — 2d Y. P. S. C. E., salary E. A. Lowe, 3 75; Kalida Y. P. S. C. E., salary E. A. Lowe, 5, Jr. Y. P. S. C. E., salary E. A Lowe, 3; Leipsic Y. P. S. C. E., salary E. A. Lowe, 6 25; Lima 1st Y P. S. C. E., salary E. A. Lowe, 25; Mount Jefferson Y. P. S. C. E., salary E. A. Lowe, 2 50; Rockport, 10; Sidney Y. P. S. C. E., salary E. A. Lowe, 25, Jr. Y. P. S. C. E., salary E. A. Lowe, 6; St. Mary's, 100 86, Y. P. S. C. E., salary E. A. Lowe, 7 50; Turtle Creek Y. P. S. C. E., salary E. A. Lowe, 12 50; Van Buren, 2 50; Van Wert, 38 26, sab-sch, 50, Y. P. S. C. E., salary E. A. Lowe, 18 75; Wapakoneta Y. P. S. C. E., salary E. A. Lowe, 7 50. *Mahoning*—Canfield Y. P. S. C. E., support Mr. Dunlap, 13; Canton, 2 50; Coitsville, 1 39; East Palestine, 9; Ellsworth, 8; Massillon 2d, 29 47, Y. P. S. C. E., 12; New Lisbon Y. P. S. C. E., 6; North Benton, 51 30, Y. P. S. C. E., 12; North Jackson, 3; Poland sab-sch, 12 39; Salem sab-sch, 15, Y. P. S. C. E., 45; Warren, 59 40, sab-sch, 25; Youngstown, 48 52. *Marion*—Delaware sab sch, 50; Delhi, 6 02; Jerome,* 3 50; Mount Gilead, 10 42; Pisgah Y. P. S. C. E., support Mr. Shedd, 10 35. *Maumee*—Deshler, 1; Milton, 3; Napoleon, 5; Toledo 1st Y. P. S. C. E., support Mr Doolittle, 2 50; — 3d, 9 34, Y. P. S. C. E., 11 90; — 5th, 4; — Westminster, 48 24; Presbyterial Christian Endeavor Union, support Mr. Doolittle, 61 02. *Portsmouth*—Georgetown, 23; Portsmouth 1st sab-sch, 15. *St. Clairsville*—Barnesville, 20; Birmingham, 2; Cadiz, 3 50, sab-sch, 10; Concord, 11; Kirkwood, 21 87; Portland, 4; Rock Hill, 4 75, Y. P. S. C. E., 4 75; Senecaville, 25; Sharon, 9; St. Clairsville sab-sch, 24, Christmas, 10, Y. P. S. C. E., 3. *Steubenville*—Amsterdam,* 15 60; Beech Spring sab-sch, 21 75; Bethesda, 10 50, sab-sch, 2'; Ch istmas, 6 50; Bethlehem, 10; Bloomfield, 10; Centre Unity, 3; Deersville sab-sch, 4; East Liverpool 1st Y. P. S. C. E., 40; Harlem,* 10; Hopedale, 7; Kilgore,* 8; Leesville, 3; Monroeville, 6; Pleasant Hill sab-sch, 8 92; Richmond, 40 08; Salineville, 10; Smithfield, for debt, 3; Toronto, 15; Two Ridges, 2 50; Waynesburgh, 7; Wellsville, 121. *Wooster*—Ashland Y. P. S. C. E., 10; Belleville Y. P. S. C. E., 3; Dalton, 6; Fredericksburgh, 45, support of native and Tabriz Boys' School, 86; Hayesville, 10; Hopewell sab-sch, 8 80; Savannah,* 6 15. *Zanesville*—Brownsville, 20; Clark Y. P. S. C. E., 5 50; Coshocton, 5; Fredericktown, 15 70; Grantville,* 32 60; High Hill, 9; Jersey, 16 50; Martinsburgh Y. P. S. C. E.,* 2 25; Mount Vernon, 33 69; Mount Zion, 8, sab-sch 1; Muskigum, 39; New Concord, 23; Norwich, 13; Utica Y. P. S., 5, Y. P. S. C. E.,* 1 65; Zanesville 1st,* 25; — 2d sab sch for school at Marmarita, 25. 5,901 52

Oregon. — *East Oregon* — Enterprise, 1; Pendleton, 4; Summerville, 3; Umatilla, 2. *Portland* — Astoria, 20; Clatsop Plains, 2; Oregon City, 1; Portland 3d, 5 50, for debt, 11 25; — 4th, 29 35; — Chinese, 8 92; — St. John's,* 9 25; Smith Memorial, 2; Trinity, 2 25; Tualitin Plains, 4 50. *Southern Oregon*—Grant's Pass, 49 50, Y. P. S. C. E., 37 50. *Willamette* — Albany, 6 55; Aurora, 2 50; Gervais, 1 50; Yaquinna Bay, 5 50. 209 07

Pennsylvania.—*Allegheny*—Allegheny 1st School Street sab-sch. 13; — 1st German, 34 60, Y. P. S. C. E., 2, Friendship Band, 5; — Bethel, 10; — Central Y. P. S. C. E., support native helper, 35; — McClure Avenue, 1 500; — Avalon, 12; Bellevue, 56 70, sab-sch, 2 56; Bethlehem, 8; Clifton, 1 23; Evans City Y. P. S. C. E., 7 09; Hiland, 8 70; Millvale, 7; Natrona, 36 50, Y. P. S. C. E., 7 45; New Salem, 8; Pine Creek 1st, 5; Pine Run sab-sch, 4 05; Rochester, 10; Sewickly, 4 8 49; Sharpsburgh, 83 92; Springdale, 8. *Blairsville*—Avonmore, 2; Armagh, 8; Arnold, 2; Beulah Y. P. S. C. E., support Mr. Dunlap, 20; Blairsville sab-sch, 127, Y. P. S. C. E., support Mr. Dunlap, 10; Conemaugh,* 3; Congruity, 20, Y. P. S. C. E., support Mr. Dunlap, 10; Greensburgh Y. P. S. C. E., salary Mr. Dunlap, 15; Johnstown,* 8 65, for Ichowfu Hospital, 46 90; Laird, 5; Latrobe, 35; McGinnis, 5 20; Moxham sab-sch,* 6 77; Murrysville, 10 75; New Alexandria, 8 25; New Florence, 7; New Salem Y. P. S. C. E., support Mr. Dunlap, 18; Parnassus Y. P. S. C. E., 7 30; Pleasant Grove, 15; Plum Creek, 10; Union, 14; Unity,* 20; Wilmerding, 5. *Butler*—Buffalo, * 11; Butler, 58 25, a friend of missions, 12; Clintonville, 11; Grove City, 90 63, Y. P. S. C. E.,* 5 66; Harlansburgh sab-sch 10; Jefferson Centre, 3; Middlesex, 42, sab-sch, 6 50; Millbrook, 10; North Liberty Y. P. S. C. E., 1 27; Plain Grove, 16, sab-sch, 12 65; Summit sab-sch, 7; Westminster, 4, a friend of missions, 13. *Carlisle*—Big Spring

sab-sch for Hangchow Boys' School, 15; Bloomfield Y. P. S. C. E., support Mr Finley, 4 25; Carlisle 1st Y. P. S. C. E., 20 65, — 2d sab-sch, 49 46; Chambersburgh Falling Spring, 225, sab-sch, 203 40; Dauphin, 7; Dickinson, 4; Gettysburgh sab-sch for Tungchow School, 8 71; Green Castle, 69 80, sab-sch Christmas, 8; Green Hill, 6; Harrisburgh Calvary Y. P. S. C. E., 32 25; — Pine Street, Mr. Simonton's Class, 20, Y. P. S. C. E., 13; Lebanon Christ,* 18 70; Lower Path Valley, for debt, 1, from the pastor for debt, 5, — Fannettsburg sab-sch, 4 50, Y. P. S. C. E., 7 35; Mercersburgh,* 41 75; Middletown, for support native helper, 30; Millerstown, 5, sab-sch, 7; Shippensburgh, 54 25, sab sch, 20; Upper Path Valley Y. P. S. C. E.,* 1 58. *Chester*—Ashmun, 30; Bryn Mawr Missionary Association, support Dr. Wanless, 425, Y. P. S. C. E., support Mr. Finley, 30; Chester 1st, 30; Christiana, 12; Doe Run, 4 45; Downingtown Central, 13 61, *2 75; Forks of Brandywine, 15, Y. P. S. C. E., 5, Friendship sab-sch, 5; Great Valley, 21, sab-sch, 16; Middletown, 34; New London, 100, Y. P. S. C. E., support Mr. Woods, 5; Olivet, 7; Penningtonville, 15; Ridley Park sab-sch, 40; Unionville, 3 42; Upper Octorara, 108; Wallingford, 90 75; West Chester 1st, 40 18, *14 93, sab-sch, 40 17. *Clarion*—Beech Woods, 20 65; Clarion,* 9, Y. P. S. C. E., 6 14; Johnsonburg,* 2 15; Licking, 5; Mill Creek, 8 35; Oak Grove, 4; Oil City 2d, 26; Penfield,* 6, sab-sch,* 12; Perry, 7 65; Punxsutawney, 29; Reynoldsville, 10; Tionesta sab-sch, 25; Wilcox, 14 86. *Erie*—Conneautville, 14 53; Erie Central, 50; — Park, 35 50; Franklin,* 4 72; Girard sab-sch, 5 57; Kerr's Hill, 8 28, sab-sch, 70 cents, Y. P. S. C. E., 16 77; Mercer 2d, 50; Mount Pleasant, 1 57; Sandy Lake, 3 45; Unity sab-sch, 43; Venango sab-sch,* 80 cts. *Huntingdon*—Alexandria sab-sch, 12; — 2d, 150; — 3d Y. P. S. C. E., 8 85; Bedford Women's Foreign Missionary Society,* 3 50. Y. P. S. C. E., 3; Bellefonte,* 10, support Mr. Peoples, 174; Birmingham Warrior's Mark sab-sch, 50 33; Clearfield, 150; Duncansville, 5; Everett, 8, *10 75; Lost Creek Missionary Society, 7 55; Lower Spruce Creek,* 20 10; Lower Tuscarora Y. P. S. C. E., 6 50; Madera, 2; Middle Tuscarora, 2, McCullocks Mills Y. P. S. C. E., support Mr. Eckels, 8; Newton Hamilton, 3; Phillipsburgh sab-sch, 18 61, Christmas, 6 10, Pleasant Hill sab-sch, 2 27; Pine Grove sab-sch, 3 45; Port Royal, 20; Robertsdale, 1; Saxton 2; Shaver's Creek, 1; Shellsburgh, 2 64; Sinking Valley,* 24; West Kishacoquillas, 45; Williamsburgh sab-sch, 20, Y. P. S. C. E., support Mr. Partch, 4 30. *Kittanning*—Apollo, 31, Y. P. S. C. E., 15; Appleby Manor, 10; Centre, 5; Cherry Run, 5; Clinton, 4; Currie's Run, 20, Y. P. S. C. E., support Mr. Ewing, 12 50; Freeport, 37 50; Harmony, 10; Kittanning 1st, 141; Leechburgh sab-sch, 10; Marion, 6 29; Mechanicsburgh, 4; Middle Creek, 3; Nebo, 6; Rockbridge, 5 40; Smicksburgh, 1; Washington sab-sch, 10; West Lebanon, 4 56, sab-sch, 9 08; Worthington,* 7 58. *Lackawanna*—Ashley sab-sch Easter, 27 12; Bethel, 2; Brooklyn, 20, Jr. Y. P. S. C. E., support Dr. Briggs, 5; Canton, 42. Y. P. S. C. E., 25; Carbondale support J. A. Fitch, 35, *15; — 2d, 2; Forest City,* 6; Honesdale sab-sch, 17 14, *10 38; Kingston Forty Fort sab-sch, 20 51; Langcliffe Y. P. S. C. E., support Mr. Jessup, 35 50; Montrose,* 138 13, sab-sch, 14 37; Moosic, 32; Nanticoke, 6; Newton, 5; Pittston Y. P. S. C. E., support J. G. Woods, 25; Plains, 11; Scott, 7; Scranton 1st Easter, 406; — 2d, 442 99, sab-sch, 100; — Petersburg German, 20 92; — Providence, 18. Y. P. S. C. E., 15; — Washburn Street Y. P. S. C. E., 52 21; Stella Y. P. S. C. E., support Mr. Woods, 5; Troy,* 28 75; Tunkhannock sab-sch, 16, Y. P. S. C. E., 20 14, support Mr. Jessup, 15; Ulster Y. P. S. C. E., support Mr. Jessup, 4 20; Uniondale,* 5; Utica, 15; Warren, 6; West Pittston, 528 87, *19 24; Wilkesbarre 1st sab-sch, 450; — Grant Street, 17 11, sab-sch, 46 97; — Memorial, 207 45, Y. P. S. C. E., support Dr. Jessup, 5; — Westminster sab-sch, 84 94. *Lehigh*—Allen Township sab-sch support Mr. Shoemaker, 12, McKee Band, support Mr. Shoemaker, 30; Ashland, 5, sab-sch, support Mr. Shoemaker, 6, Y. P. S. C. E., support Mr. Shoemaker, 3; Audenreid Y. P. S. C. E., 9 25; Catasauqua 1st, 13 30, Y. P. S. C. E., 3 70; Easton 1st Y. P. S. C. E.,* 2 37, support Dr. Neal, 51, Olivet sab-sch, support Mr. Shoemaker, 15, Riverside sab-sch, support Mr. Shoemaker, 20, Women's Foreign Missionary Society for debt,* 60; Fullerton Furnace Ladies' Aid Society, 4; Hazleton sab-sch, support Mr. Shoemaker, 23; Lower Mount Bethel*5, sab sch, support Mr. Shoemaker, 4 69, Y. P. S. C. E., support Mr. Shoemaker, 7 81; Mahanoy City,* 10, Y. P. S. C. E., 5, sab-sch, support Mr. Shoemaker, 15; Mauch Chunk sab-sch, support Mr. Shoemaker, 40; Middle Smithfield,* 7 05, sab-sch, support Mr. Shoemaker, 10 52, Highland Grove sab-sch, support Mr. Shoemaker, 3; Mountain Y. P. S. C. E., support R. Irwin, 9; Pottsville 1st, 49 55, sab sch, support Mr. Shoemaker, 42 61; Reading 1st,* 18 25, in memoriam, 5, Y. P. S. C. E., 15; — Olivet, 14 12; — Washington Street, 8; Sandy Run, 5; Shenandoah sab-sch, support Mr. Shoemaker, 8; Slatington sab-sch, support Mr. Shoemaker, 5, Y. P. S. C. E., support Mr. Shoemaker, 1 35; South Bethlehem sab-sch, support Mr. Shoemaker, 20; South Easton, 16 25, sab-sch, 4 75, support Mr. Shoemaker, 15; Stroudsburgh sab-sch, support Mr. Shoemaker, 24 55; Summit Hill, 17, Jamestown sab-sch, support Mr. Shoemaker, 20, — Home sab-sch, support Mr. Shoemaker, 25; Tamaqua sab sch, support Mr. Shoemaker, 8; Upper Lehigh, 20, sab-sch, sup. Mr. Shoemaker, 25; — Mount Bethel sab-sch, support Mr. Shoemaker, 10; Weatherly sab-sch, support Mr. Shoemaker, 35. *Northumberland*—Bald Eagle and Nittany, 8; Beech Creek, 8; Berwick,* 10, Y. P. S. C. E., 5; Bloomsburgh, 21 09, *10 25; Lewisburgh Y. P. S. C. E.,* 13 50; Lycoming Centre, 7; Montgomery, 13; Mount Carmel, 3 69, Easter, 41 15; Muncy, 10 85, Y. P. S. C. E., 1 28; Orangeville, 1 11, Y. P. S. C. E.,* 1 76; Renovo 1st, 47; Shamokin 1st, 44, Y. P. S. C. E., 6; Washington sab-sch, 8. Y. P. S. C. E., 4, Allenwood sab-sch, 11, Mrs. Caldwell, silver offering, 1; Williamsport 2d, 12 50, sab-sch, 37 53; — Bethany Y. P. S. C. E., 1 50. *Parkersburgh*—Fairmount, 15; French Creek,* 10; Mannington, 8 70, sab-sch, 1 30; Morgantown, 14, sab-sch, 7; Sugar Grove, 5; A minister's tithe, 1 78. *Philadelphia*—Philadelphia 1st, 713 57; — 4th, 31 40; — Atonement Y. P. S. C. E., support Mr. Woods, 10; — Bethany, 56 81; — Carmel German, 3; — Central, 109 65; — Emanuel Y. P. S. C. E., 35; — Green Hill Y. P. S. C. E., for China, 20; — Greenwich Street, 20; — Harper Memorial, 36 38; — Hebron Memorial, 7 81; — Holland Memorial, 44; — Hope, 23; — North, 26 50; — North Broad Street, 215; — North 10th Street, 10; — Northminster, 414 56, sab-sch, 54 62; — Patterson Memorial, 35, sab-sch, Christmas, 5, Y. P. S. C. E., 5 17; — Richmond Y. P. S. C. E., 7; — Susquehanna Avenue, 10; — Tabernacle, 11, sab-sch, 8 15; Tabor sab-sch birthday, 25; — Temple, 81 54; — Union, 17, sab-sch, 11; Union Tabernacle, 25; — West Hope Boy's Covenant Band, 10; — Westminster, 28 35; — West Park, 25; — West Spruce Street, salary Hunter Corbett, 150, salary J. H. Laughlin, 150; — Wharton St., 5 21; — Woodland,* 117 32; — Wylie Memorial, 196 20, sab-sch, 160 85. *Philadelphia North*—Abington, in memory of a mother, 25; Ann Carmichael, 2; Bristol, 20 20; Calvary, 12 45; Carmel, 5; Eddington, 5; Falls of Schuylkill,* 23; Forestville, 7; Frankford Y. P. S. C. E., 4; Germantown 2d,* 107 52, sab-sch,* 47 10; — Redeemer, 15 83; — Trinity, 52 50; Hermon sab-sch, 20 81; Holmesburgh sab-sch, 28 87; Huntingdon Valley, 15, sab-sch, 15; Jenkintown Grace sab-sch Easter, 8 86; Langhorne Willing Workers Circle of King's Daughters, 20; Lawndale, 11; Leverington, 36, sab sch, 21 75; Lower Merion, 5 60; — Providence,* 18; Mount Airy sab-sch, 10; Narberth, 20; Neshaminy of Warminster, 8 01; New Hope Y. P. S. C. E., 3; Norristown 1st, 103 31, *87, salary J. B. Ayres, 250; — 2nd, 6; Overbrook,* 100 76; Pottstown, 33 52, sab-sch, 2 54, Y. P. S. C. E., 22 69; Roxborough, 4; Cash, 10. *Pittsburgh*—Amity, 34 24; Bethany, 16 50; Bethel, 23; Centre, 22 65; Concord, 17 50; Courtney and Coal Bluff, 3; Crafton, 26 30; Forest Grove, 22, sab-sch, 12; Hebron, 9 50; Homestead, 33; Lebanon, 30; Mansfield, 35; Monaca, 3; Mount Carmel, 1; Mount Pisgah, 20, *21; North Branch, 1; Oakdale sab sch, 18 56; Pittsburgh 1st, 607 33; — 2d, 172; — 3d sab-sch, 9 35; — 4th sab-sch, 6 91; — 6th sab sch, 50; — 8th, 5; — 43d Street sab-sch, 75; — Bellefield, 127 63; — Boquet Street Young People's Society, for Ichowfu Hospital, 7; — East Liberty, 585 14, sab-sch, 114 37; — Franklin Street, for Mr. Campbell's work, 5; — Grace Memorial, 2; — Hazlewood, 67, *19; — Homewood Avenue, 5 65; — Knoxville, 5, Young Ladies' Missionary Society, 5; — McCandless Avenue, 9; — Mount Washington, 5 56; — Park Avenue, 122, a pansy for Ichowfu Hospital, 14 50, Jamie Carpenter, for Ichowfu Hospital, 20 cents, Young People's Society press for Mr. Hayes, 105, — Point Breeze, 111; — Raccoon, 68 70, sab-sch, 3; Sharon, 3 75; Swissvale, 39 81; Valley, 6 15. *Redstone*—Dunbar, 32; Fayette City, 2; Long Run, 10 50; McClellandtown, 6; McKeesport 1st sab-sch, 16 91, East End Mission, 2 77; — Central, 118; Mount Pleasant, 38; — Mount Washington, 2; Old Frame, 3. *Shenango*—Beaver Falls, 90; Clarksville, 27 10, Y. P. S. C. E., 5 24; Hopewell, 35 62; Mount Pleasant, 33, New Galilee sab-sch, 20 51; North Sewickly, 4 09; Rich Hill,* 11; Sharon sab-sch, 5 71; Slippery Rock sab-sch, 2 50; Westfield, 5. *Washington*—Allen Grove, 5 50; Burgettstown Y. P. S. C. E., support Mr. Hamilton, 8; Claysville, 26; Fairview Y. P. S. C. E., support Mr. Hamilton, 5; Hookstown, 77; Limestone, 4; Mill Creek Y. P. S. C. E., 15; Moundsville Y. P. S. C. E., support Mr. Hamilton, 10; Mount Prospect Y. P. S. C. E., 1; Upper Ten Mile, 30; Washington 1st, 395 59, sab sch, 6 11; — 2d, 75 29, sab-sch, 40; — 3d sab-sch, 20 18; Waynesburgh, 23 25; Wellsburgh sab-sch Easter, 11 85; West Alexander, support Mr. Hamilton, 30; Wheeling 2d, 17 64. *Wellsboro*—Covington, 4; Farmington Y. P. S. C. E., 1; Mansfield, 10; Mount Jewett, 3. *Westminster*—Centre

sab sch, 5; Chanceford, 7 80; Chestnut Level, 1 10; Lancaster 1st, 29, Memorial Jr. Y. P. S. C. E., 7; Middle Octorara Y. P. S. C. E., 3; Pequea, 23; Pine Grove, 26 62; Stewartstown, 15; Union sab-sch, 5; York 1st Jr. Y. P. S. C. E., support Mr. Irwin, 7, for Mr. Fulton's boat, 10, support Mr. Partch, 10; — Calvary,* 1 44; — Westminster Y. P. S. C. E., support native preacher, 15. 19,078 91

South Dakota.—*Aberdeen*—Aberdeen, 18 21; Bradley, 2 43; Britton, 3 50; Roscoe, 2. *Black Hills*—Bethel, 8; Lead, 1. *Central Dakota*—Bethel, 4; Colman, 3 60; Hitchcock Y. P. S. C. E, 5; Huron, 20 06; Wentworth, 3 20. *Dakota*—Porcupine and W. M. S., 9 50. *Southern Dakota*—Dell Rapids, 5; Ebenezer, 2; Parker, 21; Scotland, 5; Turner County 1st German, 3. 116 50

Tennessee.—*Holston*—Greenville, 3; Johnson City Watanga Avenue,* 3 23. *Kingston*—Chattanooga 2d, 21 37; — North Side, 1 25; — Park Place, 7; Thomas 1st, 1 25. *Union*—Knoxville 4th, support native helper, 139 40, sab-sch, 19, Y. P. S. C. E., 8 60; — Belle Avenue Y. P. S. C. E., support Mr. Boomer, 3; New Providence,* 18; South Knoxville, 3. 228 10

Texas.—*Austin*—Austin 1st,* 15, sab-sch, 40, Y. P. S. C. E., 21 65; Eagle Pass, 2; Menardville, 2. *North Texas*—Gainesville, 23; St. Jo, 4; Wichita Falls, 6. *Trinity*—Mary Allen Seminary Y. P. S. C. E., support Mr. Eckels, 27 33; Missionary Society, for Africa, 22; Milburn, 2; Pecan Valley, 1; Sipe Springs, 5. 170 98

Utah.—*Boise*—Bellevue, 2; Boise City, 17 50, Y. P. S. C. E., 5; Caldwell, 5 10, *5 25, Y. P. S. C. E., 1 20; Nampa, 15; Payette,* 6 48. *Kendall*—Paris, 3. *Utah*—Assembly, 1 70, sab-sch, 90 cts.; Box Elder, for debt, 5; Ephraim, 12 75; Evanston,* 3 25, Aux. W. L. S., 2 70; Hyrum Emmanuel, 4; Kaysville Haines, 12, *3 35; Manti, 19 25; Monroe sab-sch, 2; Mount Pleasant,* 5 40, sab-sch,* 2 65; Nephi Huntington sab-sch,* 2 50; Ogden 1st, 11 95; Payson, 6; Salt Lake City 1st, 86; — 3d Free Will Offering, 7; Springville, 4. 242 93

Washington. *Olympia*—Hoquiam, 3; Ilwaco, 5, *10; Napavine, 50 cts.; Puyallup, 10; Ridgefield, 19; Toledo, 50 cts; Vancouver, 3. *Puget Sound*—Mount Pisgah, 2; White River, 2. *Spokane*—Coeur d' Alene, 3 25; Kettle Falls, 5; Spokane 1st, 11 20. *Walla Walla*—Johnson, 5; Starbuck, 1. 80 45

Wisconsin.—*Chippewa*—Baldwin Infant Class, 4; Bessemer, 6; Brasington sab-sch, 1 50; Superior sab sch, 6 91. *La Crosse*—Galesville sab-sch, support Mr. Kennedy 3 80, Y. P. S. C. E., support Mr. Kennedy, 1 20; La Crosse 1st*, 2, Y. P. S. C. E.* 5 10. *Madison*—Brodhead, 27; Cambria, 8 65; Lancaster, 2; Poynette sab-sch, 13 10; Reedsburgh, 10; Richland Centre, 12. *Milwaukee*—Beaver Dam Assembly, 5 50; Horicon, 7 35; Manitowoc 1st, 18, Y. P. S. C. E., 4 25; Milwaukee Immanuel, 109 01; — Perseverance, 25; Richfield, 4; West Granville, 4. *Winnebago*—Buffalo, 20; Depere, 12 87, Y. P. S. C. E., salary Wm. Jessup, 11 13; Florence, 35 90, sab sch, 9 55, Y. P. S. C. E., 3 76; Marshfield, 8, sab-sch, 6 24, Y. P. S. C. E., 5 78; Pioneer sab-sch, 28 10, Y. P. S. C. E., 10; Wausau, 118 27. 559 97

*Self denial offerings.

MISCELLANEOUS.

Mrs. Joseph Platt, Davenport, Ia., 10; Rev. James M. Anderson, Duluth, Minn., 20; A Believer in Missions, Pittsburgh, Pa., salary, G. A. Godduhn, 300; A. C. Moore, Granville, Ill., 5; J. W. Hollenback, Wilkes Barre, Pa., 50; William Norman Briggs, Praa, for Batanga house, 1; D. C. Harrower, Wilkes Barre, Pa., for work in India, $12 59; W. P. Enett, Center Hill, Fla., 5; Major Charles Bird, Columbus, O., support Mr. Yi, Korea, 6; E. M. E., Lancaster, O., 25; G. C. Gearn, San Diego, Cal., support Babu Massey, 6 25; "X" for Ambala School, 25; Missionary Association of Wooster University, support Henry Forman, 47 55; E. B. Sturges, Scranton, Pa. for Hospital work in China, 100; Missionary Society Western Theological Seminary, 50; Scotia, 10; The Jessup Company, 1 30; James Harris, Bellefonte, Pa., 50; Mrs Mary S. Eichbaum, Mahoningtown, Pa. 10; A Friend, 70; Hon. E. P. Crane, Hanover, Germany, 8 25; A Friend, 50; Students of McCormick Seminary, support T. G. Brashear, 115 75; A. Baird Minneapolis, Minn., support native teacher in China, 5; Cornelia U. Halsey, Newark, N. J., 100; The Jessup Company, 65 cts.; Trustees of General Assembly, 7 23 57; Miss T. B Henry, Elizabeth, N. Y., 60; Rev. T. C. Winn, Kanazawa, Japan, 50; Miss Clara E. Hough, Brazil, 58 33; A Friend, 20 cts; E. K. M., and wife, Pittsburgh, Pa., 2; William S. Harris, Northwood Center, N. H., 1 04; J. A. Gritierrez, Las Vegas, N. Mex., 10; Mrs. J. B. Fullwood, Pittsburgh, Pa., support native helper in China, 30; Edward Beach, Indianapolis, Ind., 15; Rev. W. A. Holliday, D. D., Brooklyn, N. Y., 50; A Friend, 1; Rev. W. H. Moore, Brookville, Ind., 1; Miss M. E. Brown, N. Y., 500; "V," 10; Mrs. A. B. Townsend, Baldwinsville, N. Y., 10; William A. Ingram, Frankfort, N. Y., 25; X. Y. Z., 30; Rev. William E. Mack, Council Grove, Kan., support native preacher,, 50; Youngstown, O., 48 18; Mr. Milton Hall, West Sunbury, Pa., 25; Missionary Society of Western Theological Seminary, 50; Rev. A. H. Dashiell, Lakewood, N. J., 5; Winbrenarian Church, 2; A Friend, S. D., 5; A Friend, S. D., 1; Thomas Sylvanno, Breckenridge, Texas, 2; Albert F. Remy, Mansfield, support Mr. Stunnel, 36; Mrs Angeline Jordan, East Brook, Pa., 3 08; A Friend, Grant City, Mo., 1; A Friend, Cincinnati, O., for debt, 5; Mrs M. D. Crane, Brooklyn 2; A Friend, S. D., 25 cts.; A Friend, S. D., 5; A Friend of the cause, Youngstown, O., 5; C. W. Sinburn, Phila., S. D., 2; Miss A. Dickson, Williamsport, Pa., S. D., 2; Mary G. Reed, Marietta, O., 1; Mary S. Hawkins, Fort Scott, Kan., 5; Mrs. J. W. Patton, Phila., S. D., 5; "Cash," Chicago, 400; Two Sisters, S. D., 2; "Francais," S. D., 1 92; A Friend of the cause, 5; Miss Ella M. and Miss Josie M. Truesdell, Hornellsville, N. Y., S. D., 50; Sumner R. Stone, N. Y., for debt, 150; Robert M. Earle, N. Y., 15; Rev. Wendell Prime, Yonkers, N. Y., S. D., 25; E. J. Rathburn, Madison, N. J., 1; Annie Moffat, Harrington Park, N. J., 1 50; Friends in Hunter, 7 75; For Foreign Missions, 5; A Friend, S. D., 63 cts.; A Friend, S. D., 6; A Friend, S. D., 30; A Friend, S. D., 2 50; A Friend, S. D., 10; A Friend, S. D., 50; Madison, S. D., 4; O. A. Cramer, Monte Vista, Col., S. D., 200; Mrs. L C. Van Hook, Hiawatha, Kan., S. D., 5; Miss Margaret G. Muse, Beaver, Pa., for debt, 1; Harris Ely Adriance, Pelham, Manor, N. Y., S. D., 50; Mrs. Harris Ely Adriance, Pelham Manor, S. D., 25; E. A. K. Hackett, Fort Wayne, Ind., support Mr. Fraser and Dr. Johnson, 83 34; A Baird and wife, Minneapolis, support native preacher, 5; John C. Wick, Youngstown, O., 500; C. E. B. Ward, Princeton, N. J., 1 50; from a family missionary box, 125; W. D. Ward, Springfield, Ill., for debt, 5; W. D. Ward, Springfield, O., S. D., 50 cts.; Mrs. Jeanne Smith, deceased, 30; Charles North, Sandy Run, Pa., S. D., 1 25; Rev. and Mrs. W. C. Axer, Clinton, Kan., 5 50; Rev. W. H. Hartzell and family, Minneapolis, Minn., 5; F. F. Sexton French Creek, W. Va., 3; E. A. Brown, Manchester, Vt., 50 cts.; A family relative for Ichowfu Hospital, 2 50; Friends at La Grange, Mo., for Ichowfu Hospital, 5 10; Rev. and Mrs. W. P. Chalfant, for Hospital at Ichowfu, 7 80; Lloyd C. Walter, Fairfield, Ia., 3; Ithaca, 400; A Friend, S. D., 2 15; A. and C. Craig, Lime Springs, Ia., 50 cts.; H. R. McAllister, Vista, Mo., 4 53; Mrs. M. E. Drake, Brockport, 8; Presbyterian Minister's House, S. D., 15; Rev. and Mrs. H. H. Kellogg, S. D., 15; A Friend, S. D., 50 cts.; Mrs. W. F. Frye, Steele, N. D., 2 01; S. P. Herron, Winchester, Va., 1; Silvanus Kirk, 25; D. W. Gardner, 50; "M. M. R.," Ayr, Neb., S. D., 1; "C. M.," Sugar Grove, Penna., S. D., 1; from a poor little girl, 1; Clara L. Hill., Chesterville, O., S. D., 3; Mrs. L. E. Smith, Avalon, Mo., S. D., 3; J. E. Beebe, Union City, Pa., 16 23; Rev. and Mrs. J. Scott Davis, Chicago, Ill., 2; N. D. Bristol, Fairfield, Ia., 10; Mrs. Frances Older, Griffins Mills, N. Y., S. D., 50 cts.; Miss Rossiter, Cincinnati, O., for the debt, 2; Helen Northrup, Grassy Cove, Tenn., 1; Miss C. B. Bettull, Vinita, I. T., 50 cts.; Alice Hyson, Toas, N. Mex., S. D., 1; Bertha Hyson, Toas, N. Mex., S. D., 50 cts.; Mrs. John Hyson, Taos, N. Mex., 50 cts.; Rev. Chas. H. Predgeon, Cannonsburg, Pa., support native helpers in Persia, 72; from Friends, S. D., 2; Missionary Society of Auburn Theological Seminary, 100; Samuel R. House, M. D., Waterford, N. Y., S. D., 15; Anna Guthrie, 5; The Jessup Company, 65 cts; from a friend who wishes it were more, 3, Rev. Thomas Marshall, D. D., S. D., 35;

Rev. John H. Freeman, 1; A Friend, S. D., 1; Rev. R. G. Keyes, Watertown, N. Y., 40; Albert B. King, New York, 35; Sale of opals, 5; R. F. Fitch, Wooster, to send out new missionaries, 50 cts.; Rev. G. B. Smith, Fairfield, Ia., 5; A Friend of the cause, 5 39; T. Williamson, Terry, Mich., S. D., 5; Mrs. Geo. A. Lawrence, Galesburgh, Ill., for Ichowfu Hospital, 100; Miss Laura G. Sanford, Erie, Pa, work of Miss Strong, 25; For Korea, 2,000; J. D. and W. A. Van Schoick, Perrineville, N. J., 3 55; Self Denial, 3; Ella M. Truesdell, Hornellsville, N. Y., 50; Missionary, 5; Miss Margaret S. Watson, Evanston, Ill, for Tung Chow Building, 100, R. H. Diggory, Wilkes Barre, Pa., 5; Mrs. J. W. Hawks, Hamadan, Persia, 50; M. E. Currens, Mitchell, S. D., 1 15; George H. Webb, Rome, O., 142 50; A Friend, S. D., 56 cts.; A Friend, 47 73; Cash, 1; A Friend, S. D., 1; Mrs. E. A. Crocker, Richland, Ia.. 1; Mrs. J. Livingston Taylor, support of missionaries, 1,300; Missionary Society of Auburn Theological Seminary, 169; Mrs. J. G. E. Big Bend, Pa,, S. D., 1; Sue M. Zuver, Penasco, N. Mex., 1 15; Missionary Society of Western Theo'l Sem'ry, 143 67; Rev. and Mrs. R. L. Adams, New Sharon, Ia., 5; Rev. L. D. Potter, Glendale, O., 5; Rev. and Mrs. D. W. Casset, Vail, Ia., support Lin Wei, 18; Mrs. E. C. Fisk, support Mr. Killie, 5; Protestant Church, of Tripoli, Syria, S. D., 46 32; A Friend, 1; Warren H. Landon and family, S. D., 1; Rev. and Mrs V. M. King, Emporia, Kan., 2; "S. P.," N. J., 75; "H. E. P.," N. J., S. D., 20; A Friend, S. D., 5; Miss Mabel Slade, N. Y., for debt, 300; "S. and W.," S. D., 25; "F. S. P.," for Laos, 100; offering for the poor, but not needed, 4; Mrs. Chas. Tubbs, 2; Mrs. De Witt Baxter, 2; C. Penna., 22; Rev. W. L. Tarbet and wife, 2 80; Rev. John Redpath, Petoskey, Mich., 5; A. T. A. and wife, 7 64; Oxford, O., 10; "C. H. M." N. J., 8 25; Miss "E. L. T." 16; Mrs. James Roberts, Constantia, N. Y., 15; A Friend, 11; A Friend, Phila., 7; Cash 25 cts.; Rev. W. W. Taylor, Wilmington, Del., 5; Rev. Levi Risher, deceased, Dravosburgh, Pa., 20; Rev. W. B. Carr, Latrobe, Pa., 5; Petchaburee Church and sab-sch, 118 23; Elias Makhul, Syria, S. D., 3 28; Rev. W. M. Baird, Seoul, Korea, 50; From a believer in missions, Pittsburg for Oroomiah Industrial work, 1,750; J. F. Miller, Wilmerding, Pa., for Oroomiah Industrial work, 110; Through Rev. F. G. Coan, for Oroomiah Industrial work, 640; Miss Alice McGinness, 2; From Canadian Friends, for support of cot in Lakawn Hospital, 16; Thank Offering from Mrs. W. A. Briggs, Muang Praa, Laos, 16; Mrs. J. B. Thompson, S. D., 5; Miss Ellen Strong, Seoul, Korea, 100; For Tung Chow College, 1,402 22; Rev. J. B Ayres, Yamaguchi, Japan, 100 Rev. John Murray, 4 47; Miss Etta Montgomery, Hainan, 5; Rev. and Mrs J. C. Mechlin, Salmas, Persia, 10; R. J. Schofield, 25; State of California, 150; Cash, 1 20; Cash 50 cts.; A King's Daughter, 2 50; George D. Dayton, Worthington, Minn., 500; Rev. W. Wallace, Zacatecas, Mexico, 5; Helen M. White Fund, 101; A Right Hand, 60; Interest Account, 5,597 67; Receipts on the Field, 16,168 47..... $37,491 85

Total received during April 1895.....	$280,729 83
Total received during April, 1894.....	266,068 15
Total received from May 1, 1894, to April 30, 1895.....	865,709 37
Total received from May 1, 1893, to April 30 1894.....	841,552 95

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR FOREIGN MISSIONS, MAY, 1895.

ATLANTIC.—*South Florida*—Crystal River Y. P. S. C. E., support Mr. Bent, 28 26; Eustis sab-sch, Christmas, 6; Seneca, Y. P. S. C. E., 1; Sorrento, 12. 47 26

BALTIMORE.—*Baltimore*—Annapolis, 45 47; Baltimore Brown Memorial, 183 57, *8 81; — Park sab-sch, 17 96. *New Castle*—Federalsburgh sab sch, 1 50; New Castle, 5 39; Port Penn sab sch, 10 39; Rehoboth, Md., 10 50; Trinity, 5. *Washington City*—Washington City Covenant Jr. Y. P. S. C. E , 11; — Western sab-sch, 6 75, Y. P. S. C. E., support Tsang Po Dzang, 76 50. 382 84

CALIFORNIA.—*Los Angeles*—Azusa, 25; Los Angeles 2d Boys' Brigade, 10; Redlands, 225; Rivera, 6. *Oakland*—Elmshurst, 3 80. *San Francisbo*—San Francisco 1st, 100; — Lebanon, 7 50. *San Jose*—San Jose 1st, 160; Templeton, 3 15. *Stockton*—Merced, 10; Oakdale sab-sch, 5 15; Sangar, 4. 559 60

CATAWBA.—*Catawba*—Lincolnton, 75 cts.; Lloyd, 75 cts. *Yadkin*—John Hall Chapel sab sch, 1. 2 50

COLORADO.—*Boulder*—Valmont, 1 16. *Denver*—Denver 1st Avenue,* 12 85; — Central W. F. M. S.,* 10; — Westminster,* 7 73. *Gunnison*—Delta, 10; Grand Junction Y. P. S. C. E., support Mr. Dunlap, 3. *Pueblo*—Antonio, 10; Colorado Springs 1st, 37 05; Pueblo 1st, 20; Westminster Y. P. S. C. E., support R. Irwin, 3. 114 79

ILLINOIS.—*Alton*—Carlyle, 4; East St. Louis sab-sch, 3 76, for Tung Chow College, 3 10; Whitehall, 7; Woodbury German, 7. *Bloomington*—Oak Grove Y. P. S. C. E., 8; Philo sab-sch, 10; Selma, 21 25. *Chicago*—Chicago 1st, 183 25; — 3d, 183 96; — 9th, 7; — Central Park, 7; — Covenant, 9; — Englewood Y. P. S. C. E.,* 6 30, support Mr. Finley, 1 52; —Jefferson Park, 3 42; Hinsdale, 8 15, sab-sch, 2 78; Hyde Park, 500; Kankakee, 39 35; Lake Forest, support Mr. McClintock, 600; Waukegan, 19 25. *Freeport*—Ridgefield,* 6 40; Rockford 1st Y. P. S. C. E., support Mr. Drummond, 21. *Mattoon*—Charleston, 26; Robinson Y. P. S. C. E., 5 49. *Ottawa*—Aurora, 1; Grand Ridge, 6 50; Streator Park, 16. *Rock River*—Centre, 10; Fulton Y. P. S. C. E., support Graham Lee, 17 79; Morrison sab-sch, 4 47; Rock Island Broadway sab-sch. 20 58. *Schuyler*—Carthage, 3 30; Monmouth, 70 47; Perry sab-sch,* 3 50, Y. P. S. C. E.,* 3 50; Quincy 1st sab sch, 10. *Springfield*—Bates, 10 63; Murrayville, 7 11; New Berlin, 6 80; Pisgah, 3 61. 1,889 49

INDIANA.—*Crawfordsville*—Frankfort, 80; Waveland, 20 90. *Indianapolis*—Brazil, 5. *Logansport*—Mishawaka Jr. Y. P. S. C. E., 2 50; Valparaiso, 22 80. *Muncie*—Muncie, 124 70; Winchester, 6 77. *New Albany*—Hanover Antioch sab-sch, 1; New Albany 2d, 1040; Seymour, 25. 1,328 67

INDIAN TERRITORY.—*Choctaw*—McAlester, 3 40. *Sequoyah*—Nuyaka, 13. 16 40

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 149 09; Clarence, 11; Scotch Grove, Mr. and Mrs. Paul Warner, 2 50, Mr. J. B. Moses, 1. *Corning*—Creston Y. P. S. C. E., support Mr. Clark, 25; Norwich,* 5 50. *Council Bluffs*—Woodbine Spring Creek sab-sch, 1 72. *Des Moines*—Minburn sab-sch, Christmas, 3. *Sioux City*—Alta, 50 cts. *Waterloo*—Dows, 3 85. 203 16

KANSAS.—*Emporia*—Morris, 2; White City, 5; Wichita Oak Street support N. Pren Das, 10. *Highland*—Troy Y. P. S. C. E., 2. *Larned*—Halsted, 5 52, Y. P. S. C. E., 3. *Neosho*—Girard,* 5 30; Paola Y. P. S. C. E., support native missionary, 50; Princeton * 4. *Solomon*—Barnard, 5 60; Fountain, 2 94. *Topeka*—Leavenworth 1st Y. P. S. C. E., 6; Oakland,* 4; Olathe, 4; Topeka 2d, 10; Wakarusa sab-sch, 2 35. 121 71

KENTUCKY.—*Louisville*—Craig, 93 cts; Louisville Covenant Y. P. S. C. E.,* 7 42; Shelbyville Y. P. M. S., 12 50. 20 85

MICHIGAN.—*Detroit*—Brighton,* 2; Detroit Calvary, 47 78; East Nankin, 6 50; Pontiac, 71 12, sab-sch, 6 12. *Grand Rapids*—Grand Rapids 1st sab-sch, 16 30; Muir,* 3. *Kalamazoo*—Benton Harbor sab-sch, 4 35; Edwardsburgh Y. P. S. C. E.,* 1 79. *Lake Superior*—Ishpeming Y. P. S. C. E., 2 64; Manistique Redeemer, 30 47. *Monroe*—Erie Y. P. S. C. E., 4. *Saginaw*—Emerson, 5; Midland, 10. 211 07

MINNESOTA.—*Duluth*—Lake Side Y. P. S. C. C., suppors Mr. Wallace, 3. *Mankato*—Slayton Y. P. S. C. E., 5; St. Peter's Union Y. P. S. C. E., support Mr. Irwin, 10; Winnebago City, 70. Y. P. S. C. E., support Mr. Partch, 4 69. *Minneapolis*—Minneapolis Bethany, 12 55; — Highland Park, 20 46. *Red River*—Fergus sab-sch,* 5 05. *St. Cloud*—Kingston, 1 31. *St. Paul*—Hope Chapel Leverite League, 3 45; Warrendale, 1 65. 137 16

MISSOURI.—*Kansas City*—Kansas City Hill Memorial sab-sch, 3; Raymore, 47 09. *Platte*—Parkville Lakeside sab-sch, 2 70; Rockport, 2; Rosendale James Porterfield,* 1, Mr. and Mrs W. A. Cravens,* 1; W. A. Palton, 1 58. *St. Louis*—St. Louis Lafayette Park Y. P. S. C. E , support Mr. Griswold, 25. 83 37

MONTANA.—*Great Falls*—Kalispell 1st. 20. *Helena*—Helena Central, 6 85. 26 85

NEBRASKA.—*Nebraska City*—Hickman German sab-sch, 5; Lincoln 2d, support Mr. Campbell, 75; York, 26. *Omaha*—Omaha 2d, support Mr. Lyon, 26, a young lady, support Yi Yin Coh, 10; — Knox,* 10 80; Silver Creek Union sab-sch, 1. 153 80

NEW JERSEY.—*Elizabeth*—Cranford Y. P. S. C. E., sup-

port Mr. Chalfant, 25; Elizabeth 2d Y. P. S. C. E., 10; — Marshall Street Y. P. S. C. E., support Mr. Drummond, 14; — Westminster sab-sch, 2; Perth Amboy sab sch, 6 24; Roselle Y. P. S. C. E., support Mr. Dunlap, 10. *Jersey City*—Jersey City Scotch, 12 50; Rutherford, 43. *Monmouth*—Atlantic Highlands Y. P. S. C. E., support Mr Bandy, 4 80; Beverly Y. P. S. C. E., 15; Englishtown sab-sch, 10 76; Long Branch Y. P. S. C. E.,* 3 34. *Morris and Orange*—Boonton.* 43 79, sab-sch, 16 82, Y. P. S. C. E.,* 8 15; East Orange Arlington Avenue, 31, support Mr. Dodd, 261; Hanover, 84, Afton Y. P. S. C. E.,* 6 03; Morristown 1st Y. P. S., 2; Orange Central, 300, Y. P. S., support Linpha Singh, 25; Rockaway Y. P. S. C. E., support Mr. Griswold, 10 65; Succasunna, 20; Summit Central sab-sch, support Dharm Singh, 50. *Newark*—East Newark Knox, 9 25; Newark 3d, 202 94, Y. P. S. C. E., for debt, 5 50; — Bethany,*. 25 55; — Calvary, 50; — Park, 28 50; — Roseville Y. P. S. C. E., 17, Bruce Street sab-sch, 24 05; — Wickliffe, 5 97. *New Brunswick*—Flemington, 154 83; Pennington, 54 28; Stony Brook Y. P. S. C. E., support Mr. Killie, 5; Trenton 1st sab-sch, 11 22; — Prospect Street, 50 50. *Newton*—Phillipsburgh 1st Y. P. S. C. E., support Mr. Jessup, 5 56. *West Jersey*—Bridgeton 2nd Y. P. S. C. E., support Sunder Lall, 35; — Irving Avenue, 6 15; Camden 1st Y. P. S. C. E., support Mr. Woods, 25 Cedarville Osborne Memorial, 7; Hammonton sab-sch, 17; Merchantville, 55. 1,810 38;

New Mexico.—*Rio Grande*—Las Cruces 1st, 5. 5 00.

New York.—*Albany*—Albany 4th sab-sch,* 8 70; —6th,* 40; Ballston Centre Y. P. S. C. E.,* 8 69; Charlton sab-sch,* 10 56; Jermain Mémorial sab-sch, 25; Rockwell Falls, 6, Y. P. S. C. E., support Mr. Finley, 2; Sand Lake, 5; Saratoga Springs 1st,* 82; Schenectady 1st sab-sch, 23 55, Y. P. S. C. E., 17 38, Jr. Y. P. S. C. E., 1 03. *Binghampton*—Union Y. P. S. C. E.,* 10. *Boston*—Barre sab sch, 10; New Boston, 8 85; South Ryegate Y. P. S. C. E., 8 18. *Brooklyn*—Brooklyn Mem'l Y. P. S. C. E., support Mr. Labaree, 12 50; — South 3rd St., 31 64; — Throop Avenue, 55; — Westminster, 75. *Cayuga*—Aurora, 61 76; Ithaca Jr. Y. P. S. C. E., for Dr. Mills, 2 05. *Chemung*—Horse Heads, for Hainan, 3. *Columbia*—Jewett, 1. *Genesee*—Batavia,* 100 34; Oakfield, 1. *Geneva*—Geneva 1st, 31 68; Manchester Y. P. S. C. E., support Mr. Chalfant, 17 50; Seneca Y. P. S. C. E., 4 16; Seneca Falls, 70 54; Trumansburgh, Easter, 29 50. *Hudson*—Hopewell, 29; Middletown 2d, support native missionary,* 38, sab-sch, 100; Nyack Jr. Y. P. S. C. E., 10. *Long Island*—Bridgehampton, 10 36; Cutchogue Mission Band, support Mr. Campbell, 15; East Hampton, 44 67; Greenport 65; Southampton Y. P. S. C. E., support Mr. Campbell, 7 74. *Lyons*—Newark, 43 70. *Nassau*—Huntington 2d Y. P. S. C. E., support Mr. Chalfant, 14 15; Islip, 2, Y. P. S. C. E., 5 20; Jamaica, 47 57; Smithtown, 27 70; Springfield Y. P. S. C. E., 10 11; A Pastor, 7 15. *New York*—New York 1st Earnest Workers for China, for Lowrie High School, 500; — Allen Street Ludlow Street sab-sch, 10 32; - Brick, 200; — Calvary Y. P. S. C. E., support Mr. Snyder, 10; — Christ, 33 77, *1; — Grace Chapel Y. P. S. C. E., support Mr. Snyder, 5; — Harlem Y. P. S. C. E., support native helper, 5; — Phillips, 3; — Rutgers Riverside sab-sch, for Sidon Boys' School, 65; — University Place sab-sch, for school in India, 50. *Niagara*—Albion, 27; Charlton, 2; Knowlesville, 25; Lockport 1st 40 76. *North River*—Amenia sab-sch, 6; Marlborough Y. P. S. C. E., support Mr. Eddy, 5; Matteawan Y. P. S. C. E.,* 5; Milton, 5; Newburgh Calvary, 13 09. *Otsego*—Oneonta, Dr. Milne's class, support Mr. Phillips, 20, *Rochester*—Avon Y. P. S. C. E., support Boon Boon Itt, 7 30; Charlotte Y. P. S. C. E., support Mr. Woods, 2; Fowlerville, Easter, 5 35; Mendon Y. P. S. C. E., support Boon Boon Itt, 5 65; Mount Morris, 10, Y. P. S. C. E., support Mokwa, 10, for hospital work in Hainan, 10; Pittsford Y. P. S. C. E., 1 65; Rochester 3d Y. P. S. C. E., support Mr. Drummond, 25; Sparta 2d, 10; Victor, 5, Y. P. S. C. E., support Boon Boon Itt, 10. *St. Lawrence*—Brasher Falls, 5 48; Canton, 39; Morristown Y. P. S. C. E.,* 2 56. *Syracuse*—Elmwood, 2 50; La Fayette Y. P. S. C. E., support Mr. Partch, 5. *Troy*—Glens Falls sab-sch, scholarship in India, 50; Hoosic Falls sab-sch, 12 63; Middle Granville sab sch, 6 30; Sandy Hill, 3; Stillwater, 1st, 15, Y. P. S. C. E., 10; Troy 2d W. F. M. S., 158 47. *Utica*—Alder Creek and Forestport, 5; Utica Bethany Y. P. S. C. E., support Mr. Jessup, 16; — Olivet, 20; — Westminster, 100. *Westchester*—Irvington Y. P. S. C. E., support two native missionaries, 100; Mahopac Falls, sab sch, 6 08; Mt. Vernon 1st, 300; New Haven 1st Y. P. S. C. E., 15; New Rochelle 2d, support F. J. Newton, 60; Peekskill 2d Y. P. S. C. E., 2; Rye sab sch, support native preacher in India, 96; Yonkers Westminster Y. M. Bible Class, support two natives in China and India, 29 50. 3,419 37

North Dakota—.*Fargo*—Casselton Y. P. S. C. E., support Mr. Labaree, 5. *Pembina*—Forest River Y. P. S. C. E., 5. 10 00

Ohio.— *Bellefontaine* — Bellefontaine, 12 19. *Cincinnati*—Cincinnati Avondale, 3 15; Harrison sab-sch, 5; Wyoming, 311 17. *Cleveland*—Akron Central for debt, 17 50; Cleveland 1st, 252 06, Mrs. Mather, 1,000; — Calvary for debt, 110 50; — Woodland Avenue Memorial Circle K. D. and S., support J. J. Walsh, 12; East Cleveland, 34; Glenville, 11 50; Parma, 7. *Dayton*—Bethel Y. P. S. C. E., support Mr. Clark, 11 50; Dayton 3d Street sab-sch, 25; Yellow Springs, 150. *Mahoning*—Alliance 1st Y P. S. C. E., support Mr. Swan, 35; Warren deceased member, 2 50; Youngstown 1st, 35 25. *Marion*—Mount Gilead sab-sch,* 2 15, Y. P. S. C. E., 3; Richwood,* 70 cts. *Maumee*—Pemberville, 6 96. *Portsmouth*—West Union Y. P. S. C. E., 5. *St. Clairsville*—Barnesville 17 15; Bellaire 1st, 37 56; Beulah, 13; Coal Brook, 12; St. Clairsville, 40. *Steubenville*—Bakersville, 2, sab-sch, 1 53; Linton, 4 50; New Philadelphia, 18; Richmond sab-sch, 2 44; Yellow Creek Easter, 9 72. *Wooster*—Apple Creek,* 15, sab-sch, 7 50. *Zanesville*—Bladensburgh, 10; Martinsburgh, 8 75; Mt. Pleasant, 10. 2,262 28

Oregon.—*Portland*—Mount Tabor,* 6; Portland 1st,* 426 37; — Chinese for China, 3 18. *Williamette*—Octorara, 2. 437 55

Pennsylvania.—*Allegheny* —Allegheny Central Y. P. S. C. E., support Du. Ping String, 15 48; Avalon Y. P. S. C. E. support Mr. Clark, 10; Bakerstown, sab-sch, 5; Glasgow sab-sch, 1 32; Glenshaw, 15; Leetsdale sab-sch, 75 23. *Blairsville*—Parnassus,* 33 88; Pine Run Y. P. S. C. E., support Mr. Dunlap, 10; Poke Run sab-sch, 7 40. *Butler*—Martinsburgh Y. P. S. C. E., support E. P. Dunlap, 5. *Carlisle*—Bloomfield, 29 07; Harrisburgh Pine Street, 13; Lebanon Christ Y. P. S. C. E., 7 85; McConnellsburgh, 3 50; Middle Spring, 50; Upper Path Valley, 20, sab-sch, 49 23. *Chester*—Clifton Heights, 8 45; Darby 1st, 15 64; Lansdowne 1st, 38 01; Media, 10; Wayne, 94 59. *Clarion* Beech Woods Beechtree sab-sch, 5 36; Sligo, 2. *Erie*—Meadville Central sab-sch, 20 44; Sugar Grove, 4. *Huntingdon*—Bedford Y. P. S. C. E., 7 06: Coalport Y. P. S. C. E., sup. Mr. Jones, 2; Logan's Valley Y. P. S. C. E.,* 3; Newton Hamilton Y. P. S. C. E., 4; State College Y. P. S. C. E., 3 50. *Kittanning*—Appleby Manor, 6; Ebenezer. 24; Union, 12; West Glade Run, 10 61. *Lackawanna*—Little Meadows, 8; Meshoppen Y. P. S. C. E., support Dr. Jessup, 5; Rome, 1; Scranton 2d, 10; — Hickory Street sab-sch, 50; Ulster Village Y. P. S. C. E., support Dr. Jessup, 2; West Pittston,* 6 46; Wilkes Barre Memorial sab-sch, 83 90. *Lehigh*—Bangor,* 10; Bethlehem 1st Y. P. S. C. E., support Nbongain, 17 62; Pen Arglye, 13 75, sab-sch, 6 25; Reading 1st,* 2 75; White Haven, 8 50. *Northumberland*—Great Island,* 10; Lycoming 27 60; Mahoning sab-sch, 19 48; Muncy, 4; Williamsport 2d Y. P. S. C. E., support Dr. Jessup, 18 75; — 3d 12 50; — Bethany, Y. P. S. C. E., 1. *Parkersburgh*—Clarksburgh Band of Cheerful Workers support native helper, 20. *Philadelphia*—Philadelphia Cohocksink sab sch, 7 50; — West Arch Street Primary sab-sch, for Siam Press, 20; — West Spruce Street,* 146 73. *Philadelphia North*—Chestnut Hill Trinity,* 13 30; Frankford Y. P. S. C. E., 2 50; Germantown Summit,* 25 50; Neshaminy of Warwick,* 35 10. *Pittsburgh*—Cannonsburgh 1st sab-sch,* 8, Shupetown sab-sch, 3 26; Middletown,* 17 25; Pittsburgh 1st, 15; —6th Y. P. S. C. E., support Mr. Drummond, 15; — East Liberty, 147 57. Class No. 20, support Hira Zall, 12 50; — Shady Side, 196 50. *Redstone*—Dawson sab-sch, 3 30; Rehoboth,* 11; Tent, 3 70. *Shenango*—Pulaski sab sch, 3 74; Sharpsville, 2 60. *Washington*—East Buffalo sab-sch, 4 70; Three Springs sab-sch, 11; Upper Buffalo, 77 50, sab-sch, 15 70. *Westminster*—Lancaster 1st Y. P. S. C. E., 8 50; York 1st,* 115 65. 1,883 34

South Dakota. — *Central Dakota* — Endeavor, 1 25; Madison, 15; Miller Y. P. S. C. E., 2; White, 7 25. 25 50

Tennessee.—*Holston*—Mount Olive, 1 50; St. Marks, 3. *Kingston*—Wartburg, 3. *Union*—Westminster, 10 25. 17 75

Washington.—*Puget Sound*—Ballard, 2; Port Townsend Jr. Y. P. S. C. E., 3; Seattle 1st Y. P. S. C. E., 13 75. 18 75

Wisconsin.—*Chippewa*—Baldwin sab-sch, 5 18; Chippewa Fall sab-sch, 16 48; West Superior, 54 27. *La Crosse*—Greenwood, 2, sab-sch 1. *Milwaukee*—Beaver Dam 1st sab-sch, support Ajai Massih, 25; Waukesha,* 16 22. *Winnebago*—Neenah, 19 49; Rural, 17 25; Stevens Point, 5. 161 89

WOMEN'S BOARDS.

Women's Board of Philadelphia.....	$20 00

LEGACIES.

Estate of Susanna Rullifson, deceased, 200; estate of Rhoda McCarty, deceased, 96 36; estate of Eliza J. Bradley, deceased, 40; estate of John Dinsmore, deceased, 50; estate of Margaret C. Boyd, deceased, 650	$1,036 36

MISCELLANEOUS.

Missionary Society of Princeton Seminary, support Hugh Taylor, 506 68; From friends, 11 40; A friend, Honey Brook, Pa., 10; B. L. S., for debt, 1; Rev. B. M. Noyce, Warsaw, Ind., for support Mr. Adams, 300; Charles and Dudley Watson, 400; Rev. J. A. Ainslie Mosul, Turkey, 10; Rev. W. M. Hunter, D.D., Mountoursville, Pa., 10; Mr. and Mrs. S. H. Porter, East Liverpool, O., 10; Mrs. Jane Scott, Cloud, O., support Mr. Clark, 5; Mrs. George W. Coblentz, Clarion, Pa,* 5; Missionary Association of Wooster University, support Henry Forman, 41 80; Rev. John Currer, La Sueur, Minn., 25; Mrs. Susan E. Lowrie, 25; Miss M. Campbell, Mansfield, O., 15, *2; Mrs. B. G. Galloway, 100; Mr. and Mrs. A Baird, Minneapolis, Minn , support native teacher, 5; Society of Inquiry of Union Theological Seminary, support Mr. Hoskins, 315; Religious Contribution Society of Princeton Theological Seminary, 46 57; Rev. J. H. Blackford, West Lafayette, O., 1; Friend, 100; "H. T.," San Diego County, Cal., 50; Major Charles Bird, Columbus, O., 6; Rev. A. R. Pennell, Cato, N. Y., 2 50; Presbyterian College of the Southwest, 2; A friend from Brockport, for medical missions, 200; G. C. Gearn, San Diego, Cal., support Bahi Massey, 6 25; Rev. William Sickels, Drexel, Mo., 10; C. R. Callender and family,* 80 cts.; A. E. Weston, Fanningdale, N. J., 5; Students of McCormick Seminary, support T. G. Brashaer, 111 11; From a King's Daughter,* 10; A friend,* 2; From a friend, for Ichowfu Hospital, 50; E J. Rathburn, Madison, N. J., 1; Sarah Reed and M. H. McCullough, American Fork, Utah,* 1 50; A friend, 1; F. A. McConnack, Coleridge, Neb , 5; Cedar City, 10; E. A. K. Hackett, Ft. Wayne, Ind., support Mr. Frazer and Dr. Johnson, 83 34; A friend, 5; C. E. S., for Laos, 800; E. B. Sturgis, Scranton, Pa., for hospital work in Laos, 100; Jaganet, 25; H. N., Pa., 2; A friend, gold coin, 2 30; A. D., 15; J. E. Beebe, Union City, Pa., 12; A Presbyterian, 40; Mrs. E L. Barber, Onida, S. D., 1; Mrs. D. R. Turney, Circleville, O., 100; Miss Ida Lauterman, Hillsboro, N. D , 25; Miss Matilda Schwichtenberg, Kenvil, N. J., for sab-sch at Allahabad. 10; Mrs. Scott Yeatman, Kinsley, Kas., for debt, 1; "G. M. W." Dayton, Pa., 25; Edwin P. Robinson, Orchard Park, N. Y., 15; M. H. D., 10; Missionary Society of San Francisco Theological Seminary, 24; J. N. Field, Manchester, Eng., 2,000; Missionary Society of McCormick Seminary, support Mr. Brashear, 15; Mary A. Padmore, Rockvale, Col., 15 90; I. J. Dice and family, Atalissa, Ia.,* 1 10; From a friend, 37 50; Mrs. Rentlinger, for Mary Laffin Memorial House, 5; Mrs. De Heer, for Mary Laffin Memorial House, 5; Mrs. Arbuthnot and daughter, 700; C. Penna., 22; Rev. W. L. Tarbet and wife, 2 80; Religious Contribution Society of Princeton Theological Seminary, 131 75; J. F. W. and M. W., 3; Bougedan-i-Mosuh. 50; Mrs. G. C. Doolittle, 30 50; Miss Julia Hatch, 25; Rev. and Mrs. H. Taylor, 50; Beirut Church,* 6 57; Mexican Church,* 2; Rev. Samuel Jessup, * 10; Three native churches.* 33 cts.; Gaboon folder, 90; Miss C. O. Van Duzee, 12; Miss A. S. Barber, 4 50; Syrian churches, 200; One interested in missions, 50; Rev. E. M. Wilson, 10; Rev. M. W. Graham, 5, for Mitchell Memorial Fund, 5; Mary Laffin Memorial House, 101..... $7,306 20

Total received during May, 1895..... $23,713 89
Total received during May, 1894..... 32,810 73

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

*Self denial offerings.

RECEIPTS FOR FREEDMEN, MAY, 1895.

ATLANTIC.—*East Florida*—Jacksonville 1st, 7 45. *Knox*—Columbus 2d, 1. *McClelland*—Allen, 1. 9 45

BALTIMORE.—*New Castle*—Rehoboth (Md.), 1; Rock, 3; Wilmington West, 11. 15 00

CALIFORNIA.—*Los Angeles*—Cucamonga, 2; *Stockton*—Merced, 8. 10 00

CATAWBA.—*Yadkin*—New Centre, 2. 2 00

COLORADO—*Boulder*—Valmont, 17 cts. *Pueblo*—Colorado Springs 1st, 4 18. 4 35

ILLINOIS.—*Cairo*—Flora, 4 82. *Chicago*—Chicago 3d, 330; Evanston South, 37 57; Herscher. 5 10; Hinsdale sab-sch. 1 28; Kankakee, 6. *Freeport*—Hanover, 5. *Mattoon*—Charleston, 10. *Ottawa*—Grand Ridge, 5 50. *Peoria*—Altona, 3. *Rock River*—Edgington, 10; Morrison Y. P. S. C. E., 10; Peniel, 4; Sterling 1st, 64 28. *Schuyler*—Monmouth 1st, 13 91; Plymouth, 2 53, Quincy 1st sab-sch, 20. *Springfield*—Murrayville, 1 08; Pisgah, 1 55. 535 62

INDIANA—*Muncie*—Muncie 1st, 18 90. *New Albany*—New Albany 2d, 2,000. 2018 90

INDIAN TERRITORY—*Choctaw*—Wheelock sab sch, 1 30. 1 30

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian sab-sch, 2. *Corning*—Sidney, 7. *Iowa*—Libertyville, 2 55. 11 55

KANSAS—*Topeka*—Topeka 2d, 3. 3 00

MICHIGAN.—*Kalamazoo*—Richland, 8. *Monroe*—Deerfield, 1; Petersburg, 5 50; Quincy 1st, 5. *Petoskey*—Petoskey—14 29. 33 79

MINNESOTA.—*Minneapolis*—Minneapolis Bethany, 2 11. *Winona*—Fremont, 6 25. 8 36

MISSOURI.—*White River*—Allison Chapel sab-sch, 1; East Little Rock sab-sch; 35 cts. 1 35

MONTANA.—*Helena*—Helena 1st, 27, sab-sch 3 59. 30 59
— Central, 3 40. *Great Falls*—Kalispell, 7. 40 99

NEBRASKA—*Hastings*—St. Edwards, 1. 1 00

NEW JERSEY.—*Elizabeth*—Perth Amboy sab-sch, 6 06. *Jersey City*—Jersey City 1st, 159 10. *Monmouth*—Long Branch 1st, 5 35. *Newark*—Newark Wickliff, 8 99. *New Brunswick*—Trenton 1st sab-sch, 1 70. 181 20

NEW YORK.—*Binghampton*—Coventry 2d, 7 81. *Brooklyn*—Brooklyn Duryea, 30. *Hudson*—Greenbush, 8 74; Nyack 1st, 15. *Long Island*—Southampton, 21 40. *Nassau*—Hempstead, Christ Church, 17. *New York*—New York Christ, 10; — Grace Chapel of 4th Avenue, Y. P. Society, 10; — Madison Avenue W. H. M. Society, 5; — Phillips, 23 41; New York Spring Street, 5; — West End, 37 36. *Niagara*—Niagara Falls 1st, 17 41, sab sch, 5 59, 23. *North River*—Cornwall on Hudson, 7 74. *Rochester*—Lima, 10. *St. Lawrence*—Brasher Falls, 3 28. *Steuben*—Prattsburgh sab-sch, 17 50. *Troy*—Sandy Hill, 2. 254 24

OHIO. — *Bellefontaine* — Bellefontaine 1st, 1 85. *Cincinnati*—Cincinnati Avondale Trinity, 5 01; Mount Carmel sab-sch, 2; Pleasant Run, 1; Somerset, 80 cents. *Cleveland*—Cleveland 1st, 200; — South Intermediate C. E., 5. *Mahoning*—Kinsman sab-sch, 13 77; Youngstown 1st, 21 82. *Marion* — Cardington, 2. *St. Clairsville* — Coal Brook, 8 37. *Steubenville*—Beech Spring Y. P. S. C. E., 2. *Zanesville*—Granville, 8 23. 271 85

OREGON.—*Portland*—Clackamas 1st, 1. 1 00

PENNSYLVANIA. — *Allegheny* — Emsworth, 20; Natrona, 2; Springdale, 6. *Carlisle* — Lebanon 4th Street, 26 91. *Chester*—Clifton Heights, 5 40; Darby 1st, 5; Media, 21; Olivet, 1. *Clarion*—Sligo, 2. *Erie*—Concord, 2; Pleasantville, 28. *Huntingdon*—Birmingham Warrior's Mark Chapel, 21 48; Orbisonia, 1 52, sab-sch, 48 cts., 2; Shirleysburgh, 2. *Kittanning*—Clarksburgh, 26; Crooked Creek, 2; Ebenezer, 20; Union, 6. *Lackawanna*—Little Meadows, 2. *Northumberland*—Lycoming, 8 46; Montoursville, 3; Muncy, 10; Williamsport 3d, 13 02. *Parkersburgh* — Hughes River, 5. *Philadelphia*—Philadelphia 2d, 37 21; — Oxford, 67 76; — Tabernacle, 2; — West Spruce Street, 262 52. *Philadelphia North*—Ann Carmichael, 1. *Pittsburgh*—Cannonsburgh 1st, Shupetown Mission sab-sch, 2; Courtney and Coal Bluff, 2; Pittsburgh East Liberty, 71 86; — Knoxville, 10; — Mount Washington Y. P. Society, 10; — Park Avenue, 1; — Shady Side, 81 88. *Redstone*—Tent, 2. *Westminster*—Centre, 14, sab sch, 3 50, 17 50. 809 00

SOUTH DAKOTA.—*Aberdeen*—Groton W. M. Society, 10. 10 00

TEXAS.—*Austin*—El Paso, 2. 2 00

WASHINGTON.—*Puget Sound*—Friday Harbor, 2. 2 00

WISCONSIN.—*Madison*—Cottage Grove, 2. 2 00

Receipts from Churches during May, 1894....$ 4,229 95

MISCELLANEOUS.

School at Ridgeway, S; C., 2; "A Friend," Cincinnati, O., 1; "One who loves the cause," 1; Mrs. W. J. Erdman per Miss Florence Stephenson, 25; Choctaw School Fund, per Miss B. L. Ahrens, 28 30; Rev. J. M. Car-

michael, Nunda, N. Y., 5; Oak Hill C. E. Society, Wheelock, Ind. Ter., 3; "Two sisters," 5; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; E. J. Rathburn, Madison, N. J., 1; Mrs. Mary D. Bean, per Miss Florence Stephenson, 20; Presbytery of Southern Virginia, 11 50; "A Friend," Peoria, Ill., 5; "A Presbyterian," 10; Miss S. P. Joslyn, Springville, N. Y., 25; Tuition, per Miss Lucy Howard, 36 50; Miss Sarah McDowell, Uniontown, Pa., 2; Miss Jennie McDowell, Uniontown, Pa., 2; "C. Penna," 8; Rev. W. L. Tarbet and wife, Springfield, 1 20; Princetown Theological Seminary R. C. Society, 19 97; Estate of Miss Martha E. Hervey, Dunlap, Ill., 480..... .... 702 47

Womans's Executive Committee..... $667 62

Total receipts during May, 1895..... $5,600 04
Previously reported..... 3,716 38

Total, June 1st, 1895..... $9,316 42

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MAY, 1895.

ATLANTIC.—*McClelland*—Immanuel, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore Park sab-sch, 17 95. *New Castle*—Dover, 113 10; Federalsburgh (sab-sch, 1 50) 5; Lower Brandywine, 10; Rehoboth (Md.,), 10 50; Rock, 25. 181 55

CALIFORNIA.—*Los Angeles*—Anaheim C. E., 7 39; Cucamonga, 2; Los Angeles 2d (Boys Brigade, 15), 20; — Immanuel, 242 59; Ventura, 28 65. *San José*—San Jose 1st, 26. *Stockton*—Merced, 10. 336 63

CATAWBA.—*Catawba*—Cedar Grove, 1; New Hampton L. S., 75 cts. 1 75

COLORADO.—*Boulder*—Valmont, 1 05. *Denver*—Akron 5; Otis, 9; Yuma, 5. *Pueblo*—Pueblo 1st, 20. 40 05

ILLINOIS.—*Alton*—Carlyle, 4; East St. Louis (sab-sch, 3 77) (C. E., 10 14), 13 91. Whitehall, 6 75. *Cairo*—Eagle Creek, 1. *Chicago*—Chicago 9th, 6 50; — 10th, 15; Hinsdale (sab sch, 1 62), 8 67. *Freeport*—Freeport 1st Jr. C. E., 10; — 2d, 12. *Mattoon*—Charleston, 2; Shelbyville 1st sab-sch, 3 57. *Peoria*—Princeville sab-sch, 16 72. *Rock River*—Rock Island Broadway sab-sch, 20 59. *Schuyler*—Appanoose C. E., 9 64; Monmouth, 51 72; Quincy 1st (sab-sch, 20), 40 50. *Springfield*—Murrayville, 6 47; Pisgah, 3 10; Rev. W. L. Tarbet and wife, 2 40. 234 54

INDIANA.—*New Albany*—New Albany 2d, 1,000; — 3d. C. E., 3 09; 1,003 09

INDIAN TERRITORY.—*Choctaw*—Talihina, 5. 5 00

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian (sab-sch, 5), (C. E., 10), 15; Pleasant Hill, 2 20; Shellsburgh, 5. *Corning*—Emerson sab-sch Birthday Box, 6 07. *Fort Dodge*—Arcadia, 3. 31 27

KANSAS.—*Larned*—Anthony N. M. Dennis, 3. *Solomon*—Miltonvale 1 50; Scotch Plains, 1 35. *Topeka*—Topeka 2d, 25; Wakarusa, 6. 36 85

KENTUCKY. — *Louisville* — Louisville Central 236 86; Shelbyville 1st Y. P. Missionary Society, 12 50. 249 36

MICHIGAN. — *Detroit* — Detroit Westminster, 143 96; Wyndotte, 3. *Flint*—Byron, 184 18; Port Hope Redman Congregation, 4 75. *Kalamazoo* — Schoolcraft, 7 56. *Lake Superior*—Ishpeming, C. E., 1 74. *Monroe*—Deerfield, 2 50; Petersburg, 14 25. *Petoskey*—East Jordan, 8. *Saginaw*—Midland 1st, 16 45. 386 39

MINNESOTA. — *Duluth* — Duluth Lakeside C. E., 6 40. *Minneapolis*—Oak Grove C. E., 4 50. *Red River*—Moorhead, 5. *St. Cloud*—Kingston, 5. *Winona*—Fremont sab-sch Infant Class, 3 08. 23 98

MISSOURI.—*Palmyra*—Millard, 2 25. *Platte* — W. A. Patton, 1 50. 3 75

NEBRASKA. — *Kearney* — Wilson Memorial, 2 56. *Nebraska City*—Hickman German sab-sch, 5. *Niobrara*—Niobrara, 4 22. *Omaha*—Columbus, 4. 15 78

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch, 51 70; Roselle C. E., 10; Springfield, 12; Westfield C. E., 15. *Jersey City*—Kingsland C. E., 5; Rutherford 1st, 33 46. *Monmouth*—Beverly C. E., 10; Burlington sab-sch, 93 94; Englishtown sab-sch, 10 76; Tuckerton, 5. *Morris and Orange*—East Orange Arlington Avenue Young Ladies' Missionary Society of the Y. P. S. C. E., 5 77; Morristown 1st, 227 77; Rockaway C. E., 8 05; Summit Central, 225 27. *Newark*—Bloomfield 1st, 208 02; Newark Bruce St. Chapel, Afternoon sab-sch, 20; — Park, 36 21. *New Brunswick*—Alexandria, 3; Trenton 1st (sab-sch, 10 54), 20 54. *West Jersey*—Hammondton sab-sch, 17. 1,018 49

NEW YORK.—*Albany*—Albany 2d, Mrs. Geo. C. Treadwell, 20; Gloversville Kingsboro Avenue, 29; Northampton C. E., 2. *Boston*—Londonderry, 9 30; Lynn (L. M. S., 27) (sab-sch, 15) (C. E., 21 49) (sab-sch and C. E., special, 10), 91 16. *Brooklyn*—Brooklyn Hopkins Street and sab-sch Self-Denial Money, 30; — Lafayette Avenue (M. C., 21 82), 51 82. *Cuyuga*—Auburn Westminster C. E., 3 50; Port Byron C. E., 5. *Chemung*—Elmira 1st, a member, 5. *Columbia*—Catskill Jr. C. E., 10. *Genesee*—Castile, 31 80. *Geneva*—Penn Yan 1st C. E., 27 42; Trumansburgh, 25 50. *Long Island*—Bridgehampton, 34 55; Speonk, 12. *Nassau*—Northport C. E., 6 25; Roslyn C. E., 5; Springland C. E., 10 11. *New York*—New York 4th Jr. C. E., 10; — Central (C. E., 150) (sab-sch, 25), 175; — Christ, 31 76; — Rutgers Riverside sab-sch, 65; — University Place, 1822. *Niagara*—Albion sab-sch, 25. *North River*—Amenia sab-sch, 6; Highland Falls Jr. C. E., 2; Marlborough C. E., 5; Newburgh 1st C. E., 2; — Calvary, 41 73. *Otsego*—Springfield, 13 35. *Rochester*—Sparta 1st C. E., 5; Victor, 5. *St. Lawrence*—Brasher Falls, 3 50. *Steuben*—Almond, 3; Bath C. E., 17 25. *Syracuse*—Syracuse Elmwood, 2 50. *Troy*—Cambridge, 11; Hoosick Falls, 12 53; Lansingburgh 1st Pastor's Bible Class, 2; Sandy Hill, 3. *Utica*—Utica Memorial C. E., 5. *Westchester*—New Haven 1st C. E., 5; New Rochelle 2d, 34 92; Patterson C. E., 5. 2,722 95

NORTH DAKOTA.—*Bismarck*—Bismarck 1st, L. M. S., 10 50. *Fargo*—Howe, 1 25; Wheatland, 4 35. 16 10

OHIO.—*Bellefontaine*—Bellefontaine 1st, 11 08. *Chillicothe*—Bloomingburgh (sab-sch, 4 67), 44 67. *Cincinnati*—Harrison sab-sch, 5. *Cleveland*—Cleveland 1st, Mrs. Flora S. Mather, 200. *Columbus*—Lithopolis, 4. *Dayton*—Franklin, 3. *Lima*—Blanchard, 50; Lima 1st, additional, 8; Rockport, 5. *Mahoning*—Warren, deceased member, 2 50. *Marion*—Mount GileadC. E., 3; Porter, 1. *Maumee*—Pemberville, 8. *Portsmouth*—Jackson, 20 35. *St. Clairsville*—Barnesville sab-sch, 17 02; Bellaire 1st, 28 98; Cadiz, 3 50; Coal Brook, 16 52; Short Creek, 12. *Steubenville*—New Cumberland, 2; New Hagerstown, 6 66; Richmond, 19 89; Still Fork, Mrs. Eliza McBrier, 100. *Zanesville*—Newark Salem German, 5. 571 17

OREGON.—*Portland*—Astoria, 10; Porland Westminster 55. *Southern Oregon*—Oakland, 3 50. 68 50

PENNSYLVANIA.—*Allegheny*—Aspinwall 1st 4 28; Leetsdale sab-sch, 75 23. *Blairsville*—Black Lick, 3; Poke Run sab-sch, 7 40; Union, 4. *Carlisle* — McConnellsburgh, 3 50; Middle Spring, 50. *Chester* — Olivet, 2. *Clarion*—Sligo, 2. *Erie*—Milledgeville, 2; Stoneboro, 9; Tideoute sab-sch Mission Band, 11. *Huntingdon*—Bedford C. E., 7 06; Clearfield C. E., 8 89; Newton Hamilton C. E., 3; Orbisonia (sab-sch 1), 7; Shirleysburgh, 10; State College C. E., 3 50. *Kittanning*—Ebenezer, 21; Indiana 1st, 22 16; Leechburgh, 20 59; Smicksburgh, 1; Tunnelton, 4; Union, 9. *Lackawanna*—Elmhurst, 2 77; Little Meadows, 7; Mehoopany, 5; Meshoppen, 5; Mountain Top, 5; Olyphant, 5 50; Terrytown, 1; Wilkes Barre Memorial sab-sch, 83 91. *Lehigh*—South Bethlehem 1st, 57. *Northumberland*—Mahoning sab-sch, 19 48; Sunbury C. E., 12; Williamsport 3d, 12 50. *Philadelphia*—Philadelphia 9th, 55; — Arch Street C. E., 7 50; — Bethlehem, 41; — Cohocksink sab-sch, 8 05; — Mariner's C. E., 3; — Temple C. E., 25; — West Spruce Street C. E., 25. *Philadelphia North*—Abington C. E., 5; Pottstown (sab-sch, 3 91) 35 95. *Pittsburgh*—Pittsburgh 3d Assembly's Collection, 171 81; — East Liberty, 98 38; — Shady Side, 116 46. *Redstone*—Tent, 3. *Shenango*—Sharpsville, 1 82. *Washington*—East Buffalo sab-sch, 4 70; Forks of Wheeling sab-sch, 44. *Westminster*—Lancaster, Memorial C. E., 8 50. 1,160 08

SOUTH DAKOTA.—*Central Dakota*—Miller C. E., 2. 2

TENNESSEE.—*Holston*—Mount Olivet, 1; St. Marks, 2. 3

TEXAS.—*Austin*—Austin 1st, 45 55. *Trinity*—Albany, 11. 56 55

UTAH.—*Boise*—Boise City, 5. 5

WASHINGTON.—*Olympia*—Ridgefield (C. E., 12,) 22. 22

WISCONSIN.—*Chippewa*—Chippewa Falls sab-sch, 16 49. *Milwaukee*—Manitowoc 1st, 17. *Winnebago* — Merrill, (C. E., 15), (Jr. C. E., 4), 19 Oconto, 35 02. 87 51

Woman's Executive Committee of Home Missions..... 4,528 00

Total from Churches..... $12,812 34

LEGACIES.

Rhoda McCarty, late of Winterset Iowa, 96 37; Eliza J. Bradley, late of Syracuse, N. Y., 40; Mary E. Clapp, late of West Randolph additional, 9 40; Chester, S. Tucker, late of Coldwater, Mich., 12 03..... 157 80

MISCELLANEOUS.

Mrs. Sarah M. Hall, Middle Granville, N. Y., 10; Rev. Luke Darland, D.D., N. C., 5; Rev.

John Currer, Le Seuer, Minn., 25; Persil P. Foote, Lewistown, Ill., 3; "A lover of the Home Mission Work." for debt 2; Society of Inquiry, Union Theological Seminary, N. Y., 135; Elizabeth Halsey, Water Mill, N. Y., 500; "X. Y.," San Diego, Co., Cal., 50; Mrs. Mary C. Thaw, 500; Mr. and Mrs. Paul Warner, Scotch Grove, Iowa, 2 50; Miss M. Campbell, Mansfield, O., 12; A Presbyterian, 40; John P. McEwen, Le Roy, N. Y., 300; Mrs. D. R. Turney, 100; Mrs. S. C. Dickinson, Dunkirk, N. Y., "Tithes." 5. Glendale, O., Female College sab-sch, 7; "C. Penna., 14; Religious Contribution Society of Princeton Theological Seminary, N. J., 119 78; "J. T. W. and M W.," 2; "A Foreign Missionary in Asia," 200; "Cash," 20, E. Sterling Ely, Buffalo, N. Y., 33 75; "Cent a day," 3 65; From a friend, 37 50; Rev. M. W. Graham, Bogota. S. A., 5; Interest on Permanent Fund, 211 50; Interest on John C. Green Fund, 865. $3,208 68

Total received for Home Missions, May, 1895. $16,178 82
Total received for Home Missions from April 1, 1895 ..... 45,434 98
Amount received during same period last year 72,885 64

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1895.

Albany—Albany West End, 33; — State Street, 330 55. *Cayuga*—Auburn Central, 18 85; Ithaca 1st sab-sch, 34 29; Dryden, 12. *Genesee*—Warsaw, 24 21; North Bergen, 5. *Hudson*—Cohecton, 3 51; Hamptonburg, 16 05; Milford, 10. *Lyons*—Newark Park, 15 05. *Nassau*—Astoria, 2. *New York*—New York University Place, 200; — Grace Chapel special from Jews, 5. *North River*—Highland Falls, 3. *Otsego*—Margaretville, 2; *Rochester*—Fowlerville, 3. *Troy*—Troy Woodside, 40; Lansingburg 1st, 18 78; Cohoes, 26 03. *Utica*—Utica Olivet, 5; Alder Creek and Forestport, 5. *Westchester*—Irvington, 24 63; New Haven 1st C. E., 5.
Total from churches $842 05

MISCELLANEOUS.

Miss Carrie Pierson, Warwick, special for Hungarian work, 5; Rev. D. Stuart Dodge, New York, special for Hungarian work, 50 ..... 55 00

Total for New York Synodical Aid Fund, May, 1895 ..... $ 897 05
Total for New York Synodical Aid Fund from April 1, 1895 ..... 2,416 91
Amount reeceived during same period last year 1,949 46

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, MAY, 1895.

CALIFORNIA.—*San Jose*—San Jose 1st, 2. 2 00
COLORADO.—*Boulder*—Valmont, 3 cents. .03
ILLINOIS.—*Mattoon*—Arcola, 4 70; Bethel, 3 40. *Rock River*—Centre, 5. *Springfield*—Pisgah. 51 cents; Murrayville, 21 cents; Rev. W. L. Tarbet and wife, 40 cents. 14 22
IOWA.—*Council Bluffs*—Atlantic, 10. 10 00
OREGON.—*Portland*—Astoria 1st, 5. 5 00
TENNESSEE.—*Holston*—St. Marks, 2. 2 00
$ 33 25

MISCELLANEOUS.

Religious Contribution Society of Princeton Theological Seminary, N. J., 4. 4 00

Total for Sustentation. May, 1895 ..... 37 25
Total for Sustentation from April 1st, 1895 ..... 150 24
Amount received during same period last year 276 27

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1895.

ATLANTIC.—*Knox*—Medway, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore 12th, 3; — Ridgley Street, 9 40; Chestnut Grove, 3; Frederick, 4 25; Hagerstown, 15; Paradise, 5; Relay, 1; Sparrows Point, 1; Taneytown, 5 72; The Grove, 5. *New Castle*—Drawyer's 2; Gunby Memorial, 1; Head of Christiana, 6; Makemie Memorial, 4; Wilmington Gilbert, 1. *Washington City*—Washiogton City 15th Street, 5; — Garden Memorial, 10; — Gunton Temple Memorial 2 06; — Gurley Memorial, 1 15. 84 58

CALIFORNIA.—*Benicia*—Napa, 10; St. Helena, 18. *Los Angeles*.—El Cajon, 3 65; El Montecito, 7 17, Fillmore, 5; Los Angeles, 1st, 50; Monrovia, 1 50; Ojai, 9 60; San Bernardino 1st, 7; Santa Barbara 1st, 64 50; Tustin, 2. *Oakland*—Centreville, 1; Danville, 2; North Temescal, 11. *San Francisco*—San Francisco Franklin Street, 3; — St. John's, 31 75. *San José*—Monterey, 2; San José 1st, 56; — 2d, 10. *Stockton*—Oakdale, 2. 297 17

CATAWBA.—*Cape Fear*—Wilson Calvary, 1. *Catawba*—Davidson College, 50 cts.; Lloyd, 50 cts,; Westminster, 4 *Southern Virginia*—Ridgeway, 1. *Yadkin*—Faith Chapel, 1; Greensboro, 1; Hannah, 1. 10 00

COLORADO.—*Boulder*—Laramie, 5; Valmont, 32 cts. *Denver*—Denver North, 45 cts.; — South Broadway, 3. *Pueblo*—La Junta, 1; Lockett, 1. 10 77

ILLINOIS—*Alton*—Collinsville, 3. *Bloomington*—Heyworth, 12 35; Paxton, 1; Selma, 6 55; Sheldon, 5. *Cairo*—Carbondale 1st sab-sch, 6; Galum, 4 04; Olney 5; Richland, 95 cts. *Chicago*—Chicago 7th, 2 50; — 9th 1 50; — 10th, 5; — Emerald Avenue, 2 51; — Lakewood 1st, 11; — Onward, 2 28; — West Division Street, 3 29; Evanston 1st. 24; Maywood, 9. *Mattoon*—Neoga, 8; Robinson, 5. *Ottawa*—Au Sable Grove, 6 50; Morris, 3; Streator Park, 7 25; Waterman, 4. *Peoria*—Peoria 1st, 5; — 2d, 100; Salem, 2. *Rock River*—Munson, 7. *Springfield*—Decatur 1st, 75; Jacksonville United Portugese, 2; Maroa, 4; North Sangamon, 10; Petersburgh, 11 25; Pisgah, 60 cts; Springfield 1st, 4; Virginia, 6. 365 57

INDIANA.—*Crawfordsville*—Frankfort 1st, 20. *Fort Wayne*—Ossian, 8. *Indianapolis*—Indianapolis 2d, 115 08; — East Washington Street, 15; — Tabernacle, 50. *Logansport*—Bedford, 8 40. *Muncie*—Anderson 1st, 15; Elwood, 1; Marion, 6; Portland, 2; Tipton, 3. *New Albany*—Oak Grove, 1. *Vincennes*—Terre Haute Central, 5; Vincennes, 16. *White Water*—Brookville, 2. 267 48

IOWA.—*Cedar Rapids*—Blairstown, 2; Cedar Rapids Bohemian, 1 08; Centre Junction, 1; Wyoming, 1 76. *Council Bluffs*—Carson 1st, 3. *Des Moines*—Des Moines Highland Park, 7 62 *Dubuque*—Hopkinton 1st, 3. *Fort Dodge*—Grand Junction, 3; Lake City, 2. *Iowa*—Fort Madison Union, 31 30; Keokuk Westminster, 13 30; Montrose, 1. *Iowa City*—Lafayette, 5; Washington, 40. *Sioux City*—Ida Grove, 6. *Waterloo*—Aplington, 3. 124 06

KANSAS.—*Emporia*—Harmony, 1; Wichita Perkins, 1. *Larned*—Arlington, 1; Sterling, 1. *Neosho*—Coffeyville, 3; Oswego, 7 20. 14 20

KENTUCKY.—*Ebenezer*—Mount Sterling 1st, 3. *Louisville*—Hopkinsville 1st, 1 66; Louisville Covenant, 18 65; Penn'a Run, 1. *Transylvania*—Danville 2d, 15. 39 31

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4 69; — Memorial (sab-sch, 25 22), 46 22; — Westminster. 27; Plainfield (Mrs. Montague), 10; South Lyon, 6 62; Ypsilanti, 5 35. *Flint*—Fenton 1st, 4; Vassar, 2. *Grand Rapids*—Grand Haven 1st, 6 88; Grand Rapids Westminster, 11 25; Muir, 8. *Kalamazoo*—Allegan, 7; Kalamazoo 1st, 40. *Lake Superior*—Ford River, 4; Ishpeming, 5 80; Marquette 1st, 16 20 *Lansing*—Albion 1st, 25; Batt'e Creek 20; Jackson 1st, 6 25; Mason, 5. *Monroe*—Raisin, 3. *Saginaw*—Alma 1st, 9. 273 26

MINNESOTA.—*Mankato*—Blue Earth City. 8; Worthington Westminster, 10 12. *Minneapolis*—Minneapolis 5th, 3; — Stewart Memorial sab-sch, 2. *St. Cloud*—Willmar, 3. *St. Paul*—North St. Paul, 2; Red Wing 1st, 25 60; St. Paul 1st. 2 46; — Dayton Avenue, 23 86; — Goodrich Avenue, 2. *Winona*—Caledonia, 2; Hope, 1 81; Sheldon, 1 87. 87 72

MISSOURI.—*Kansas City*—Brownington, 2; Deepwater, 2; Tipton, 2; Warrensburg 1st, 16 56. *Ozark*—Mount Zion, 1; West Plains 1st. 3. *Platte*—Cameron, 5; Carrollton, 1 61; Grant City, 3; Hackberry, 1; Martinsville, 1; Mound City, 3. *St. Louis*—Emmanuel, 5; Kirkwood sab-sch, 7; — Glasgow Avenue, 10; — Lafayette Park, 47; — Memorial Tabernacle, 5; — North, 6 30; — Page Boulevard, 1; Zoar, 5. *White River*—Allen Chapel, 2. 129 47

MONTANA.—*Helena*—Boulder, 2; Bozeman 1st, 1; Helena Central, 2; Manhattan 1st Holland, 2. 7 00

NEBRASKA.—*Box Butte*—Nordon, 1. *Kearney*—Ord, 3. *Niobrara*—Millerboro, 1. *Omaha*—Omaha Castellar Street, 9 86. 14 86

NEW JERSEY.—*Elizabeth*—Bethlehem, 7; Glen Garden, 1; Liberty Corner, 5; Lower Valley, 5; Plainfield Bethel Chapel, 1. *Jersey City*—Dunda, 3; Jersey City Claremont, 2; Paterson Broadway German (sab-sch, 2), (Ladies' Society, 2), 9; Rutherford 1st sab sch, 30; Tenafly, 5 50. *Monmouth*—Holmanville, 60 cts.; Hope, 60 cts; Long Branch 1st, 5; Manchester, 60 cts.; Sayreville, 1; Shrewsbury, 10; South Amboy, 1; Tom's River, 1. *Morris and Orange*—Dover, 33 95; Hanover, 15; South Orange 1st, 64 59. *Newark*—Montclair 1st, 25 41; Newark 2d, 46 25; — 3d, 93 72; — Calvary, 11; — Memorial, 10; — Park, 8 55; — Trinity, 5. *New Brunswick*—Frenchtown sab-sch, 1; New Brunswick 2d, 1; Princeton Witherspoon Street, 1. *Newton*—Beatyestown, 1; Danville, 3; Delaware, 8; Hamburg (C. E.), 8 40; Mansfield 2d, 3 75; Musconetcong Valley, 5; Oxford 2d, 8 35. *West Jersey*—Clayton, 20; Greenwich (Boys' Band Company Ready, 6 64), 18 480 27

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish, 2; Placitos Spanish, 2. 4 00

NEW YORK.—*Albany*—Albany 3d, 7 50; — West End (C. E.), 2 50; Galway, 8; Gloversville 1st, 51 87; Johnstown, 25; New Scotland, 10; Saratoga Springs 2d, 7. *Binghamton*—Afton, 5; Owego 1st, 5; Union 1st, 9 05. *Boston*—Brookline, 1; Woonsocket, 1. *Brooklyn*—Brooklyn Memorial, 83 01; — South 3d Street sab-sch, 20; — Trinity, 4. *Buffalo*—Buffalo Bethany, 30 22; — West Avenue, 4 20; — Westminster, 53 72; East Hamburgh (sab-sch, 3), 18; Jamestown, 116. *Cayuga*—Genoa 3d, 1. *Champlain*—Keesville, 12 14. *Chemung*—Elmira Lake Street, 32. *Columbia*—Valatie, 13 04. *Genesee*—Corfu, 2; East Pembroke, 2; Oakfield, 1. *Geneva*—Geneva 1st, 30 08. *Hudson*—Florida, 3 85; Goshen, 36 50; Middletown 2d, 23 07; Montgomery, 15; Nyack, 1; Port Jervis, 15; Scotchtown, 5. *Long Island*—Moriches, 14 93; Shelter Island, 8; Southampton 1st, 17 38; Southhold, 5. *Lyons*—Palmyra, 37 cts. *Nassau*—Astoria, 2; Roslyn, 1 25. *New York*—New York 4th Avenue, 144; — 13th Street, 25; — East Harlem, 3; — Madison Square, 161 46; — Mount Washington, 104 75; — Spring Street, 5; — Westminster West 23d Street, 37 92; — Woodstock, 2. *North River*—Amenia 1st, 10; Cold Spring, 3; Matteawan, 10. *Rochester*—Brighton, 10; Caledonia, 5 45; Chili, 5 34; Rochester Central, 50; — Emmanuel, 2 21; — North, 10; Sparta 2d, 2 50; Wheatland, 1. *St. Lawrence*—De Kalb Junction, 2; Theresa 1st, 2 12. *Steuben*—Arkport, 1 24; Campbell, 10; Canisteo 1st, 5; Hornby, 1; Hornellsville 1st, 10. *Syracuse*—Canastota 1st, 8 09; Fulton sab-sch, 10; Syracuse 1st, 53 66. *Troy*—Malta, 2; Sandy Hill, 2 50. *Utica*—Ilion, 3; Lowville 1st, 7; Mount Vernon, 4; Utica 1st, 10; — Westminster, 25; Waterville, 4 47. *Westchester*—New Haven 1st, 10 40. 1,467 79

NORTH DAKOTA. — *Bismarck* — Sterling, 1. *Fargo* — Jamestown, 6. 7 00

OHIO.—*Athens*—Middleport, 3; Nelsonville, 8 58. *Chillicothe*—Belfast, 2; Marshall, 1 50. *Cincinnati*—Batavia, 4; Cincinnati Mount Auburn, 5;— North, 4 97; Cleves, 4 55; Delhi 1st, 6 01; Elmwood Place, 50 cts. *Cleveland*—Akron Central, 4; Cleveland Calvary, 100; — Euclid Avenue, 31 50; — Wilson Avenue, 4; New Lyme, 4; Parma, 4; Rome, 5. *Columbus*—Circleville, 25; Columbus Broad Street, 1 50. *Dayton*—Dayton 1st, 73; Hamilton, 8; Riley, 3; Somerville, 3. *Huron*—Fostoria, 20. *Lima*—Columbus Grove, 1; St. Mary's, 5. *Mahoning*—Coitsville, 3 30; East Palestine, 3; Petersburgh, 2. *Maumee*—Deshler 1st, 1; Milton Centre, 3; Napoleon, 4; Toledo Westminster, 23 27. *Portsmouth*—Georgetown, 7; Sardinia, 3. *St Clairsville*—Barnesville 5; Concord, 1; Wegee, 1. *Steubenville*—Bethlehem, 4; Kilgore, 2; Leesville, 2; Potter Chapel, 1; Scio, 4; Waynesburgh, 3. *Wooster*—Dalton, 2; Hayesville, 5. *Zanesville*—Mount Vernon, 8 90. 420 58

OREGON.—*East Oregon*—Joseph, 2. *Portland*—Tualitin Plains, 2. *Southern Oregon*—Jacksonville, 1. 5 00

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 70 cts.; Natrona, 2. *Blairsville*—Cross Roads, 5; Kerr, 2; Murrysville, 3 50. *Butler*—Clintonville, 1; Grove City, 24 52; Millbrook, 1; Petrolia, 1. *Carlisle*—Harrisburgh Pine Street sab-sch class, 10. *Chester*—Bethany, 5; Calvary, sab-sch, 6; East Whiteland, 5; New London, 25; Wayne (Friend in Wayne), 5; West Grove, 4. *Clarion*—Licking, 4. *Erie*—Conneautville, 9 19; Erie Central, 20. *Huntingdon*—Little Valley, 3; Middle Tuscarora, 1; Mount Union, 16 08; Newton Hamilton, 2; Pine Grove sab-sch, 94 cts.; Port Royal, 6; Robertsdale, 1; Williamsburgh sab-sch, 2. *Kittanning*—Appleby Manor, 5; Clarksburgh, 15; Ebenezer, 6; Gilgal, 2; Middle Creek, 1; Mount Pleasant 1; Nebo, 2; Rockbridge, 3. *Lackawanna*—Bethel, 1; Forest City, 1; Herrick, 4; Little Meadows, 4; Monroeton, 3; Montrose sab sch, 10; Mount Pleasant 1; Newton, 1; Petersburg German, 5; Pittston, 12; Plains, 3; Scranton Hickory St. German, 2 50; Sylvania, 3; Unionsdale, 5; Warren, 3; West Pittston, 185; Wilkes Barre, Memorial, 103 93. *Lehigh*—Ashland 1st, 2; Easton Brainerd Union, 130; Freeland, 5; Reading Olivet, 25; Sandy Run, 5; Summit Hill, 25; Tamaqua, 5; Upper Lehigh, 10. *Northumberland*—Bloomsburgh 1st, 2; Lycoming Centre, 3; Montgomery, 5; Shamokin 1st, 11; Watsontown, 6. *Parkersburgh*—Parkersburg 1st, 23; Ravenswood, 4; Spencer, 1; Weston, 1. *Philadelphia*—Philadelphia North, 10 20; — West Park, 10. *Philadelphia North*—Carmel, 4; Chestnut Hill Trinity, 34 18; Eddington, 5; Germantown Wakefield, 7 45; Lawndale, 2; Lower Merion, 2; Narbeth, 2 66; Neshaminy of Warminster, 5 06; Norristown 2d, 5. *Pittsburgh*—Cannonsburgh 1st, 5; Concord, 5; Courtney and Coal Bluff, 2; Pittsburgh 2d, 50; — 43d Street, 10; — Grace Memorial, 1. *Redstone*—Brownsville, 100; McClellandtown, 4; McKeesport Central, 32; Mount Washington, 2; Old Frame, 1 62. *Shenango*—Beaver Falls, 16; Leesburgh, 3. *Washington*—Allen Grove, 3 50; Limestone, 3 25 Washington 1st (sab-sch, 38 10), 231 39; Waynesburgh, 4 50; Wheeling 2d, 21 60 *Westminster*—Chanceford, 3 38; Chestnut Level, 1; Columbia, 20; Lancaster 1st, Pine Grove, 8. 1,498 15

SOUTH DAKOTA. — *Aberdeen* — Britton, 3; Roscoe 1. *Southern Dakota*—Harmony, 1; Turner County 1st German, 3. 8 00

TENNESSEE.—*Holston*—Greenville, 5. *Kingston*—Chattanooga 2d, 10 68. *Union*—Centennial, 1; Knoxville 2d, 50 48. 67 16

TEXAS.—*Austin*—Eagle Pass, 7 50. 7 50

UTAH.—*Boise*—Bellevue, 5; Boise City, 2; Caldwell, 1 50. *Utah*—Mendon, 1; Payson, 1; Salt Lake City 3d, 3. 13 50

WASHINGTON.—*Alaska*—Fort Wrangell, 2. *Olympia*—Ilwaco 1st, 2; Napavine, 50 cts; Toledo, 50 cts. 5 00

WISCONSIN.—*Madison*—Cambria, 3; Madison Christ, 8. *Milwaukee*—Cambridge, 5; — Grace, 2; — Perseverance, 5; Richfield, 1; West Granville, 1. *Winnebago*—Depere, 6; Marshfield, 5; Merrill 1st, 9 55; Rural, 2 92. 48 47

From the Churches and Sabbath-schools..... $5,758 87

FROM INDIVIDUALS.

From the estate of the Rev. S. M. Gould, deceased, 1,000; Rev. Thomas Marshall, D. D., Chicago, 5; Rev. John A. Savage, Franklinville, N. C., 1; Rev. Edward Baech, Indianapolis, Ind., 3; Mrs. Julia Fillmore, Lansingburg, N. Y., 10; "Friend," Brooklyn, N. Y., 5; Rev. W. H. Moore, Brookville, Ind., 2; Rev. J. Scott Davis, Chicago, Ill., 5; Flora J. Nixon, Springfield, Mo., 5; Miss M. Campbell, Mansfield O., 3; William Burgett, Olivesburgh, O., 1; Rev. Oliver Hemstreet, Baltimore, Md., 9; Rev. R. Buell Love, and wife, Warren, O., 5; J. F. Bruck, Illinois, 5; "X. Y. Z.," Baltimore, Md., 20; Mrs. Clara D. Burrows Chester, N. Y., 3; Rev. A. B. King, New York City, 10; Through *New York Observer*, 2; Rev. Allen McQueen, Tuscarora, N. Y., 3; "S. N. X.," Phila., 150; Rev. and Mrs. V. M. King, Emporia, Kas., 2; "Cash," Kas., 20; Rev. W. L. Tarbet and wife, 40 cts.; "A. T. A. and wife," 2 96; Rev. H. T. Schall, Big Flats, N. Y., 4; Miss M. E. Thompson, Davenport, Iowa 4, "C H. M.," New Jersey, 2 25; J. D. T., Hersey, N. Y., 10; Mrs. James Robertson, Constantia, N. Y., 15; "M. P W.," Pa., 2; Hon. E. McPherson, Hanover, Germany, 2 25; Rev. W. M. Baird, Seoul, Korea 4; Mrs. M. E. Drake, Brockport, N. Y., 3; Rev. Wm. Wallace, Zacatecas, Mex., 5; Miss Helen T. Barney, N. Y. City, 30; "E. S. M.," 5..... $1,358 86

Interest from Permanent Fund..... 2,455 25

Interest from Latta Fund..... 41 67

Total for Current Fund 9,614 65

W. W. HEBERTON, *Treasurer*,
1334 Chestnut Street, Phila.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1895.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 57 19. *New Castle*—Manokin, 6; Rehoboth (Md.), 8; Rock, 14; St. George's, 6 50; Wilmington West, 10. 101 69

CALIFORNIA.—*Los Angeles*—Cucamonga, 3; El Monte 1st, 3. *Oakland*—Oakland 1st, 95 55; — Welsh, 2. 104 55

CATAWBA.—*Cape Fear*—Ebenezer, 2. *Yadkin*—Logan, 2. 4 00

COLORADO.—*Boulder*—Boulder 1st (sab-sch, 6), 30; Valmont, 32 cts. *Pueblo*—Colorado Springs 1st, 5 22. 35 54
ILLINOIS.—*Chicago*—Hinsdale, 1 59; Kankakee, 11. *Freeport*—Savanna, 3. *Mattoon*—Beckwith Prairie, 2 40. *Ottawa*—Rochelle 1st, 11 63. *Schuyler*—Macomb, 25; Monmouth. 10 38. *Springfield*—Murrayville, 1 94; Pisgah, 52 cts. Williamsville Union, 5 10. 72 56
INDIANA.—*Fort Wayne*—Elkhart, 15. *Muncie*—Muncie 1st, 30 30. *New Albany*—New Albany 2d, 2,000. 2,045 30
IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian (C. E. Society), 3; Springville, 4 16. *Waterloo*—Clarksville, 5 12 16
KANSAS.—*Emporia*—Florence, 7. *Neosho*—Paola, 2. *Topeka*—Topeka 1st, 71 78; —2d, 6 25. 87 03
KENTUCKY.—*Louisville*—Owensboro 1st. 90. 90 00
MICHIGAN.—*Detroit*—Holly, 3. *Flint*—Mundy, 3. *Lansing*—Marshall 1st, 10. *Monroe*—Quincy 1st, 5. *Petoskey*—Petoskey 1st, 17 11. 38 11
MINNESOTA.—*Mankato*—St. Peter's Union, 17 15. *Minneapolis*—Minneapolis Bethany, 1 25. *St. Paul*—St. Paul Westminster, 11 75. 30 15
MISSOURI.—*Palmyra*—Shelbyville, 2. *Platte*—Rockport, 1. *St. Louis*—Rock Hill, 36. 39 00
MONTANA.—*Great Falls*—Kalispell 1st, 5. 5 00
NEBRASKA.—*Kearney*—Kearney 1st, 1; St. Edwards, 2. *Niobrara*—Wakefield, 7 03. 10 03
NEW JERSEY.—*Elizabeth*—Basking Ridge, 37; Elizabeth 2d, 87. *Morris and Orange*—Mt. Freedom, 6. *Newark*—Bloomfield Westminster, 139 78; Montclair 1st, 10; Newark Wickliffe, 15. *New Brunswick*—Frenchtown, 16 91; Trenton 1st (sab sch 3 06), 159 55; — Prospect Street, 47. *Newton*—Phillipsburgh 1st, 9 58 *West Jersey*—Atlantic City German (Y. P. Society, 1), 3 80. 531 62
NEW YORK.—*Albany*—Shenectady 1st, 74 54. *Brooklyn*—Brooklyn Friedenskirche, 6 *Cayuga*—Weedsport, 38. *Long Island*—Cutchogue, 6. *Nassau*—Smithtown, 14 64. *New York*—New York 1st, 632 45; — 5th Avenue Y. L. Society, 2 39; — Brick, 247 74; — Central (sab-sch, 25) 71; — Christ. 10; — Good Shepherd, 2; — Madison Square, additional, 125; — Park, 37 80. *Niagara*—Charlton, 2; Lockport 1st, 49 44. *North River*—Rondout, 11 55. *St. Lawrence*—Carthage, 14 42. *Troy*—Sandy Hill, 2. *Utica*—Utica Olivet, 8. 1,354 97
OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 32. *Cincinnati*—Bond Hill, 1; Mount Carmel sab-sch, 1 50; Pleasant Run, 1; Somerset, 1 03. *Cleveland*—Cleveland 1st (Mrs. Mather), 500. *Lima*—Rockport, 3 60. *Maumee*—Pemberville, 6 68. *St. Clairsville*—Buffalo, 15. *Zanesville*—Madison, 9 60; New Lexington, 95 cts., Roseville, 3 03; Uniontown, 2 26; Unity, 3 51. 552 48
OREGON.—*Portland*—Astoria, 5; Clackamas 1st, 1. 6 00
PENNSYLVANIA.—*Blairsville*—Parnassus 27 19. *Chester*—Clifton Heights, 8 15; Coatesville sab-sch, 10; Darby 1st, 5; — Borough sab-sch, 6. *Clarion*—Sligo, 2. *Kittanning*—Leechburgh, 15 06. *Lackawanna*—Honesdale, 29 87; Langcliffe, 20 41; Mountain Top, 3; Rome 1st, 1; Terrytown, 1; Wilkes Barre Westminster, 21; Wyalusing 2d, 4 53, *Lehigh*—Shawnee, 15. *Northumberland*—Williamsport 3d, 5. *Philadelphia*—Philadelphia West Arch Street, 150 68; — West Hope, 15 29. *Philadelphia North*—Ann Carmichael, 2; Norristown 1st, 47 09. *Pittsburgh*—Pittsburgh East Liberty, 87 39; — Lawrenceville, 14 15; —Shady side, 65 59. *Redstone*—Tent, 2. *Shenango*—Unity, 13. *Washington*—West Union, 2. *Westminster*—Middle Octorora, 2; Strasburgh, 4 50. 579 81
TENNESSEE.—*Holston*—St. Marks, 1. *Union*—Washington, 3 71. 4 71
WASHINGTON.—*Walla Walla*—Moscow, 9 75. 9 75
WISCONSIN—*Milwaukee*—Manitowoc 1st, 5. *Winnebago*—Neenah, 12 04. 17 04

From the Churches and Sabbath-schools..... $5,731 50

FROM INDIVIDUALS.

Friend in Watanga Avenue Church, Johnson City, Tenn., 10; Anonymous, 10; Mrs. Caleb Green, Trenton, N. J., 500; "L. P. S.," 300; J. B. Davidson. Newville, Pa., 10; C. S. Tyler, Glassboro, N. J., 1; "A Presbyterian," Oklahoma. 10; J. C. Gillam, Wooster, O., 1; Mrs. J. B. Woodward, Covington, Pa., 5; "A Foreign Missionary in Asia," 50; "C. Penna.." 6; Rev. W. L. Tarbett and wife, 40 cts.; Religious Contribution Society, Princeton, N. J., 35 93; Rev. M. W. Graham, Bogata, S. A., 5.. $944 33
Interest from the Permanent Fund..... 3,660 85
Interest from Roger Sherman Fund..... 86 00
Interest from Hanna McKee Fund..... 90 00
Interest from Rebecca Thomas Fund..... 75 00
Interest on Bank Deposits..... 909 10

For the Current Fund..... $11,496 78

PERMANENT FUND.

(*Interest only used.*)

Estate of Aaron Longstreet, Matawan, N. J., 1,000; Estate of William Gilmore. New York City, $372 03; Estate of Elizabeth Callender, Newport, R. I., 5,000; Estate of Rev. L. B. Crittenden, Bozeman, Montana, 500; Estate of David S. Ingalls, Springville, N. Y. (on account), 10,545 94..... $17,417 97

$28,914 75
Total for Current Fund since April 1, 1895..... 21,111 43
Total for Current Fund during the same period last year..... 19,632 94

WILLIAM W. HEBERTON, *Treasurer*,
1334 Chestnut Street, Phila.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1895.

ATLANTIC.—*Fairfield*—Yorkville, sab-sch, 36 cts. *Knox*—Columbus 2d sab sch, 1. 1 36
BALTIMORE.—*Baltimore*—Baltimore Park, 8 63. *New Castle*—Elkton sab-sch, 17 15; Lewes, 1 40; New Castle, 74 82; Port Penn, 1; Wilmington Rodney Street, 10 38. *Washington City*—Falls Church, 6; Washington City Western, 15. 134 38
CALIFORNIA.—*Los Angeles*—Anaheim sab-sch, 14 08; Cucamonga, 3.—*Oakland*—Berkeley 1st (sab-sch, 48 54), 65 46. 82 54
CATAWBA.—*Southern Virginia*—Ogden Chapel sab-sch, 1 08. 1 08
COLORADO.—*Boulder*—Valmont, 10. *Pueblo*—Colorado Springs 1st, 2 10. 2 20
ILLINOIS.—*Alton*—Chester, 4; Hardin, 3 33; Hillsboro, 5. *Bloomington*—Jersey, 5 50; Mahomet, 4 33. *Cairo*—Tamaroa, 10 63. *Chicago*—Chicago, 41st Street sab-sch, 19 65; — Fullerton Avenue, 12 81; Peotone, 23 02; River Forest, 3 53. *Freeport*—Galena, 1st 16. *Mattoon*—Pana, 7 24. *Peoria*—Prospect, 5 86. *Rock River*—Centre, 5; Garden Plain sab-sch, 6 09; Morrison, 56 57; Viola, 4 27. *Schuyler*—Monmouth, 3 46. *Springfield*—Murrayville, 65 cts.; Pisgah, 78 cts. 197 72
INDIANA.—*Crawfordsville*—Alamo, 4 90; Frankfort, 10; Romney, 3 65; Waveland, 5 37. *Indianapolis*—Hopewell, 13 72; Indianapolis 12th, 4. *Muncie*—Muncie, 11 30. *New Albany*—New Albany 2d, 1000. *Vincennes*—Vincennes sab-sch, 2 44; Worthington, 5. 1060 38
INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah sab-sch, 10 10. 10 10
IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian sab-sch, 3 60; — Westminster Chapel, 2. *Des Moines*—Newton, 7 38. *Sioux City*—Cherokee, 9 81; Le Mars, 10 91. *Waterloo*—Cedar Valley, 5. 38 70
KANSAS.—*Topeka*—Lawrence sab-sch, 21 60; Topeka 2d, 2 50. 24 10
MICHIGAN.—*Flint*—Croswell, 2 33. *Monroe*—Monroe, 5 25; Quincy, 5. *Saginaw*—Bay City 1st, 14 37; Omer sab-sch, 3. 29 95
MINNESOTA.—*Duluth*—West Duluth, Westminster, 1 73. *Minneapolis*—Minneapolis Bethany, 1. *St. Cloud*—Bethel Y. P. S. C. E., 1 25, (sab-sch, 40 cts.), 1 65; Wheaton sab-sch, 74 cts. *St. Paul*—St. Paul Westminster, 3 40. 8 52
MISSOURI.—*Kansas City*—Sedalia Broadway, 9. *Platte*—Parkville, 11 70. *St. Louis*—Poplar Bluff, 9 90. 30 60
MONTANA.—*Butte*—Missoula, 8. *Helena*—Helena Central sab-sch, 5 02. 13 02
NEBRASKA.—*Kearney*—Wood River sab-sch, 1 30. *Nebraska City*—Firth sab-sch, 2; Hickman German sab-sch, 5; Lincoln 1st sab-sch, 2; Panama sab-sch, 10 05. *Omaha*—Omaha 2d C. E. S., 25; Tekamah, 5. 50 35
NEW JERSEY.—*Elizabeth*—Elizabeth 1st Murray Missionary Society, 33 18; Westfield, 50. *Jersey City*—Hackensack, 11. *Monmouth*—Englishtown, 5. *Morris and Orange*—Hanover Y. P. S. C. E., 10; Morristown South Street, 29 74; *Newark*—Newark Wickliffe, 5 99. *New Brunswick*—Trenton 1st sab sch, 1 02. *West Jersey*—Bridgeton 2d, 14 16. 160 09
NEW YORK.—*Albany*—Albany 1st, 48 02; Charlton, 15 60; Jermain Memorial sab-sch, 15. *Binghamton*—Nichols, 1 50. *Boston*—Windham, 3 12. *Brooklyn*—Brooklyn Mount Olivet, 3; — South 3d Street, 10. *Cayuga*—Dryden, 5. *Champlain*—Brandon, 1. *Columbia*—Durham 1st, 2 72; Windham Centre, 18. *Lyons*—Sodus, 6. *Nassau*—Hempstead Christ Church, 17. *New York*—New York 1st, 58; — 1st Union sab-sch, 36 42; — 5th Avenue, 660 85; — Adams Memorial sab-sch, 25; — Christ,

20; — Madison Avenue sab-sch, 10; — Phillips, 55 45; — Rutgers Riverside, 30. *Niagara*—Wilson C. E. S., 2 13. *Otsego*—Oneonta, 21 66. *Rochester*—Brockport, 17 50. *St. Lawrence*—Gouverneur, 16 10; Oswegatchie 2d, 2 50. *Troy*—Troy Woodside, 18 56. *Westchester*—South East Centre, 5 03; Thompsonville, 15. 1,140 16

OHIO. — *Bellefontaine* — Bellefontaine, 1 11; Bucyrus, 6 55. *Cincinnati*—Cincinnati Trinity church and sab-sch, 15 32. *Cleveland*—East Cleveland, 6 46. *Dayton*—Greenville (sab-sch, 10), 24; Jacksonburg sab-sch, 2; New Paris sab-sch, 3; Riley sab-sch, 4; Seven Mile, 3 35; Troy, 9 48. *Lima*—Convoy, 2 90. *Mahoning*—Ellsworth, 6; Pleasant Valley, 1 65; Poland, 11 10. *Portsmouth*—Winchester, 3 31. *Steubenville*—Pleasant Hill, 1 25; Richmond, 5 95; Steubenville 1st, 12 64. *Wooster*—Savannah, 7 91. *Zanesville*—Granville, 8 73; Zanesville 1st, 26 51. 163 22

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 52 06; Industry, 1 40. *Blairsville*—Union, 1; Unity, 14 25. *Butler*—Centreville, 13 65; Jefferson Centre, 1; Martinsburgh, 10; Mount Nebo, 2; New Hope, 2; Plain Grove, 8. *Carlisle*—Harrisburgh Covenant, 6 80; Mercersburgh (C. E. S., 3 16), 15 58. *Chester*—Darby 1st, 5; Forks of Brandywine, 5. *Erie*—Cool Spring, 5 82; Erie Chestnut Street, 10 50; Oil City 1st, 26 06. *Huntingdon*—Bellefonte, 43; Clearfield, 13 14; Lower Spruce Creek, 6; Milesburgh, 5; Moshannon and Snow Shoe, 2 60; Spruce Creek, 10. *Kittanning*—Centre sab-sch, 8; Currie's Run sab-sch, 4; Smicksburgh, 1; Union, 8. *Lackawanna* — Terrytown, 1; Troy, 7 80; Wyalusing 2d, 3 75. *Northumberland*—Williamsport 3d, 5. *Parkersburgh* — French Creek, 7; Long Reach, 2 85. *Philadelphia*—Philadelphia Central sab-sch, 107 66; —Hebron Memorial, 4 80; — Woodland, 138 11. *Philadel-phia North*—Falls of Schuylkill sab-sch, 25 55. *Pittsburgh* — Cannonsburgh Central, 4 09; Edgewood, 9 11; Pittsburgh 3d, 195 70; — East Liberty, 29 13. *Redstone*—Brownsville, 12; Smithfield, 1 25; Tent, 1 20. *Shenango*—North Sewickly, 1 04. *Washington*—East Buffalo, 4 72. *Westminster*—York 1st, 50. 892 62

TENNESSEE.—*Birmingham* — Birmingham 2d sab-sch, 6 80. *Holston*—Olivet, 1; St. Marks, 2. *Union*—New Providence, 16 25; Westminster, 1. 27 05

TEXAS —*Austin*—El Paso, 1 75. 1 75

WISCONSIN.— *Madison* — Janesville, 11. *Milwaukee*—Manitowoc 1st, 1 42; Milwaukee Calvary, 17 89; Waukesha, 12. *Winnebago*—Marinette, 20. 62 31

MISCELLANEOUS.

Kedron sab-sch, S. C., 1; Umatilla sab-sch, Fla., 2 75; Hay Creek sab-sch, S. D., 2; Barrett sab-sch, Wyo., 6 45; Eckerty sab-sch, Ind., 1 30; Potomac sab-sch, Mont., 2 65; Arcadia sab-sch, Ga., 80 cts., Walthamville sab-sch, Ga., 70 cts., Echo sab-sch, Ore., 4 45; Adams sab-sch, Ore., 20 cts.; Ridge sab-sch, Ore., 1 20; Conkling sab-sch, Tenn., 2 15; Mayberry sab-sch, Tenn., 1 65; Jimtown sab sch, 60 cts.; Oak Grove sab-sch, 1 25; Chuckey Valley sab-sch, Tenn., 1 55; Animas City sab-sch, Col., 5; Canyon Creek sab sch, Mont., 6; Troy sab-sch Mont., 55 cts., Pine Grove sab-sch, Mont., 2 14; Home Classes, per E.M. Ellis, 30 cts; Caldwell Union sab-sch, Kansas, 2 25; Mission Schools, Pres. Petoskey, collected by J. Redpath, 1 50; Lend-a-Hand sab-sch, S. C., 3; Rosemont sab-sch, Neb., 1 65; Cherry Grove sab-sch, Neb., 75; Curtis sab-sch, Wis., 3 50; Redfield sab-sch, Minn., 50 cts.; Whites Chapel sab sch, N. C., 33 cts.; Franklinton sab-sch, N. C., 25 cts.; Wilders Chapel sab-sch, N. C., 70 cts.; Iuka sab-sch, Kansas, 1; Carlisle sab-sch, S. C., 45 cts.; collected by Richard Mayers, 1 44; Religious Contribution Society of Princeton Theological Seminary, Princeton, N. J., 11 98; Whitney sab-sch, Neb., 1 46; Mt. Lebanon sab-sch, W. Va., 3..... 78 45

INDIVIDUAL CONTRIBUTIONS.

Mr. J. M. Rodgers, Watsonville, Cal., 5; Mr. Thompson, Jr., 25 cts.; Charles Adams, Marion, Iowa, 2; Miss Ann Cousty, Phila., 200; Miss Kate C. Wentz, Phila., 200; Mrs. Allan Sterling, London, England, 5; Mr. A. M. Ruddy, Omaha, Neb., 5; "C. Penna," 1; Rev. James F. Read, Union City, Pa., 1; Rev. W. L. Tarbet and wife, 60 cts..... 419 85

Total contributions from churches.....	$3,705 23
Total contributions from Sabbath-schools.....	505 42
Individual contributions.....	419 85
Total receipts May, 1895.....	$4,630 50
Amount previously acknowledged.....	3,772 36
Total receipts since April 2, 1895.....	$8,402 86

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

CORRECTION.—Estherville Church, Iowa, $10, and Lake City Church, Iowa, $15, reported in March, should be Estherville Church, $15, and Lake City Church $10.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM APRIL 1, 1895, TO JULY 1, 1895.

Elizabeth—Bayonne City 1st, 30; Clarksville (Glen Gardner), 1; Cranford, 40; Elizabeth 3rd Youths' Missionary Society of sab-sch, 23 54; Elizabeth Westminster, 180; Lower Valley (Califon), 5; Perth Amboy, 36 11, sab-sch, 5 99; Plainfield 1st, 40 84; Plainfield Crescent Avenue, 244; Plainfield Bethel Chapel, 15; Plainfield Hope Chapel, 57 60, Y. P. S. C. E., 2; Plainfield Warren Chapel, 8 40. 689 48

Jersey City—Carlstadt German, 5; Dundee (Passaic), 6, sab-sch, 5; Garfield, 9 76; Lake View (Paterson), additional, 4; Passaic 1st, 26 74, sab-sch, additional, 10; Paterson 1st German, 12; Paterson Broadway German, 15, sab-sch, 3, Ladies Society, 7; Rutherford sab-sch, 60. 163 50

Monmouth — Atlantic Highlands, 14 08; Beverly, 50; Cranbury 1st, 47 04; Freehold 1st, 23; Holmanville, 10 20; Hope, 5 20; Jamesburg, 47; Lakewood, 30; Manchester, 60 cents; Moorestown, 25; Mount Holly sab-sch, 30 80; South Amboy, 17; South River German, 1; Toms River, 14 20. 315 12

Morris and Orange—Dover 1st, 96 85; East Orange, Arlington Avenue, 75 43; East Orange Brick, 200; German Valley, 10; Morristown 1st, 175; New Vernon, additional, 2 67; Orange 1st, additional, 70; Orange Central, 250; Parsippany, 20 45. 900 40

Newark—Caldwell, 33 70; Montclair 1st, additional, 29 31; Montclair Grace, 13; Montclair Trinity, 70; Newark Central, 5; Newark Fewsmith Memorial, 10; Newark Memorial, additional, 15; Newark Park, additional, 66, Benevolent Association of sab-sch, additional, 34 77; Newark South Park, additional, 50. 326 78

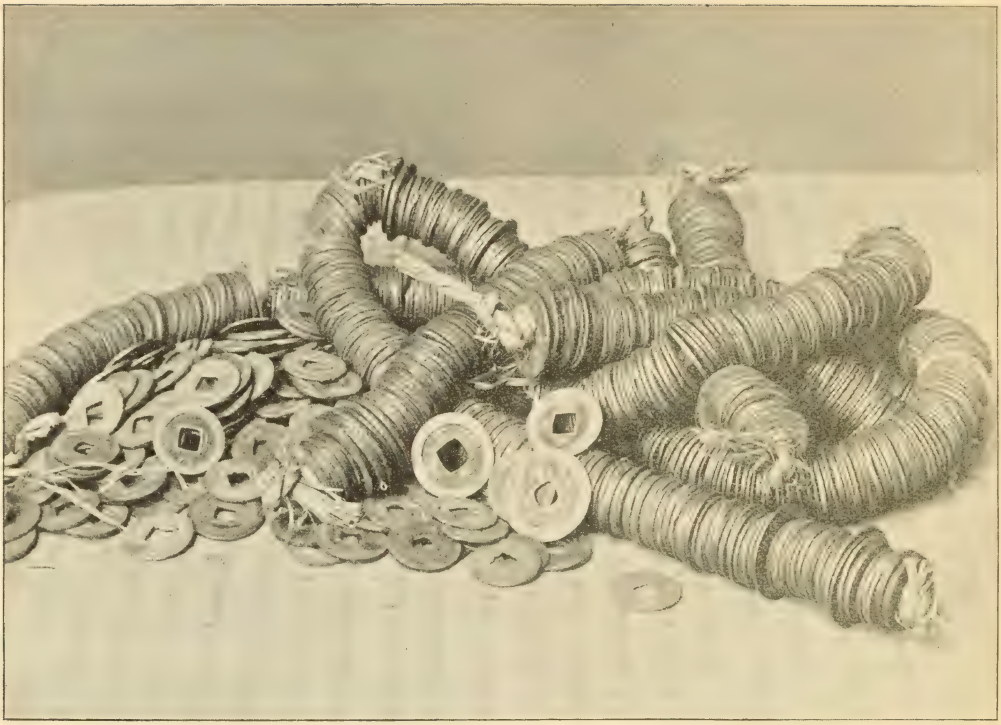
New Brunswick—Dayton, 21 14; Frenchtown sab sch, 4; Kingston, 20, Y. P. S. C. E., 10; New Brunswick 1st, additional, 86 06; New Brunswick 2d, 1; Princeton 1st, additional, 41 97; Princeton 2d, sab-sch, 15; Princeton Witherspoon Street, 5; Trenton 1st, additional, 247 29; Trenton 1st Chapel, Junior Y. P. S. C. E., 1 71; Trenton 3d, additional, 6 15; Trenton Prospect Street, additional, 53. 512 32

Newton—Blairstown, 116 05, sab-sch, 8 95; Danville, 13; Delaware, 4; Harmony, 13 52; Phillipsburgh 1st, 26 23, sab-sch, 9 62; Stewartsville, additional, 35 20; Wantage 1st, 2. 228 57

West Jersey—Absecon, 3; Bridgeton 2d, additional, 14 59; Bridgeton 4th, 8; Cape Island (Cape May City), Y. P. S. C. E., 6 29; Cedarville 1st, sab-sch, 10; Cramer Hill Grace, 3 76, sab-sch, 8 74; Elmer, Woman's Home Missionary Society, 5; Greenwich, 9; Millville, 28 82; Salem, Woman's Home Missionary Society, 15; Woodstown, sab-sch, 8 14 120 34

Contributions as above.....	$3,256 51
E. J. Rathbun, additional, 2; "G," of the Presbytery of New Brunswick, 150.....	
Donations as above.....	152 00
Received in three months.....	$3,408 51
Previously acknowledged	5,532 71
	$8,941 22

ELMER EWING GREEN, *Treasurer*,
P. O. Box 133, Trenton, N. J.



A BUNDLE OF KOREAN CASH.

QUESTIONS FOR THE AUGUST MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. What is the number of foreign born residents in the United States? Which state has the largest percentage? Page 113.

2. State the number and religious condition of the Scandinavians in the New England States and in New York city. Pages 107, 108.

3. What is our Church doing for the Bohemians, the Italians, and the Hungarians? Pages 113, 114

4 Tell something of the Waldenses in North Carolina. Page 107.

5. How is our evangelistic work for the Romanists justified? Pages 112, 113.

6. What is the history of contract schools with government appropriations? Pages 112, 113.

7. Reproduce some of the flash-light pictures. Page 114.

8. Give a sketch of the life of the missionary hero, Dr. A. T. Norton, Pages 109–112. What incident illustrates his love for the Hebrew Bible? Page 110.

9. Glean incidents from the experience of our Sabbath-school missionaries. Pages 148, 149.

10. What phase of the work for the Freedmen was made prominent at the General Assembly? Pages 150, 151.

11. What are some of the results of Church erection? Page 153.

12. Name the advantages of the Church's historic methods of aiding candidates for the ministry. Pages 145, 146

13. What is said of the Christian atmosphere of the institutions aided by our College Board? Page 139.

14. Give a summary of the work of the Board of Ministerial Relief. Pages 141–143.

WORK ABROAD.

15. Describe the first railway in Korea. Pages 128, 136.

16. Peculiarity of the old-fashioned guns used by the Tong Haks Page 131.

17. Name some of the radical changes taking place in Korea. Pages 135, 136.

18. What was the Yeng Eun Gate, and what is the significance of its removal? Pages 135, 136.

19. What steps has the Korean government taken to secure the education of boys? Page 125.

20. What men are prominent in the new cabinet of the King? Page 128.

21. Describe the gift from the Queen to Mrs. Dr. Underwood. Pages 126, 127.

22. Tell how a tallow candle helped to introduce the gospel into Korea. Page 157.

23. How is the work of the Christian hospital in Seoul followed up by evangelistic work? Pages 133, 134.

24. Name a striking characteristic of evangelistic work in Korea. Page 126

25. What is said of the right kind of Rice Christians? Page 130.

26. What new mission has been established among the Jews in Syria? Page 118

27. Repeat the incident illustrating the influence of the consecrated life of Rev. Gerald Dale in Syria. Page 138.

28. Describe the Monastery of Thaddeus, the Apostle. Pages 122, 123.

29. What is the cause of the revolt in Macedonia? Page 96.

30. Influence of a native Christian home in India. Page 160.

31. Compare the resolution of the English Parliament in 1891 with the finding of the Opium Commission in 1895. Page 119.

32. What is Prince Galatzin's opinion as to the effect of opium on the Chinese soldiers? Page 119.

33. Give a summary of the results of fifty years' effort in the Canton mission. Page 117.

34. Tell of the origin and progress of missionary work in Uganda. Pages 96, 119.

35. The Borgu and their tradition of "Kisra, the Jew." Page 161.

36. What is said of Eyo vii., the King of Creek Town? Page 160.

37. Describe the offering of Christians among the Nishga Indians, and the influence of the "Gospel Road." Page 161.

38. Tell something of William Duncan and the Metlakahtla Indians. Page 95.

39. What is the attitude of the five Civilized Tribes towards the proposals of the Dawes Commission? Page 96.

40. State some facts about the Mayas in Yucatan. Page 95.

41. How has the Bible been received in Peru? Page 95.

CURRENT EVENTS AND THE KINGDOM.

SUGGESTIONS FOR FURTHER STUDY.

[See pages 95-97.]

The most interesting and romantic drama in the world's history, is that which is being enacted by the events of every-day occurrence. To be placed in thorough touch with them—to be stationed, as it were, in a watch-tower, to observe clearly the events of the various countries as they pass in review, and to understand them—this is to add a new interest to life, a new consciousness of power. An orderly, systematic, and useful publication for reference purposes, is "Current History," published quarterly by Garretson, Cox & Co., Buffalo, N. Y., at $1.50 a year. Each number contains a wealth of information.

"The People's Cyclopedia," of which we give a brief review on the following page, aims to be "a faithful mirror of the world's thought and achievement at the instant of going to press." It will be found useful to the student.

For further information about the Mayas in Yucatan, see the *Review of Reviews*, July, 1895, and an article by Alice D. Plongeon in *Magazine of American History*, September, 1894,

This number of the CHURCH AT HOME AND ABROAD furnishes abundant material for the study of recent events in Korea. Since the paragraph on page 128 was written, Mr. Sill, U. S. Minister at Seoul, reports to the State Department that Pak, Minister of the Interior, has been found guilty of conspiracy and banished for ten years.

Dr. Field's volume, "The Greek Islands and Turkey after the War," gives a thrilling description of the massacres in Bulgaria in 1876, and of the war which followed, resulting in the independence of Bulgaria. These chapters form an excellent introduction to the study of the Macedonian question.

For a study of the Indian question, see paragraph "Indianola" in our issue for February, page 93, also articles in the *Forum*, January, 1895, and *North American Review*, February, 1895.

Those who have not read "Mackay of Uganda," and the "Life of Bishop Hannington," will find much information in the volumes.

A Current Topic Reading Circle has been organized by the young people in one of the Philadelphia churches. An executive committee assigns topics and suggests sources of information several days before the monthly meeting. For example, the formal transfer of Formosa to Japan is announced by the press. The topic is assigned to one who turns first to a good cyclopedia then reads the recent articles by Dr Griffis in *Harper's Weekly* and the *Golden Rule* and finally consults the missionary magazines for the missionary work of Rev. George L. Mackay. At the meeting a condensed summary of the facts is given, followed by a general discussion—Again, the conference in New York of the College Settlement Association is made the occasion for a presentation before the Circle of the facts concerning this important work. The leader of the discussion consults articles in *The Forum* for July, the articles by Mr. Alden of Mansfield House in the *Outlook*, June 1, and 22, and that on "Foreign Missions at Home" by Dr. Davis in the *Advance*, June 20. This circle confines itself strictly to a consideration of such recent events as bear some relation to the progress of the Kingdom of our Lord.

Gleanings

At Home and Abroad.

[Continued from page 160.]

—Miss Gollock writes in the *C. M. Gleaner*, that the gay, idolatrous pictures which firms in Great Britain place on their export goods as trade-marks are used in worship by the Sikhs.

—Rev. W. J. Richards, of Travancore testifies to the truth of Bishop Ridley's words: "In India sin is graven on the walls, is learnt in the stories of the gods, is idolized and worshipped, is sung in the people's songs."

—The Rajah of Ramuad, in Madura, though a Hindu, is the friend of Christian missionaries. Educated by Mr. and Mrs. Zilva of the American Madura Mission, and by his own choice in the Christian College in Madras, he is an accomplished speaker in English, and has learned to appreciate Christianity. He dismissed all dancing girls from the palace temple and substituted instead a male soloist, a violin player, and a drummer to perform during the ceremonies. He has established schools and has been liberal towards the work of the American missionaries in Madura. —*The Christian Herald.*

—The chief difficulty in the way of the propagation of Christianity in India, says Mr. S. C. K. Rutnam of Belgaum, is that the Hindu is conservative, and is very suspicious about receiving anything foreign; nevertheless, I firmly believe Christianity is progressing in my country, and one day it will become the national religion of India. The rising generation has no longer faith in the old religious systems of the country, and a sort of unbelief and scepticism prevail among the student class. There are many secret disciples of Jesus Christ among the educated people. *The Christian Herald.*

—Of the Hindus in a town near Calcutta a missionary writes: They are by no means opposed to Christianity, but their mind is dark and slow of comprehension. In their own religion there is nothing to make them think; it all consists in the performance of a simple round of rites. Therefore, while perceiving the beauty of the religion of Christ, and in a dim way acquiescing in the truth of it, they are slow to grasp the fact that action is demanded on their part, and that they must arise and take hold of what Christ offers. Ages of superstition have shrouded them as with a dense wintry fog, which darkens and numbs them, so that, as one remarked: "While you are with us we understand what you say, but when you are gone we quickly forget everything."

Book Notice.

THE PEOPLE'S CYCLOPEDIA, of Universal Knowledge, edited by W. H. De Puy, D. D., LL.D., assisted by an able editorial staff, and many special contributors. Six volumes. Hunt and Eaton, New York.

This work revised and brought down to the present date embodies statistics from the census of 1890. Each of its six volumes contains upwards of 500 pages. The 300 maps and charts as well as the 3,500 illustrations, add to the attractiveness and value of this compendium of general information. Editors and publishers have attempted to combine in this work an atlas of the globe, a universal dictionary, a biographical index, a gazetteer of the world, and a cyclopedia which gives the largest amount of information in the fewest possible words. The reputation of the editorial staff and contributors should be a sufficient guarantee of the reliability of the People's Cyclopedia. Its brief, concise, terse articles, well arranged for quick reference, make it worthy to be called the busy man's cyclopedia. These volumes have been for several weeks in every day use in the editoral rooms of the CHURCH AT HOME AND ABROAD, and can be confidently recommended to those seeking further information on the current topics brought to the front for discussion in the periodical press.

THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1895.

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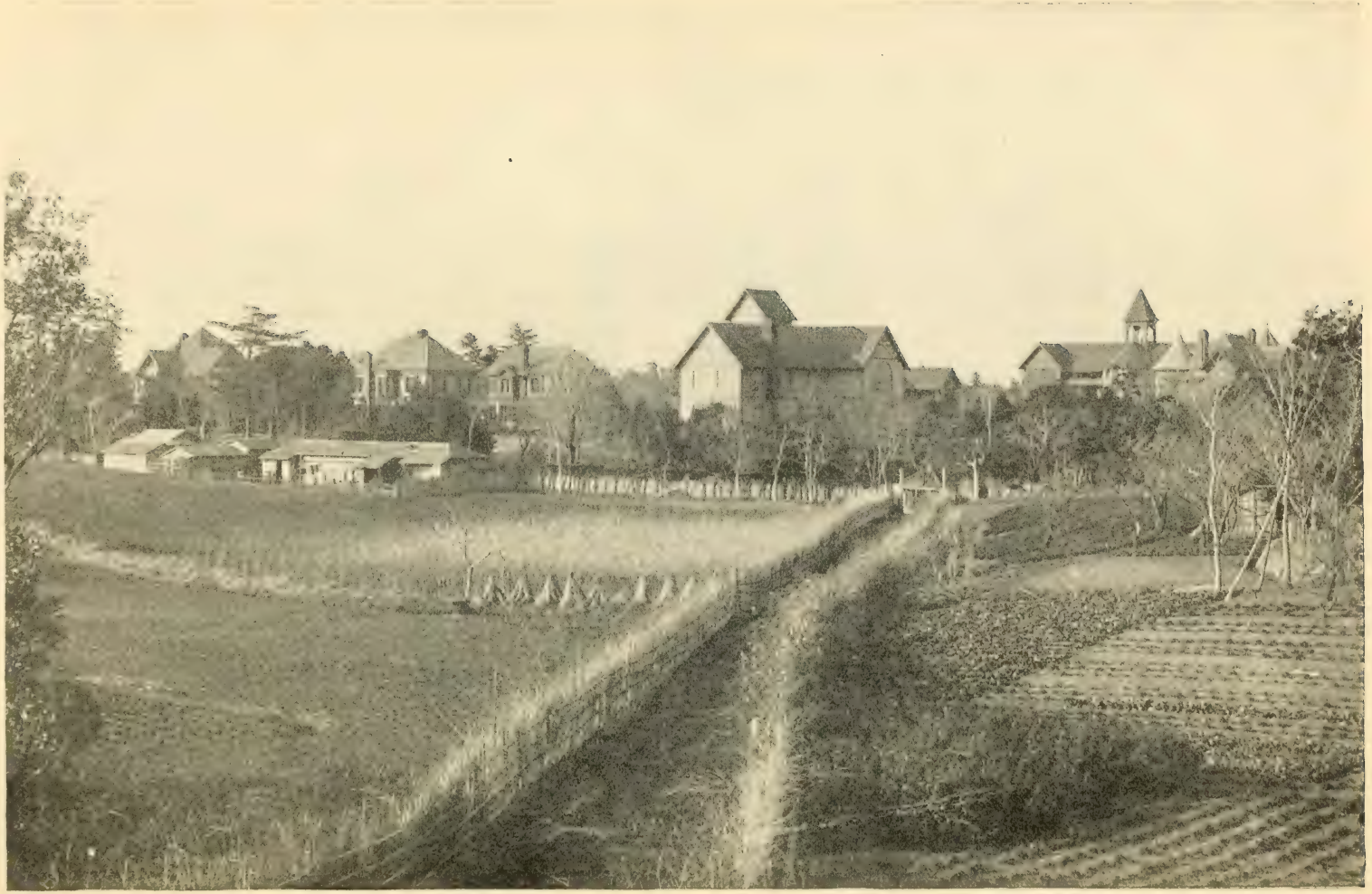

CAMPUS OF MEIJI GAKUIN, TOKIO, JAPAN.

THE CHURCH
AT HOME AND ABROAD.

SEPTEMBER, 1895.

CURRENT EVENTS AND THE KINGDOM.

OBSERVING THE DAY OF REST.

The son of the Ameer of Afghanistan has been the guest of Great Britain. The account of the first week's engagements of Prince Nasr-Ullah in London, says the *Indian Witness*, contains the following significant sentence: "To-day being Friday, he will, of course, remain in seclusion." When shall we see the day when it will be said of an Englishman in similar circumstances: "To day being Sunday, he will, of course, remain in seclusion," or will abstain from the ordinary amusements or occupations of life. Mohammedanism is a poor affair compared with Christianity, but somehow it manages to exact from its followers a kind of public recognition which a great many Christians fail to give to their own faith. Formalism alone is a poor substitute for piety; but in this crowded world men cannot be truly devout without making some outward expression of their faith.

ARBITRATION.

The National Education Society, at its recent meeting in Denver, emphasized the importance of placing before the people a fuller history of what has been accomplished by arbitration to secure peace throughout the world. The United States, says M. Hanotaux, the French minister of foreign affairs, is employing admirable practical sense and legitimate authority among the nations, to restrain warfare and develop the benefits of peace. It is believed that the influence of the United States has been efficient in securing the settlement by arbitration of a dispute nearly three centuries old about Amapa, a district lying between Brazil and French Guiana. President Zemp of Switzerland is to act as arbitrator.

THE MASSACRE OF THE BANNOCKS.

"The lawless element seems determined to cause conflict with the Indians," was the significant statement made by Indian Agent Teter, in his report to Washington of the affair with the Bannocks. This tribe, belonging to the Shoshonean family, and numbering but a few hundred, in 1868 signed a treaty with the United States which contains this clause: "They shall have their right to hunt on the unoccupied lands of the United States so long as game may be found thereon, and so long as peace exists among the whites and Indians on the borders of the hunting districts." Leaving their reservation to hunt for elk, they crossed the border into Wyoming, the game laws of which state forbid the shooting of elk at this season. Instead of any peaceable attempt to reconcile this conflict between treaty and state law, the Bannocks were arrested, and on the way to prison seven were shot. The United States troops immediately sent to the scene of this disturbance, were needed, says an exchange, far more for the protection of the red men than of the settlers, and their first duty should be to arrest the white assassins of the Bannocks. Are we still living in what Helen Hunt Jackson called the "Century of Dishonor"?

THE LORD'S DAY IN SOUTH AFRICA.

Public sentiment in South Africa seems to

favor more stringent laws to secure the observance of the Lord's Day. A deputation of the leading men of the colony recently waited upon Mr. Cecil Rhodes, to insist that the government prohibit public entertainments on that day. In his reply, the premier said: Without entering into the religious part of the observance of the Lord's Day, as a politician I believe one of the chief mainstays of good government is religion, and the most important factor in connection with religion is the strict observance of the Lord's Day."

NEGRO COLONIZATION.

Early in 1895, an attempt was made to colonize Negroes in northeastern Mexico. A correspondent of the *Evening Post* says the colony of 760 is located on an alluvial plain, 4,000 feet above the sea level, where the climate is good and the soil wonderfully fertile. A separate village of Mexican pattern, a rectangle of abobe cabins, opening upon a central plaza, with but one portal from the plaza into the fields, and no windows in the outer walls—was prepared for them by the contractors. All went well at first, and the Negroes seemed contented with their surroundings. Then mischief-makers among them began to complain of the food, of the method of cultivating the cotton, which differed from that in Georgia, that they were deprived of their liberty and guarded by armed Mexicans. Finally they began to quarrel among themselves, and some were in favor of returning to the United States. Our government has asked Mexico to investigate the case. The result of this experiment will throw some light on the subject of Negro colonization and aid those who are endeavoring to help this race in its development.

INDIAN AMERICANS.

We found them American Indians; we are trying to make them Indian Americans, said General T. J. Morgan, while he held the office of Commissioner of Indian Affairs. Writing recently of the fact that the Dawes Commission has not yet been able to induce the Five Tribes to give up their Indianism and become American citizens, General Morgan said: The question now presents itself as a matter of practical statesmanship, whether if the Indians continue to reject the propositions made to them, Congress shall proceed to incorporate them into the Union, abolish their local governments, extend over them the laws and courts of the United States, and organize and maintain a Territorial government until superseded by statehood. It is my opinion that this should be done.

SANITARY REGULATIONS AT JEDDAH

The great number of pilgrims on the way to Mecca who congregate at Jeddah, a port on the Red Sea, pay little regard to the simplest principles of sanitary science. Since it is well known that epidemics of cholera are directly traceable to the pilgrimages, European powers have pursuaded the Turkish government to enforce certain sanitary regulations. Against this the Bedouins have rebelled. In May they attacked the European consuls at Jeddah, killing one and wounding others, and soon after burnt the quarantine hospital. In July the Bedouins attacked and plundered five lighters lying in the port, wounding several persons. But as Christianity, which cares for the bodies as well as the souls of men, is making its influence felt in every corner of the earth, the hospital will be rebuilt and sanitary measures enforced not only at Jeddah, but one day in Mecca itself. Not much has yet been done for the evangelization of the Arabian peninsula. The Keith-Falconer Mission occupies Sheikh Othman, near Aden, while the Reformed Church in America has its missionaries at three points on the Persian Gulf.

PRESBYTERIAN EDUCATION EXTENSION.

The *Occident* suggests a Presbyterian Education Extension Course for the Pacific coast, which shall both counteract the rationalistic and anti-Biblical teaching in common school and university and strengthen the cause of Presbyterianism. Feeling the need of consolidation in Christian Endeavor work, improvement in Sunday-school effort, and a new impulse to church life and home training, it would inaugurate a peripatetic lecture course led by able instructors and pastors who can discriminate between the known and the guess in current theories, and extend among the people the wholesome influences of the Word of God.

[The reader is referred to page 259.]

THE NEW PRESBYTERIAN HOUSE.

The following cut gives our readers a view of the Presbyterian House which the Boards of Home Missions and Foreign Missions have erected and in which they and several other agencies of the Presbyterian Church are henceforth to have their headquarters.

This step has been taken according to the best judgment of the competent men composing those two Boards, as to the wise and safe investment of funds intended by their donors to be permanently invested, under the best attainable professional advice, and with the deliberate approval of two successive General Assemblies.

The building stands at the northwest corner of Fifth Avenue and Twentieth Streets. Its frontage on Fifth Avenue is 92 feet, and that on Twentieth Street is 192 feet. It is twelve and a half stories in height.

There are two large entrances on each front, and the passages into which these open meet in the center of the building. A sufficient number of elevators conveniently located give speedy and easy access to all the floors. The whole building is heated by steam, and every part of it is provided with thorough and wholesome ventilation. It is lighted by electricity generated by a plant on the premises. The building is of fire-proof construction. Its style and appearance can be judged from our picture, and we hope that many of our readers and their descendants for many generations will look upon the building itself and view the offices and the work within it.

They will find the offices and officers of the Board of Home Missions and the Woman's Executive Committee of Home Missions on the seventh floor; on the eighth floor those of the Board of Foreign Missions, the Woman's Board of New York, the General Secretary of all the women's Board's and the Editor and Treasurer of *Woman's Work for Woman*. The Board of Church Erection has its offices and officers on the ninth floor, where also a business representative of the CHURCH AT HOME AND ABROAD may be found, but all written communications for us should be sent as heretofore to 1334 Chestnut Street, Philadelphia, except such as relate to advertisements.

In the basement are ample accomodations for the shipping department of the Board of Foreign Missions.

Besides all these work shops of our Church there are convenient rooms for consultation and for worship—rooms in which the Boards and Committees hold their meetings, assembly

PRESBYTERIAN HOUSE, 156 FIFTH AVENUE, NEW YORK.

rooms for the ladies, and a chapel seated with patent folding chairs, sufficient for five hundred persons or more.

All other parts of the building are to be rented, and there is good prospect that the income from these will prove the investment to be a profitable one to the Church's treasuries, as well as a wise one for promoting the convenience and efficiency of its agencies.

Our readers are already aware that the Philadelphia agencies of the Church are to be similarly provided with suitable and convenient rooms and accomodations, in the new House to be erected on Walnut and Sansom Streets, as reported by the Board of Publication and Sabbath-school Work to the last General Assembly, and approved by that body. In due time, we hope to present to our readers a picture of the Philadelphia Presbyterian House, in which they will find the book-store and offices of the Board of Publication and Sabbath-school Work, the Boards of Education and Ministerial Relief, the Women's Foreign Mission and Home Mission rooms, the offices of the Historical Society and of the Stated Clerk of the General Assembly, and the editorial rooms of the CHURCH AT HOME AND ABROAD. There will also be suitable rooms for consultation and for worship as in New York.

These two great buildings in these two great cities will not be for ostentation but for earnest, diligent, efficient work. Every apartment, every convenience, every instrument, every agency in each of them will be consecrated to Christ and His Church, and, to the eyes that see the invisible, will bear the sacred legend HOLINESS TO THE LORD.

THE LONELY MAJESTY OF CHRIST.

From a missionary sermon preached before the Presbytery of Iowa by its Moderator, Rev. J. B. Worrall, D. D., and reported in the *Herald and Presbyter*, we make the following excerpts:

"To-day, as in the days of his humiliation, the most lonely figure in the world's activities is the prophet of Nazareth. But his is no longer the loneliness of humiliation, but of magnificent grandeur and majestic glory. He has a kingly hand manifestly on the transactions that are going on all around us. If you pick up your morning paper and search for the market prices and commercial reports gathered from the marts of the world, that you may profit by them in your business, as a man looking out beyond the narrow limits of mere personal money profit, you watch to see God's hand in all the commercial movements of this throbbing, busy world. You can not forget that through these great channels of trade are the veins by which the knowledge of God may be carried to the ends of the earth. If you are interested in the political news of the day, and watch the nations of the earth or only notice the particulars of your own country, in reading of the conflicts of parties or of nations, of the triumph or defeat of one or another of the political combinations of the earth, you have a still better opportunity of looking for the Master's hand and observing the trend of events in relation to His glorious reign. Do you read thus?

"If you must read the reports, which in brazen and blazing headliness, thrust themselves before us, telling of vice and crime, even here, if you are looking for the things that pertain to the kingdom, you will feel that these dark pictures from the world's daily life remind you of how intense is the conflict, of how great is the need of more earnest consecration, of how little time is to be lost. A great wail from sinful and lost souls of men, your brethren for whom Christ died, will wring from your heart the prayer: 'Lord, send more laborers into the harvest.'

"Yes, everything depends upon the point of view from which you look, the chief desire of your own heart, but, to him that is ever seeking first, having always before his mind, the kingdom of God, and so is filled with the missionary spirit, our periodical literature, and especially the daily papers, will be missionary journals.

THE CHRISTIAN ENDEAVOR CONVENTION lately held in Boston is pleasantly reported on page 239, by Rev. A. F. Von Tobel, of Philadelphia. We desire here to call attention, as we have done before, to one feature of that movement which commends it to the favor of our own and other churches. We refer to its *inter-denominational* character, and would emphasize the distinction between what is expressed by that word and what is expressed by the word *undenominational*. In these conventions the different evangelical denominations are not merged, and their denominational characteristics lost or ignored. They are *confederated* in a movement which unites them in efforts for all in which they are agreed, with no concealment, no abatement, and no dishonoring of those things in respect to which they agree to differ. No other denomination is so largely represented as our own. Its representatives at the Boston Convention had a meeting by themselves as did those of other churches. These were called "Denominational Rallies." At the Presbyterian rally action was taken which must be eminently satisfactory to the Presbyteries and to all the judicatories of our Church. There is no Church whose members can more easily unite in Christian work and worship with other evangelical denominations with no diminution or weakening of genuine loyalty to their own. The action of the Presbyterians at Boston is as follows:

The 10,000 members of the Presbyterian Christian Endeavor societies in the United States assembled in denominational rally at the Boston international convention of the Y. P. S. C. E. societies, July 11, A. D. 1895, hereby give sincere and explicit expression to our loyalty to the beloved communion within which we have our church home. We are firmly convinced that in so doing we express the sentiments of nearly 500,000 young Presbyterian Christians. We gratefully note that the General Assembly of 1895, convened in Pittsburg, appointed a committee to consider the relations of the Young People's societies to the church, and as this committee may wish iuformation touching Christian Endeavor work, we hereby authorize the chairman to appoint a committee of nine to gather facts to submit to the Assembly's committee, and to co-operate therewith, as far as may be desired, in any service. This we do in confident belief that the Assembly's committee and the Assembly will clearly see the importance of giving the Christian Endeavor societies ecclesiastical recognition.

FORTY YEARS IN CHINA, OR CHINA IN TRANSITION, by Rev. R. H. Graves, D. D. The R. H. Woodward Company of Baltimore have sent us the first part of this book. Its table of contents shows seventeen chapters and over 300 pages. The specimen sent us stops with page 154, followed by over thirty beautiful engravings, which are to illustrate the completed volume. We have read these specimen pages with much interest, and judge that the author has made a valuable contribution to the literature which is making our people better acquainted with the people of China.

The writer in his preface modestly says:

"This little volume is not one of personal reminiscences of events in my personal history so much as observations of passing events, and reflections on their tendency toward the great event to which we look forward with hope, and to the consummation of which I have devoted my life, the regeneration of China."

The paper, the print and the illustrations are of a high order. We await with interest the issue of the completed volume.

Most of the 250,000 Hebrews in New York are immigrants who have fled from the persecution of the nations of Europe. They are very poor, most of them unable to procure sufficient daily food. Much suffering during the last winter was relieved by the charity of philanthropists. Their very necessities of the body have made them anxious about their souls, and such an inquiry after the Messiah is among them as reminds one of Pentecostal days.

It is a most inspiring sight to see these men crowding the church by hundreds to hear the Gospel message. There has not been such an opening for work among them in all the past. The Presbyterian Church would be derelict indeed if it did not embrace the opportunity and press forward decidedly and emphatically.

WHAT ELDERS CAN DO.—In a church in a rural town in Minnesota on the Sabbath appointed by the General Assembly to make a special effort to raise the $1,000,000 Anniversary Reunion Fund, the pastor was absent and the elders took charge of the service, dividing the conduct of it among themselves. When the appeal for subscriptions was made $800 was pledged in a few minutes and nearly all of it has been already paid and forwarded to the Boards.

Messrs. A. D. F. Randolph & Co. announce the early publication of "The Fishin' Jimmy Club: A Contribution to Evangelic Liturgics," by the Rev. John Clark Hill, D. D., of the Austin Church, Chicago. It has reference to the popularizing of the Sunday Evening Services through the work of the Men's Church Club.

An appreciative reader of THE CHURCH AT HOME AND ABROAD, a lady, having noticed in our July number the extracts from letters of those who so highly appreciate the magazine yet are unable to pay for it, sends five dollars that they may be supplied.

The Alabama Presbyterian gives its readers a pleasant notice of what it finds in our pages, and makes it the occasion of some wise brotherly words about the relations of the two churches which it and this magazine represent, which we gladly give to our readers. It says:

Of course Home and Foreign Missions are assigned the larger proportion of space, but the other lines of work, such as Education, Freedmen, Publication, and Sabbath-school Work, are attractively presented each month. In addition to all this, the first ten pages are devoted to general editorial matter, the department of "Current Events and the Kingdom" being specially interesting. The magazine also contains a complete list of the receipts of each board during each preceding month.

We have given this minute introduction of THE CHURCH AT HOME AND ABROAD to our readers for two reasons: First, it shows what we might have here in our own Church; secondly, we wish to commend it to our readers as well worth their subscription. The brotherly spirit that ought to be growing between these two great branches of the Presbyterian family will never be increased by debates in the General Assembly, but by the people getting better acquainted with each other. This magazine presents a comprehensive view of the work of the Northern Church, and it would be a revelation and a stimulus to our people to read it.

Just as we go to press, a letter arrives from Rev. W. W. Taylor, kindly saying:

"Will you allow me to gratify myself, by saying, that I have a feast in reading the August number of the CHURCH AT HOME AND ABROAD.

As usual I turned first to the Gleanings and then to the pages 117–138, Foreign Missions.

The suggestion of the Teaching Physician is much to be noted, as this character so eminently resembles Jesus' mission, uniting the healing of the body with soul-winning.

In view of so many examples of living Christianity favorably impressing the heathen, I never before felt so fully the force of the precept: 'Let your light shine before men.' Think of Mr. Dale's remembered Christian life, so long after his death, drying up the curses that would have come from the mouth of the rude Mohammedan soldier, against the humble Christian.

I knew Mr. Dale somewhat before he went to Syria, and I may say, his uncle, Dr. I. W. Dale of Philadelphia and myself were under appointment of the A. B. C. F. M. in 1837 to found a new mission in Northern India, but with some others we were detained by the financial crisis of that time.

The news about Armenia is sad, but God will turn it to good and will undoubtedly overrule the Turkish barbarity for ultimate good. The transformation in Korea is wonderful.

I was also interested in the notice made, page 121, of the deposits of iron ore, alabaster and lime, in Persia. It looks as if God's goodness had provided for the waking up of Persia, at least to commercial life and transportation, by railroad. I have ever thought that God might be favorable to that old land because of Cyrus and Davis's favoring His people Israel.

HOME MISSIONS.

REV. SAMUEL A. WORCESTER, D. D., AND EARLY MISSIONARY WORK AMONG THE CHEROKEES.

Prior to the Revolution, missionary work among the Indians was neither extensive nor systemetic, yet the conversion and civilization of the Indians had always held the prayerful attention of many of the leading minds of the Colonies. Men like John Eliot and David Brainerd gave their lives to the work, and even the celebrated Jonathan Edwards was for a time a missionary to the Stockbridge tribe. The work for the Indians was, however, left to the active sympathy of individuals and local societies rather than undertaken as a part of the regular work of all the churches. Even in the way in which the work was carried on a great deal of good had been accomplished, many Indians became Christians and tribes were led toward civilization, but the outbreak of the Revolution caused the thoughts of the people to be diverted until after the treaty of peace was signed, which made the Colonies free and independent states. The attention of the government was turned to the Indian question as soon as the war ended, and at the same time the churches renewed the work which had been interrupted during the years of strife. The first treaties negotiated with the Indians were those with the Six Nations and the Cherokees. Both of these nations had sympathized with England during the struggle for independence, but fortunately for the Colonies, their forces had received such sharp treatment at the hands of the aroused settlers, that the Indians were ready to make terms as soon as the Government was able to send commissioners to treat with them. It was in 1798, just after the close of Washington's second administration, and while the Indian question was under most serious consideration, owing to the press of settlers to the westward, that, at Worcester, Mass., there was born one, who, for thirty-four years, was to be a missionary among the Cherokees. The Worcester family has had an honorable history in this country. In the "Worcester Family Record," the subject of this sketch is shown to have come from a stock that counted nine successive generations of ministers, and if heredity was to count, then certainly this child of godly lineage was destined to spend his life in Christian work. His father was the Rev. Leonard Worcester, of Peacham, Vt., to which place he returned shortly after the birth of his son Samuel. The mother was Elizabeth, the daughter of Rev. Samuel Hopkins, D.D., of Hadley, Mass., so that the influence of the home was in every way calculated to strengthen Christian character, and make him grow a fearless follower of the Master. At school, as in the home, the best of influence surrounded the boy, for he attended the academy of which the father of Hon. Wm. M. Evarts was the principal. This was Dr. Jeremiah Evarts, who afterward became the Secretary of the American Board. Dr. Evarts was very much interested in the "Indian Question," and his "William Penn Letters" prove that the policy adopted in later years by the government had been advocated in the earlier years of the century. There is no doubt that at a very early period in the life of the young student, his attention was directed to the condition and needs of the Indian race, and perhaps his resolution was thus early taken to devote his life to its civilization, for it appears that when later, his theological preparations were completed at Andover, he offered his services to the American Board "as a missionary to the Indians," and was then advised by his former teacher, who had in the meantime become Secretary of the Board, to devote himself to the Cherokees, for whom was needed some one who would acquire their language and thus secure to them the Gospel in their own tongue. In those days, Congregational ministers in New

England were seldom in receipt of princely salaries, so when the time came for college the young man was compelled to travel on foot from his father's home to Burlington, where the "University of Vermont" was located. Of this institution his uncle, Rev. Samuel Austin, D.D., was the president, and there, in 1815, he began his collegiate course, which he completed in 1819, graduating with the honors of his class. It was while in college that he experienced religion, and in the Sophomore year his mind was finally made up to give himself to the work of the ministry. After graduation, he taught for a year in order to improve his finances, and then entered Andover Theological Seminary, from which institution he graduated in 1823. He was now prepared to preach the Gospel, but the grave question was, Where? There was no lack of openings. Many churches were eager to secure a man with such a brilliant scholastic record, but apparently a burden was upon his heart, for he could not but ponder on the duty of the churches to the Indians. It was in the years while he was in college and seminary, that the Cherokees were brought prominently before the public, for the phenomenal rush to the West and Southwest had poured great numbers of settlers into the region of country which they and other tribes claimed, and in consequence, serious conflicts had arisen, requiring force to settle. When the Revolution closed, the Cherokees claimed the region now embraced in parts of the states of Georgia, Tennessee and a large portion of the states of North Carolina, South Carolina, Alabama and Southwest Virginia, something more than 45,000,000 acres of land. By successive treaties from 1789 to 1820, the Cherokees had ceded over 37,000,000 acres, and at the time Dr. Worcester went to them, they had, nominally, about 8,000,000 acres left. The various treaties which had been negotiated with the southwestern tribes were made necessary to protect the Indians in that region. The other tribes seemed at first to suffer much less from the pressure of settlers than the Cherokees, but after the close of the war of 1812, the whole of the region south of Tennessee and east of the Mississippi was speedily overrun as far as the existing treaties with the Indians would permit. The Indians viewed with great alarm the establishment of towns and the opening up of such vast numbers of farms. They saw in white settlement a prophecy of their own speedy ruin, and when protest after protest had proved unavailing the Creeks took up arms in defense of their rights, only to be overwhelmed by the army sent to suppress them. The Indian uprising and the war had made the Indian problem very prominent not only in Congress, but in the councils held by the churches. It had awakened a strong feeling that the Indians were treated with great injustice and that in a large measure the churches were responsible for the general policy adopted by the government in dealing with the different tribes. The presentation of the cause of the Indians aroused the American Board, and when his desire for service among the Indians was made known by Dr. Worcester, Dr. Evarts felt that God had providentially raised up the right man for the difficult work among the Cherokees. Not that the Cherokees had been altogether neglected, for from the time when the first settlers had located on the borders of the Cherokee country, the pioneer ministers had preached to them, and as soon as it was safe to do so, missionaries had located among them. At this very time several besides Dr. Butler, afterward so long a companion with Dr. Worcester in suffering for the Cherokees, were laboring among them in Georgia, and were ready to welcome the enthusiastic missionary when he came upon the ground. But there was need of a man with the scholarly attainments and linguistic ability of Dr. Worcester to take up the work of translating the Scriptures into Cherokee, and with this thought in mind, it seemed to Dr. Evarts that God had specially prepared Dr. Worcester for this most important and difficult phase of missionary work.

The Cherokee alphabet had been invented by Sequoyah, and was found to be wonderfully adapted to the needs of the language. It was a triumph of genius, worthy of the very highest scholarship of the world, yet had been produced by an Indian who had never enjoyed the advantages of education, and whose opportunities had been exceed-

ingly limited. Sequoyah, struck by the fact that white men were able to communicate their thoughts by means of written words, and realizing the advantages of such a means of communication, analyzed his own language, discovered the elementary sounds, and prepared a character for each of the elements, and lo! the Cherokee alphabet was complete. It stands to-day as the genius of Sequoyah left it, as perfect in all its parts as the one we teach our own children.

But Sequoyah's genius completed its task when he had perfected the Cherokee alphabet. He made it easy to write the language, but there was no literature known among the Cherokees. All the traditions of their ancestors which had been preserved had been transmitted orally. It remained for the white man to make use of the alphabet of Sequoyah and provide a literature for his people. What work so worthy of translation into the Cherokee language as the Gospel? and this was the great work to which Dr. Worcester consecrated himself. He would use the vehicle provided by Indian genius to give to the Indian people the most precious volume of the ages. He would put into their own tongue the Glad Tidings which had made millions happy. He would draw them to Christ not only by telling the story of the Cross, but by printing it in the characters with which they were familiar, and which they recognized as peculiarly their own, and thus to the whole Cherokee people would the words of life be given, and the children as well as the sages of the tribe would know with what tender love God regards His children. But it was no holiday task which lay before him. The Cherokee language was to be learned and it has always been an exceedingly difficult language to acquire. Its peculiar construction, numerous breathings and similar sounds require a quick ear, and strong memory. All the grammatical forms of the language were to be closely studied and a full vocabulary prepared before the great work could be accomplished. But the time of study and preparation was not lost from other work, for during the years necessarily spent in preparation for translation the missionary was employed in other labors among the Indians, the daily visitations, preaching through an interpreter, the ministry of healing and consolation to the sick, the burial of the dead, even toil in the fields to show the ways of the good farmer, while for the wife were the daily lessons in home-making and housekeeping, as well by example as by precept, both diligently employed in the effort to teach not only the highest form of civilization, but as well the loveliest type of Christian life.

AT BRAINERD.

August 25, 1825, he was ordained in the Park Street Church, Boston, his father preaching the ordination sermon. He had been married on July 19 to Miss Ann Orr, daughter of Hon. John Orr, of Bedford, N. H., who proved to be a true helpmeet to him. She was a remarkably intelligent woman, a schoolmate of Mary Lyon, of Mt. Holyoke. Six days after his ordination, the long journey to the chosen field of labor was begun, and two months later they arrived at Brainerd, among the mountains of East Tennessee, where they labored for the next three years, when they removed to New Echota, Ga. Brainerd was destined to become historic ground, for it stood on the banks of the Chickamauga, within a few miles of the spot where forty-seven years after it had been established, the tides of bloody battle were to flow and the contending hosts struggle with such desperate valor as was unsurpassed even in that summer of tremendous strife. Near at hand, also, was the ridge henceforth to be known as Missionary Ridge, while as a close neighbor stood bold Lookout Mountain, whose sides were to prove no obstacle when with mighty rush the Union host planted the Stars and Stripes upon its top, and wrested that stronghold from the Confederate forces. All the region is filled now with the memory of the awful battles which made desolate so many homes, and the name long ago given to the Chickamauga was a true prophecy, for it proved indeed a "river of death" by whose banks the Blue and the Gray alike await in dreamless sleep the morning of the resurrection. In the days when Dr. Worcester and his bride reached Brainerd there was no sign of the great war whose final issue was to be

decided in that neighborhood. The peaceful stream went singing on its way, reddened only by the soil from its banks or the ripened leaf dropped from overhanging tree. Peace and plenty was there, though the Indians were growing restive under the pressure of increasing population. Rev. Cyrus Kingsbury, whose name is held in high honor as one of the early missionaries to the Southern Indians, had secured the location of Brainerd, and succeeded in laying the foundations of a school, and this was in successful operation when Dr. Worcester and his wife arrived. They found in one of the teachers, Miss Sawyer, a former schoolmate of Mrs. Worcester. Thus they were fairly launched in their life work, a work in which both continued till God called them to be forever with himself. The Indians having heard of the expected arrival were eagerly waiting to hear his first sermon, and in accordance with their custom, at its conclusion gave him his Indian name. One proposed to call him by the Indian word which meant "green," because she said he looked very white, but a leading Indian said no, and suggested the more appropriate name of "A-tse-nu-sti," Messenger, and that name was then and there given to him who for thirty-four years was to be a messenger of good tidings to them and their children. It was prophetic of his work. It was at Brainerd that on November 7, 1826, was born his first child, Ann Eliza, who is yet living and held in highest honor in all denominations for her own lifelong service as missionary and translator. A woman of remarkable force of character, of unwearied zeal, scholarly habits, devoted piety, and kindly heart, Mrs. A. E. W. Robertson has given her whole life to the Indian people, first with her father among the Cherokees, and then, after her marriage to Rev. W. S. Robertson, among the Creeks, among whom she now resides, and for whom at her advanced age she is still translating Scripture and hymns, and other helpful matter. She is a true mother in Israel, and has been the means of great good to the people whom she loves with almost a mother's love. As her early life was spent among the people to whom her father and mother had consecrated themselves, she has never lost her interest in their welfare. Although the most of her life has been spent among the Creeks, she has lived in such close touch with the Cherokees, that they have all felt her influence, and regard her with affection. Her labor as a translator of the Scriptures into the Creek, or Muskogee language, has received appropriate recognition. About three years ago she had conferred upon her the honorary degree of Ph. D. May she long continue her labor of love in behalf of and among her chosen people, and may her declining days continue to witness to her the strength and consolation of that divine love which has supported her through her nearly three score and ten years, and which will triumphantly redeem her when toil and cares shall end. In the history of heroic missionary labor, no inconsiderable place is due to Mrs. A. E. W. Robertson.

TROUBLED TIMES.

In 1828 it was deemed advisable to remove to the Capital of the Cherokee Nation, New Echota, Georgia, and there Dr. Worcester's work was resumed. At that place he was able to secure the help of competent and educated native interpreters, and with their assistance he published the Yearly Almanac, in which he gave not only the usual information found in the almanacs of that time, but also sound gospel doctrine, and useful instructions in the better methods of home life. One of his interpreters was Rev. Stephen Foreman, who had spent a year in Princeton Seminary, and whose life was devoted to preaching to his people. Another was the celebrated Cherokee, Elias Boudinot, who was a far sighted and progressive leader. He saw the inevitable trend of events, and endeavored to convince the people that it was useless to contend against the Government. He was one of those who later on signed the Treaty of Removal, and for this he was assassinated by some members of the tribe who were deeply offended by that act, and the distresses which were consequent upon the removal of the tribe to the Indian Territory. In the Yearly Almanac Dr. Worcester suggested desirable subjects for legislative action to the Indian Council, and many of his sug-

gestions have since been incorporated into the Constitution of the Cherokee Nation, and form the basis of their present laws. But troubled times were near at hand for the missionaries, and soon all literary labor was necessarily suspended. The State of Georgia had long desired to have the Cherokees removed. They held some of the most desirable lands of the State, and the white settlers were anxious to gain possession of these lands. Under the solemn treaties made between the Government and the Indians, the Cherokees had been promised undisturbed possession of their homes, and the right to govern themselves. In the earlier treaties the Government gave the Indians the right to even condemn to death persons unlawfully trespassing upon their lands, but in spite of solemn treaties, and guaranteed protection, the settlers continued to trespass upon the Indian land, and at last the State demanded the removal of the Cherokees. In order to secure speedy removal, the Legislature passed certain acts by which the State asserted authority over the reservations, and sent the sheriffs and local constables to enforce the special laws. Against the injustice of the course pursued by the State, and against the breach of faith which left the Indians defenceless, the missionaries protested in vain. They lifted up their voices in behalf of the poor people to whom they had been sent, but the people of Georgia grew impatient of rebuke, and a law was passed requiring the missionaries to take an oath of allegiance to the State of Georgia or else immediately leave the reservation, under penalty of imprisonment. As the missionaries were citizens of the United States, and were in Georgia under the compact between the Indians and the United States by which their presence on the reservation was legalized, they felt that they could not conscientiously take an oath which would bind them to assist in the enforcement of unrighteous laws, and which would make them parties to a crime against an oppressed and helpless people. This was the dilemma which the legislature had prepared for them. They were to be forced from the side of the Indians by fair means or foul—to be driven from their work, or made partners in crime.

IMPRISONMENT.

It is hard to realize the state of the public mind which could sanction the oppressive measures directed against the Indians and their friends. Even ministers of the Gospel were loud in their approval of the course of the Legislature, and upheld the Governor in his persecutions. The missionaries could not remain silent and be true to themselves. They boldly denounced the laws and the spirit which had given them birth. They knew that the acts were unconstitutional, and made in defiance of the laws of the United States. Against such a conception of the power of the State, and with full belief that the laws of the United States were paramount, the missionaries protested, and under the lead of Dr. Worcester and Dr. Butler they refused to be bound by the requirements of the State. Then followed arrest and imprisonment. On a peaceful Sabbath, while in the discharge of his duties, Dr. Worcester was arrested by a detachment of the Georgia Guard, and like a common malefactor he was dragged away to court, over 100 miles, and then discharged. This was on March 13, 1831. His determined voice was not silenced by the arrest, nor by the threats which were leveled against him, and he still continued to plead for justice for the Indians. Four months later, July 7, 1831, he was arrested the second time, by the Georgia Guard, fitting representatives of unjust law, soldiers who treated their prisoner with great rudeness and insult. He was marched on foot many miles to prison. He was torn from the side of his wife who was confined to her bed with sickness. On the 23d of the same month, upon giving bonds for his appearance in September, he was again released.

TRIAL AND SENTENCE.

Even though under bonds to stand trial he was not permitted to remain in peace. For the third time he was arrested, August 17, but was discharged the next day in order that he might attend the funeral of his youngest daughter to whose bedside he was hastening when arrested. He was finally arrested with Dr. Butler, and taken before the State Court on September 15, and the fol-

lowing day they were sentenced to *four years imprisonment at hard labor* in the state penitentiary at Milledgeville. Then there came to him a supreme test of his courage and constancy to his convictions and to the great cause to which he had devoted himself. A word would have given him freedom, but how could he speak that word when it meant consent to wrong those who looked up to him as a Messenger of the Truth? Had they not named him "A-tse-nu-sti" and how could he prove false? It was not in the stock from whence he sprung, and rather than be recreant to his convictions of right and justice and honor, he bowed his head under that sentence. Nine others were arrested at the same time tried, and sentenced to the same long period of servitude. These were released at the gate of the prison, all promising not to again reside in the Cherokee country. Now began a long period of severest trial, for, even as the vilest criminals, they were robed in the convict garb and compelled to toil at the appointed tasks, while the legal battle was being fought in their behalf by their friends. Their case was carried by appeal to the Supreme Court of the United States, where the celebrated William Wirt pleaded their cause, without compensation, impelled thereto by his high regard for truth and justice. The Supreme Court said "they must be released," but the Governor said he would "obey the mandate" of the Court "only at the point of the bayonet." To continue the struggle might lead to much bloodshed, and the day had not come when the question of paramount authority was to be finally settled by appeal to arms. That day was to come, and Georgia was to be a part of the battle ground on which it would be decided. There was another way to secure the release of the prisoners. They would not submit to be "thrust out privily," having been openly subjected to ignomy, but now that the highest tribunal in all the land had asserted that they were in the right in the course they had pursued, they were willing to permit the Governor to escape the final conflict which would have been enevitable had they continued their appeal. They notified their attorneys to discontinue further steps, and sent word to the Governor of their action, and he then, seven days later opened the doors of their prison.

FREEDOM.

They were free at last, shackled neither in body nor conscience. They had fought a good fight, and had triumphed. Their imprisonment had lasted for sixteen months; it ended on January 16, 1833, when they at once returned to their work and homes among the Cherokees. They never took the obnoxious oaths, but Dr. Worcester was compelled in the spring of the following year to remove to his former station at Brainerd on the other side of the river, just over the Georgia line. At Brainerd he continued until he removed to the new home of the Cherokees in the Indian Territory. The schemes for the dispossession of the Cherokees at last succeeded, and under the guise of law their removal was finally effected. The Treaty of Removal it is said, was signed by only *sixty* men out of the entire tribe and not one of these was a chief. It was therefore claimed, the treaty was not binding upon the people, who could only be bound by their legally authorized representatives. But the removal was inevitable, and those who signed the treaty thought they were doing the best thing for their people. They foresaw that it was only a question of time. The treaty was held to be binding and the troops of the Government which had solemnly promised protection were sent to drive the Cherokees from Georgia. Late in the season, the preparations were made for the five months journey to the land beyond the Mississippi, and at last the sad exodus was begun. Four thousand died by the way out of the sixteen thousand who were thus driven from their homes, and the others who survived endured suffering which saddened their lives. Dr. Butler journeyed with the Indians, but Dr. Worcester went in advance with his wife and three little daughters, and some of the Indians thought, therefore, that he had deserted them, but he only went as a pioneer to be prepared to do them good when the weary hosts should reach their new homes. Personally he believed that removal was better for the Cherokees under the circumstances, but he felt that the removal was the culmination of intrigue and robbery.

When the date of the removal had been difinitely fixed, he saw that it was time for him to go to the Indian Territory, and for that reason he went a little in advance, and was thus for the first time suspected by the Indians of having forsaken them. After all his sufferings in their behalf this was very hard to bear, but he knew that time would set the matter right, and it did, for soon the Indians saw that his actions had been dictated by a desire to advance the true interests of the people.

It is due to the Indians who signed the treaty of removal to say that they did so under a solemn pledge that it should not be held as binding until it had been ratified by the authorized representatives of the nation at that time in Washington. The agent denied any such agreement on his part, and the Government held that the treaty was sufficiently validated by the signatures upon it, and sent Gen. Scott at the head of 2000 troops to enforce its provisions, so the Indian people were compelled to leave their pleasant homes and were rounded up like cattle to the rendezvous.

IN INDIAN TERRITORY.

In the Indian Territory Dr. Worcester resumed his work, and settled at Park Hill, where we have now a flourishing mission. There he lived within a month of twenty-four years, until his death, April 20, 1859, and during the whole time he devoted all his energies to the welfare of the Cherokee people. He set up his printing press, and printed not only the "Yearly Almanac," but a large number of tracts and hymns, besides the Scriptures which he translated. He established a church and a day school at Park Hill; and gave strength and time to itinerating among the people who looked to him as their spiritual father and guide. Just when the gathering clouds indicated the approach of the terrible storm of fire and blood which swept over our country, he "fell on sleep," and the weeping people buried him near the church at Park Hill, where he had labored so long. He was laid by the side of his wife who had died in 1840, five years after his arrival in the Territory, leaving to his care six motherless children. He married his second wife about a year after the death of his first. She proved a faithful mother to his children, surviving him thirteen years.

HIS WORK.

The last number of the "Almanac" which he published contained a powerful appeal on the subject of temperance, for close contact with the white people had tanght the Indians many of the evils of civilization. He was accustomed to speak strongly on this subject when he traveled about the nation, and he printed many tracts bearing upon it. In addition to the great work of translating the Bible, he gave to the Indians their hymn-book, which is to-day substantially as he left it. His work was practical. He was not afraid of hard labor of any kind that would help the people, and thus his hand was in many things which the ordinary missionary never touches. He worked in the field, and like a carpenter in building houses and churches, sawing, and planing and framing. He helped to lay the stones for chimneys and foundations, and then in the school-room and from the pulpit he taught the people the way of salvation. To his little pioneer mission press he gave what time he could spare, and from it went out many things that were helpful and instructive. To the very last his thought was on the Bible work he felt to be so much needed, and when he could only lie on his face, he still dictated translations. Though a man of great force of character, he was meek and gentle in his disposition. He often sat silent under great provocation. In his relations with his brethren in the frontier ministry, he was often misunderstood, and even condemned because of his faithful advocacy of the cause of the Indian. Some of them could not see the outrage and injustice which marked the course of the Government. They too were on the borders of the land and wanted to enter into possession, hence they sometimes looked with coldness upon all who stood up for the Indians. In spirit he was like Payson, tender, winning, bearing all things for the sake of Christ. An earnest, simple preacher, he made his grand theme upon all occasions the Redemption by Christ. His daughter says he lived up to the words of Paul: "I determined not to know

anything among you save Jesus Christ, and Him crucified." Thus he said in one address to the people: "Remember, it is not joining the church, but the Spirit of God dwelling in your heart and governing your life; not the making of a solemn vow, but the *keeping* of it which proves your title to eternal life. You are the purchase of the Savior's blood—the blood of the Son of God. Let your life honor your Redeemer." How effective for good his life was, let the present condition of the people testify, for to him under God much of their progress has been due. If to assist in the introduction of civilization; if to preach a Gospel which changes the whole trend of the life of a nation; and if, above all, to give to those who sit in darkness the blessed Word of God, is to merit title to greatness, then Samuel Austin Worcester was great. As long as the Cherokee language endures, his name will be held in loving remembrance. Yes, when time shall be no more, and all nations shall stand before the Judgement Throne his work will be manifest in the multitudes who through his labors have been enabled to know their Redeemer.

Concert of Prayer

For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE OUTLOOK.

In order to look into the future with confidence, it becomes necessary to look back upon the things of the past and to consider well the things of the present. The past has gone into history and only so much of it needs to be recalled as will be a basis for wise future action.

Twenty-five years ago there were 6 Synods west of the Mississippi River, to-day there are 16. Twenty-five years ago there were 29 Presbyteries in all that region; to-day there are 80. Twenty-five years ago there were 525 ministers there; to-day we have 1,759. Twenty-five years ago there were 33,463 church members; to-day there are 169,770. These are wonderful gains and are nearly all the direct outgrowth of the work of the Board of Home Missions.

The prominent features of the past year were:

First, The great financial distress which compelled the Board to contract the unprecedented debt of $364,850.05.

Second, Notwithstanding this, the Board was able to borrow money to pay its missionaries promptly.

Third, No new work was undertaken, nor was there any enlargement of the old.

Fourth, A considerable curtailment of the work in hand was accomplished by churches assuming self-support, and by the reduction of the amounts granted.

Fifth, There were large spiritual gains, 12,763 were added by profession to the home mission churches, 5,757 by certificate from other churches. Making a total gain of 18,520.

As we look at the present time, we find on the one hand that we have:

First, The debt, big, black and crushing.

Second, The Board has borrowed all the money possible, having reached the utmost limit of its credit.

Third, There were last year 1,731 ministers and 391 teachers at work. All of these look to the Board for their support in whole or in part. If these 2,122 missionaries are not paid promptly, it means more hardship and privation than we can portray.

Fourth, There is a rule of the Board (the outgrowth of the debt) not to undertake any new work until the debt is paid.

Fifth, On the other hand we look out upon a better financial and business condition throughout all the country.

Sixth, The General Assembly has appointed a special committee to raise a Million Dollar Memorial Fund, out of which it is hoped the Board's debt may be paid.

Seventh, We have the great Presbyterian Church with its vast wealth, much of it consecrated, to whom we appeal with confidence for the money needed to carry forward the work during the past year.

Eighth, God still reigns and He cares more for this work than any of us possibly can, and He will see it accomplished.

Ninth, There is still a stupendous work to do in bringing this land to Christ. If in the last twenty-five years the Board of Home Missions has accomplished so much, what may we not hope for in the next twenty-five years?

The work of the Board is as broad as the vast domain of our country. It reaches many nationalities, German, French, Scandinavian, Dane, Bohemian, Hungarian, Hebrew, Italian, Mexican and the many tribes of Indians. The far-off Alaskan, the phenomenal and inexpressible Mormon, the poor in the slums of the city, the miners in the camps of the West, and the mountaineers of the South are embraced in the operations of the Board. It preaches and teaches the Word in 44 states and territories, having 3,000 preaching stations, and maintaining 114 schools with nearly 10,000 pupils.

There is enough to do, with a blessed promise of abundant success.

THE DEMANDS

come from every quarter and in such numbers as almost to overwhelm the Board. Large communities, not only west of the Mississippi, but east of it, are laying foundations for extensive settlements that will, during this year, call for the Gospel. "When," says Dr. Sexton, "the rains come and the corn begins to grow, giving promise of a good crop, the people will have new courage; they will take hold of church work with fresh ardor, and will push it forward with better success. They have thirty-two students in the seminary at Omaha, some of whom will soon complete their studies, and will doubtless offer their services to the Board." "Between Del Rio and El Paso," writes Dr. Little, "a distance of five hundred miles along the Southern Pacific Railway, with forty towns and four stations, the Rev. W. S. Bloys has been until lately the only minister of any name preaching the Gospel there." "About twenty-five places in our Synod," writes Rev. Jas. A. Menaul, "are now needing the Gospel, and we shall be derelict in duty if we fail to supply them with it at once." "At least," writes the Rev. W. R. King, "six places in the Indian Territory should be supplied at once with missionaries." "Many people in North Dakota," writes Rev. F. M. Wood, "never call for a preacher, and would not if they never had one. Rural districts are strangely indifferent. But they contain wandering sheep which the Presbyterian Church should go after." "There are many places in Montana," writes Dr. A. K. Baird, "that call aloud for the Gospel through their need, their want of religious ordinances and influences, that have no church, no preaching, no Sabbath, but little that is civilizing, and almost nothing that is Christian." "Seven missionaries," writes Dr. Wishard, "are needed at once in Utah." "Many places," writes Dr. R. N. Adams, "have been calling earnestly for help this year in Minnesota, and we have with difficulty put them off in the hope of better times in the near future. They must have the Gospel this year or they will become indifferent and godless." "There are half-a-dozen places in the Synod of Iowa," writes Dr. Bailey, "that are calling loudly for the Gospel, and we ought to supply them, and could supply them at an additional expense of only $1,000." "The necessity for self-sacrificing men, animated by the same spirit which sends men to Africa, becomes," says Rev. D. McDonald, "more and more evident day by day in Kentucky." "We have been all these years playing missions. There are millions of unevangelized people around us, many of them in the commercial metropolis of Kentucky. A woman about forty years of age, a woman of education and some culture, was converted at a late meeting, and made the statement that that was the first sermon she had heard in all her life. We have the men and the money to put the Gospel within the reach of every one in this State within twelve months." These are but a few out of hundreds of loud calls to which

the Board could direct the attention of the Church. Can she stop her ears to such moanings of the daughters of Zion, East and West? What will she do this year with the millions of American citizens who are pressing without Christ to the awful tribunal of the Eternal Judge? The picture they present is appalling to the Board, but it is powerless to relieve it. In behalf, therefore, of these perishing millions, the Board would appeal to the whole Church, for more fervent prayers for God's blessing, for more sympathy with the perishing, and for greater liberality towards the evangelization of the whole land.

THE ENCOURAGEMENT.

Was there ever offered to the Christian Church a brighter field, or a more important work, than that which this country to-day presents? With a sea-coast thousands of miles long; with a territory comprising about one-fourteenth part of the habitable globe; with a population of nearly 70,000,000 of enlightened, energetic people; with an increasing tide of immigration rolling like a mighty ocean from the Atlantic to the Pacific; with the almost absolute certainty that our population will, in another century, rise to 300,000,000 or more; with alarming errors coming in like a flood from every land on the globe, scattering the seeds of superstition and infidelity far and wide; with more than 100,000 Chinese heathen within our bounds ready to be Christianized and trained to labor in their own vast heathen empire; with such a large share of our present population destitute of the preached Word; with our extended Territories open and waiting for means of grace; with the fact that God has committed this whole work solely to American Christians, and with the providential indication that through us as a people, in an especial manner, shall the Gospel be carried to the nations which are now sitting in darkness and the shadow of death, can our Church fold her arms and say, "A little more sleep, and a little more slumber"?

Lord of the nations, unto thee
Our country we commend;
Be thou her refuge and her trust,
Her everlasting friend.

Letters.

MINNESOTA.

Rev. W. H. Hornel, *Austin:*—This has been the most blessed quarter of the year. A special effort was made to gather in the fruits of the year's labor. The result was a most powerful communion. Forty-six were added on confession of faith and nine by letter. Ten received baptism. The power of God through His Word was so evident among us that people were astonished beyond measure.

Rev. P. A. Schwarz, *Canton:*—One meeting every month is given to the subject of missions, Home and Foreign. As a help for the leaders of these missionary meetings, and also to increase the interest in the subject we have subscribed for The Church at Home and Abroad. A collection is taken up at these meetings for Home and Foreign Missions. The society has bought new hymn books and has been supplied with Bibles. Children's Day was observed on June 10. We used Dr. Worden's program with pleasure and profit to all.

KANSAS.

Rev. Geo. R. Smith, *Wichita:*—Owing to the great financial depression over this Western country, it is hard to make much progress towards self-support. It sometimes seems as though everything was at a standstill. Many of my people lost heavily during the "real estate boom" of 1887 and have never fully recovered from the effect of that financial crisis. Some have lost heart and hope and are discouraged about everything, and sometimes it causes me much solicitude concerning their future. "God's grace is sufficient for all things" but it is hard to see how such people are going to subsist. These experiences drive us to the Mercy-seat for help and comfort.

INDIAN TERRITORY.

Rev. A. MacMinn, *Wynnewood:*—The town is at the stage of growth where such a place usually breaks up into several churches, which has happened here. But as it grows there will be plenty of scope. There is plenty now. Scores of ignorant, poor, shiftless families are coming in each month, their children, numerous, half-clad, dirty, wretched and wicked. Few and base are the ambitions of these people. In most cases they have never gone to church very much, and seem almost without religious

thoughts at all. But they have precious souls capable of shining. Patient and strong must be the effort that saves them. This vast fertile valley must, in a few years, be filled with a wealthy, teeming population with large towns or even cities.

A numerous Junior Endeavor Society is doing good at Paul's Valley, and the small Christian Endeavor at Wynnewood is my chief hope for a nucleus through which to reach outsiders

MICHIGAN.

Rev. Gilbert D. Sherman, *Hamilton:*—If my people agree to do a thing it is certain to be done. Their financial obligations are met promptly. They give neither grudgingly nor sparingly. Their giving is done weekly. The business men of the town, who are almost to a man interested in the church, pledge themselves to see that the obligations they make for the church are met. The work of collection and disbursement is faithfully attended to by one of their number, relieving the minister from all care and anxiety in that regard. Everything is encouraging.

ALASKA.

Mrs. Maggie D. McFarland, *Hoonah:*—Two new houses are nearing completion, and already large potlaches have been made. These now make twenty new houses that have been built here in the past ten years. About two hundred of our people went across the Sound to the other Hoonah village to attend a feast. One of our elders came to me before he started for our hand-bell. I said, "what do you want to do with it?" He said, "I want to call the people together for a prayer-meeting Wednesday evening; if I don't do this there will be so much dancing all the time, the people get all the same as crazy." When they returned I said, "Well, Dick, did the bell help you any?" "Yes," he answered, "I had about one hundred there. House just crowded; we had a good meeting." I was much surprised. I don't suppose there ever was a prayer-meeting in that village before.

TEXAS.

Rev. P. A. H. Armstrong, *Canadian*:—Past work and fidelity to the mission of our grand old church give it first place here, a worthy position it will always hold. Good seed has been sown all these years, and the past year has been only the harvest season. Gamblers, cattle thieves, infidels, saloon-keepers, moralists, etc., have put on the armour and are fighting. At Mobeetie a year ago there were three saloons and two gambling dens, now all gone. Thank God! *Gone.* Men are learning to observe the Sabbath. This is a cattle country exclusively. Cattle have to be herded seven days in the week or drift away. The field needs changing some. A strong man must meet the demand of the country work. Such an one takes my place April 1. Little more than stubble left in these towns.

MONTANA.

Rev. A. K. Baird, Supt.;—For the first time in an experience of ten years as synodical missionary, I have to refuse capital ministers, young and old, who offer themselves for our work. What a year this would have been to get strong ministers into our great and needy state! What an opportunity gone from us! But we'll do the best we can to catch up when things change. Pessimism is an uncomfortable philosophy and an abominable element in Christianity.

There is some improvement in business through the state. Our gold mining camps are busy and hopeful and even our silver mining camps are doing something. Though there will not be any great forward movement in our state, there promises to be steady, healthful progress. Nearly all our home mission churches have been strengthend last year, though none markedly so. Some additions to all of them, large additions to none. Miles City has paid off a debt of $700.00 and Hamilton one of $175.00. One promising church organized at Basin, and all have nicely held their ground.

HOME MISSION APPOINTMENTS.

J. M. Craig, Newport, 1st,	R. I.
G. S. Allan, Carlisie, 1st,	N. Y.
A. R. Pennell, Cato,	"
N. McLeod, Mineville,	"
J. C. Long, North Bergen,	"
M. Gaffney, Manlius, Trinity,	"
J. Greenleaf, Whitestone, 1st,	"
T. Melvin, Springwater,	"
H. W. Jones, Constantia, West Monroe and Cleveland,	"
F. C. Suits, Whitelaw and Oneida Lake,	"
H. B. Sayre, Collamer, 1st,	"
D. S. Brown, Bay Road, French Mountain and West Mountain.	"
J. Burkhardt, West Camden and Williamstown,	"
C. A. Campbell, Forestport, White Lake and Alder Creek,	"
W. MacFarland, Wilmington, East Lake Mission,	Del.
W. C. Stull, Centre Hill and Orange Bend,	Fla.
F. Marston, Huntsville and New River,	Tenn.
W. R. Dawson, South Knoxville and New Prospect,	"
G. E. Moore, Salyersville and stations,	Ky.
A. J. Thomson, Kuttawa, Marion and Craig Chapel,	"
E. J. Peacock, Cardington,	Ohio

L. M. Kumler, Deerfield and McConnellsville, Ohio
T. J. Cellar, Prospect, Pisgah, "
G [illegible] Miller, West Bethesda and stations, "
H. J. Frothingham, Warsaw, Ill.
W. Whitfield, Caseville and Hayes, 1st, Mich.
J. Kirkland, Yale, Fremont, Brockway and Avoca, "
J. R. Bennett, Sand Beach and Purdyville, "
A. Barclay, Port Hope, Verona and Redman, "
W. L. Hays, Tekonsha, "
V. K. Beshgetoor, Newberry, "
V. L Grabiel, Pickford, 1st, Stalwart and Sterlingville, "
A. Stewart, Alcona, Caledonia and vicinity, "
Z. F. Blakely, Little River and Couillardville, Wis.
A. H. Carver, Duluth, Lakeside, Minn.
E. M. Lumm, Summit Lake and Rushmore, "
W. Douglas, Maine 1st, and Maplewood, "
W. A. Sears, Moorehead, "
H. Sill, Rheiderland, German, "
R. H. Myers, St. Paul, East, "
H. E. House, St. Croix Falls, 1st, and Taylor Falls, "
J. M. Swander, Rushford and station, "
L. H. Hayenga, Winona and Frank Hill, German, "
S. G. Dunning, Alden, 1st, "
E. M. Calvin, Hope of Pratt, Bixby and Meriden, "
M. B. Loughlen, Houston and La Cresent, "
J. L. Beattie, Lanesboro, "
A. Cardle, Chester and Boyntons, "
G. E. Johnson, Oronoco and stations, "
N. O. Olson, Lake City, Swedish, "
F. J. Chamberlain, Minot, 1st, and Logan, N. D.
J. M. McCahan, Towner and Rugby, "
J. H. Baldwin, Goose Lake, "
W. H. Wood, Bottineau and Peabody, "
M. Moore, Webster Chapel and Bethel, "
J. P. Schell, Drayton, 1st, and stations, "
J. B. Ferguson, Conway, Medford and Ramsay's Grove, "
A. McIntosh, Canton, Crystal and Eloro, "
D. M. McIntosh, Raymond, Prairie Centre and Pleasant Prarie, S. D.
N. H. Burdick, Roscoe and Eureka, "
T. W. Russell, Sisseton, Effington and stations, "
R. H. Edwards, Castlewood, 1st, and stations, "
E. J. Nugent, Presbyterial Missionary, "
W. L. Blackburn, East Pierre, "
H. T. Selwyn, Yankton Agency (Indian), "
C. R. Crawford, Good Will (Indian), "
S. Hopkins, Raven Hill (Indian), "
S. Tunkancaiciye, Buffalo Lakes (Indian), "
A. Coe, Cedar and Heyata, "
J. Ratz, Emery, 1st German, "
E. A. Enders, Conway and station, Iowa.
A. L. Sarchet, Council Bluffs, 2d, "
E. G. Beyer, Hazleton, 1st, Otterville and Stanley, "
A. M. Tanner, Dedham, 1st, "
W. S. Shields, Keokuk, 2d, "
R. J. McAuley, Crawfordsville, 1st, "
W. D. Malcom, Atalissa, 1st, "
A. B. Cooper, Columbus Central, "
J. A. Hahn, Deep River, "
W. B. Phelps, Sigourney, 1st, "
R. E. Blackman, Thornton, Lysinger and Seaton, Neb.
L. E. Humphrey, Ruskin and Oak, "
J. W. Hill, Lexington, "
J. W. Little, Little Salt and Ceresco, "
W. Nicholl, Millerboro and Willowdale, "
R. E. L. Hays, O'Neill and station, "
R. L. Wheeler, D.D., South Omaha, 1st, "
G. R. Lunn, Craig, 1st, "
A. J. Irwin, Omaha, Ambler Place, Neb.
S. Glasscock, Lehigh and Stations, Mo.
H. W. Marshall, Laclede, 1st, and Centre, "
J. H. Byers, Bethel, Grantsville and Enterprise, "
W. Weaver, Bethel and Gallatin 1st, "
D. G. Richards, Brainerd, 1st, Indianola and Potwin, 1st, Kan.
J. M. Spargrove, Elmendaro and Madison, "
S. R. Anderson, Clear Water, 1st, "
A. Litherland, Emporia, Arundel Ave. and Neosho Rapids, "
O. J. Gregg, Morris, White City, and Wilsey, "
J. L. Amlong, Genda Springs and stations, "
J. W. Currens, Walton, "
F. O. Johnson, Ellinwood and Spearville, "
D. E. Ambrose, Sterling 1st, "
F. A. Mitchell, Ashland and Coldwater, "
S. C. Kerr, Richmond 1st, and Princeton, "
J. I. Hughes, McCune, 1st, "
W. C. Wallace, Galva, "
C. M. Cantrall, Cherokee and Weir City, "
H. B. Johnson, Roxbury and vicinity, "
S. S. Wallen, Russell, 1st, and stations, "
E. B. Wells, Hill City 1st, Moreland and stations, "
H. S. Christian, Downs, Rose Valley, Covert and Kill Creek, "
W. C. Axer, Clinton, "
J. M. Gillette, Perry and Bethel, "
J. D. Perring, Oak Hill, "
C. W. Hays, Kansas City, Western Highland, "
J. M. Richards, Bala, "
J. F. Clarkson, Adrain and Stony Point, "
E. E. Mathes, McAlester and South McAlester, I. T.
S. W. Griffin, Enid 1st, O. T.
C. A. Hyland, El Paso, Tex.
P. A. H. Armstrong, Henrietta, "
J. Anderson, St. Joe and Montague, "
C. P. Spinning, Dallas Exposition Park, "
J. B. Taylor, Terrell 1st, "
I. T. Whittemore, Florence 1st, and stations, Ariz.
C. Schurz, Pima and Papago Indians (Helper), "
E. Jackson, Pima and Papago Indians (Helper), "
H. S. Graham, Socorro, 1st, N. M.
W. Hicks, Littleton, Col.
G. W. Bell, Los Animos, 1st, and station, "
C. S. Barrett, Colorado Springs, 2d, and station, "
M. D. J. Sanchez, La Luz, "
G. Rendon, Costilla, San Pablo and vicinity, "
H. A. Mullen, Alamosa, "
A. J, Rodriguez, Ute Indians, "
W. R. Scott, Rawlins, France Memorial, Wyom.
M. H. Mead, Malad, Samaria and Rockland, Idaho.
S. Perkins Mt. Idaho, Denver and Cottonwood, "
J. W. Millar, Havre, 1st, and station, Mont.
T. J. Weeks, Rosedale, Emmanuel, and stations, Wash.
J. T. Glover, Stella and station, "
H. F. White, Kelso 1st, Freeport and station, "
W. A. Mackay, Fairhaven, "
M. M. Marshall, Bonner's Ferry and stations, Idaho.
J. E. Stewart, Prescott and Starbuck, Wash.
P. Lindsley, Umatilla, Indian. Oreg.
W. T. Wardle, Portland, Mizpah, "
W. Kirkhope, Springwater and Bethel, "
C. Cox, Klamath Falls, "
W. E. Dodge, El Montecito, Cal.
J. L. Thompson, Ballard, Los Olivos, and Santa Ynez, "
W. G. Mills, Santa Paula, "
M. H. McLeod, Ontario, Westminster, "
C. R. Callendar, Highland and Wrights, "

FOREIGN MISSIONS.

MISSIONARY RESIDENCE, GENSAN, KOREA.

NOTES.

A brutal massacre of missionaries is just reported from Kucheng, in Fuhkien Province. Kucheng is in the interior, about 100 miles northwest of Foo-chow, a city near the coast, about opposite the northern end of the Island of Formosa. There are missionaries of the American Methodist Episcopal Church, and also of the Church Missionary Society, and the Church of England Zenana Missionary Society, at Kucheng. The attack was unprovoked, and seems to have been simply an outbreak of the slumbering fanaticism of the Chinese, probably stimulated by the atrocious slanders which are in circulation throughout China with reference to the doings of the missionaries. Only one man is reported killed—Rev. R. W. Stewart, of the Church Missionary Society—the others, to the number of at least eight or ten, being women and children, all English. Others were seriously wounded, among them some of the American Methodists.

Among the killed were Miss Elsie Marshall, Miss Annie Gordon, Miss Hessie Newcombe, and Miss Flora Stewart, all of the Church of England Zanana Missionary Society. Miss Newcombe was at the head of a Foundling Institution for little baby girls cast off by their parents, and had about thirty poor little waifs rescued from the cruelties of infanticide. The other ladies were missionaries among the women of that district. Miss Harriette E. Saunders and Miss Elizabeth M. Saunders (presumably sisters) were both killed. They were from Australia, and

were missionaries of the Church Missionary Society. The Rev. R. W. and Mrs. Stewart, with their entire family (only two of seven children surviving) were cremated in their home, to which the natives set fire.

Cruelties of Satanic fiendishness are said to have been perpetrated in connection with the massacre. The British and American Governments should take this opportunity to settle once for all the safety of foreign residents in China. The Chinese authorities must not be allowed to continue their attitude of indifference and imbecility. So long as the Government connives at it this bloodthirsty spirit, the Chinese will be under no control. When they learn that British and American blood is *sacred*, and not till then, will they be careful about shedding it.

An important petition from American missionaries in China is about to be forwarded to the United States Government, asking for a more definite and satisfactory understanding on the part of both the Chinese and American Governments as to the treaty rights of missionaries. No new rights or special favors are asked for in this petition, but simply a clear understanding as to the interpretation and enforcement of existing treaties, and the distinct official recognition on the part of the Chinese Government of privileges which they already concede in form, but seriously hamper in practice. According to recent statements from the American Legation in Pekin, one of the subjects dealt with in this petition has already been satisfactorily settled by official statements on the part of the Imperial authorities. The right to hold property and to purchase of natives without the intervention of Chinese Government Officials seems to have been already conceded. The petition is printed entire in *The Missionary Review of the World*, July, 1895, page 539.

Although the churches of the London Missionary Society in Madagascar are just now overshadowed by the clouds of war brought on by the ruthless invasion of the French, yet the spirit of the Centenary celebration seems to be stirring the churches, and they are arranging to participate in the spiritual festivities of the anniversary year. Her Majesty the Queen, and the Prime Minister have expressed their earnest sympathy with these proposals, and will participate in commemorating the Society's anniversary. While the French army is pressing on towards the capital, tidings still come of the dedication of new churches, of the addition of many converts, and of earnest prayer on the part of God's people for the deliverance of their nation from its powerful foe. The French army is meeting with many difficulties, and serious illness on the part of many of its soldiers seems to be retarding its progress. The Christian Queen of Madagascar has issued an appeal to Christendom on behalf of her country. A few sentences will reveal the spirit of this remarkable message to the Christian world.

"I, Ranavolo-Manjaka, Queen of Madagascar, ask of all of you who are Christians to pray for us in this deep trouble to us and our Kingdom, because, though we desire peace above all things, we are obliged to fight. Ours, we believe, is the holiest of human struggles—the right to live our lives in the fear of God, and in defence of our homes and native land. We are justly apprehensive that these are now all placed in terrible peril. Tell my message to all, for it is true. We have wronged no one, we would make war on no one, and all we now ask is to be allowed to live at peace with all men in the land that God has given to our forefathers and to us. Let the French keep their land: we shall keep ours. Then shall we be glad to be good friends with them, as with all Christian people the whole world over."

There is a pathetic strangeness in the appeal of a once heathen nation to Christendom to be saved from the military domination of a powerful intruder professing to represent the advanced civilization of the world.

Rev. W. M. Hayes, of the Tungchow College, a missionary of our Board, has recently published two educational works in the Chinese language, for use in higher institutions of learning. The subjects treated are "Light" and "Sound." Both volumes are highly spoken of in *The Chinese Recorder*.

The missionaries of the Presbyterian Church (South) in Brazil report cheering indications of the special presence of the Spirit in some of their stations. The City of Natal, the capital of the State of Rio Grande do Norte, has been the scene of a remarkable religious awakening. The state of which Natal is the capital is as large as West Virginia, and is at the extreme eastern point of the South American Continent, the capital itself being a seacoast town. In this entire province, with a population of 233,780, only two missionaries, the Rev. W. C. Porter and Mrs. Porter, are located. Special services have been held, with crowded attendance. A Protestant Christian community has suddenly sprung into existence, a Protestant church is to be erected, and the influence of the work has extended itself to other places. Thirty-three adults have been baptized.

The London Missionary Society is receiving letters of congratulation and grateful appreciation from many of its mission fields. Among others, a letter from a Hottentot church is full of kindly feeling and simple Christian greetings. There is a unique charm to such an epistle, expressing as it does the spiritual joy of the Gospel, and the appreciative recognition of the fact that it came to them as a missionary message.

"Her Majesty's Government have come to the conclusion that it is necessary to make the railway to Uganda." This announcement by Sir Edward Grey in the House of Commons was received with hearty cheers. How much it means for Central Africa and for the progress of the Kingdom upon the East Coast! A British Protectorate is to be proclaimed over the intervening territory between the Indian Ocean and Uganda, to be administered directly by British officials. While the spiritual interests of Christ's Kingdom do not hang upon such events as these, yet it is the teaching of experience that God uses such changes to facilitate the progress of the Gospel. When the missionaries of the Church of England first entered Uganda they were alone and unprotected, and penetrated that dark region with a lofty courage, waiting upon God for guidance and protection. Now British political influence has followed the missionary pioneer. The story of the missionary occupation of Uganda is one of simple heroism. There was no leaning upon the arm of flesh. There was no waiting upon guarantees of personal safety. God's messengers advanced alone and unprotected, and the whole story of beneficent progress in the establishment of a stable government, and the introduction of modern civilization has followed. Let us hope that there will be in Central Africa a reign of the Pax Britannica, even as there is already in India, which will prepare the way of the Lord, and facilitate the victorious march of the Gospel into Equatorial Africa.

The five ladies who have just gone to Uganda must make their long journey into the interior in the old style of toilsome caravan march, but perhaps after a few years of successful work there, they may be able to roll down to the coast behind a British locomotive, on a visit home to tell what God has wrought through their instrumentality.

The Rev. Dr. Griffith John writes to the Secretary of the Baptist Missionary Society a letter, in which he expresses great hopes of important results soon to follow the awakening of China by the recent war with Japan. The following extracts from his letter are quoted in *The Missions of the World* for June, 1895:

"We are, I confidently believe, on the eve of very marvellous developments in China. The old civilization is about to break up, and a new order of things is at our doors.

"Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Tibet were no longer shut, it would be intense gladness to me.

"This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it.

"God is dealing with these nations in his own way, and I for one am looking to the future with boundless hope.

OSAKA GIRLS' SCHOOL—OSAKA, JAPAN.

THE STORY OF A HIGH CASTE HINDU'S CONVERSION.

MRS. S. M. THACKWELL, AMBALA.

The Rev. Mr. Chatterjee, one of our finest native ministers, was converted in Calcutta, when a student under the consecrated Dr. Duff. He afterwards married a daughter of Rev. Mr. Golaknath, another of our worthy native pastors, now gone to his rest, and has for many years been laboring with success and great acceptance. One of the stars in in his crown of rejoicing is the beloved pastor of the Dehra Dun Presbyterian Church, Mr. Ralla Rám.

About sixteen years ago, some converts were baptized in a village in the Hoshiarpur District by Mr. Chatterjee. In this village lived a very devout Brahmin, who at one time kept a shop in which he sold flour, grain, &c., &c. He finally, however, gave up the shop to his son, Ralla Rám, because he found he could not keep up the business without lying and cheating. He tried to make a living by lending money at a high rate of interest, but his conscience still troubled him; his sins lay as a heavy burden on his soul, and he thought he might obtain peace and make merit by giving himself up to idol worship the entire day. So he gave up all business, and was engaged in idol worship and reading his sacred books from dawn till dark, except when he had to eat his meals. His son, the above-mentioned Ralla Rám, kept his father's shop at first, but he was a drunkard, an opium smoker and a gambler, besides being licentious. He soon gambled away his father's shop and other property. He was naturally a bright young man, with a vigorous intellect, keen reasoning powers and poetic temperament. He had received an ordinary education in his own language in a government school.

When Mr. Chatterjee visited the newly baptized converts in Ralla Rám's village and preached to the villagers, he was impressed by the eager and intent attitude of one of his audience, the dissipated young Brahmin. On one occasion, while listening like some thirsty soul for the sound of those living waters which false religions can never give, Mr. Chatterjee noticed that Ralla Rám held in his hand a poem in Hindustani of several cantos, and of a very immoral character. He took this poem from him, and gave him in its stead a copy of the New Testament and some Christian pamphlets that explained the Gospel plan of salvation, and pressed upon lost sinners the claims of Christ. These books were used by the Spirit to open his blind eyes. He went to talk with Mr. Chatterjee repeatedly and wished to become a Christian, but at the same time was unwilling to give up his vices, and also shrank from *openly* professing Christ.

Early one morning he was on the house-top praying in agony of soul, when a Mohammedan, passing below, saw him and cried out in scorn: "You coward, praying to Christ in secret! Why do you not confess Him openly before the world?" That jeer was used by the Spirit to pierce his heart like a sword, and to show him in a flash his perilous position. Sent by the Spirit, he went at once to Mr. Chatterjee and asked to be publicly baptized, and solemnly renounced in God's strength every besetting sin. Praised be His holy name, from that hour to this he has not tasted opium or liquor, and has lived in every respect a most exemplary life. You all know how hard it is for a drunkard to give up liquor, but to give up opium is a far more terrible battle, and it did Ralla Rám's health great injury for a while. The struggle was an awful one, and his enfeebled constitution was breaking down under the strain, but through the Saviour's grace he was helped to noble victory.

For two years and a half Mr. Ralla Rám lived in his own house, but preached and worked for Christ throughout the Hoshiarpur district. He then went to the Theological Seminary in Saharanpur, where he proved to be an exceptionally fine student. At the conclusion of his course he was ordained, and returned to the Hoshiarpur District, where he engaged in work in a village twenty miles from the city of Hoshiarpur. There is now in that heathen village a thriving Christian church, commenced and organized by Mr. Ralla Rám. After some years he was sent to be the pastor of the Rawal Pindi church. When that station was sold to the American

United Presbyterian Church, Mr. Ralla Rám was sent to Dehra, as pastor of the native church there.

His sermons are delightful, so clear and lucid, the chain of reasoning so logical, the illustrations so apt and striking; and best of all, he seems filled with the Spirit. He makes a most excellent pastor for the native Christians, is firm against liquor and opium, and is already exerting a powerful influence over Hindus and Mohammedans.

Is not this a truly cheering record? Pray for us, that the Lord may add daily to the Church such as should be saved, and that the churches throughout our mission may be multiplied, walking in the fear of the Lord, and in the comfort of the Holy Ghost.

PEN PICTURES OF THE NEW KOREA.

O. R. AVISON, M. D., SEOUL.

There are few places upon the earth's surface more interesting than Korea at the present time. One of the last countries to be opened to the entrance of foreign ideas and the influences of Christianity, it is undergoing more rapid changes just now than perhaps any other.

As we look back over the past few months we can scarcely realize that less than a year has passed since the beginning of the Japanese occupation. So much has occurred in that time that it seems as if years must have elapsed rather than months.

Less than two years have gone by since the writer arrived here, but even within that time, the whole complexion of things has changed. Just one year ago a rather intelligent Korean, during a conversation upon the condition of this country, described it very accurately by saying it was "still asleep." He little knew how very soon the rude awakening would come, for in two weeks afterwards the Japanese troops began to enter.

A SUDDEN AWAKENING.

Does it not seem peculiar that God should have used Japan to do the arousing—a nation which more than any other has been for centuries hated and abhorred by the Koreans? And yet perhaps the awakening will be all the more effective on that account. Having looked up to, and feared China for so long a time, the surprise created by the success of the despised Japanese is all the greater, and excites more thinking and questioning on the part of Koreans. The present condition is an unenviable one. Deprived of the support on which they have relied for centuries, compelled to lean upon a people they have always regarded with contempt, fearing their neighbors to the North, having their old customs rapidly brushed aside, without freedom of choice, obliged to change even their modes of dress, and with constant rumors of greater changes impending, they are like a ship in a storm with the old rigging torn away, and no facilities for fitting and using any other; yet compelled by stress of circumstances to invent some means of saving the ship and getting into port.

WANTED—STATESMANSHIP.

Another great difficulty in the way is the fact that only a very few capable men *really* desire a better state of things, not enough indeed to fill the important places of heads of departments, so that there is a great deal of internal friction in the government, and the progressive few have a good share of their time occupied in whipping up those who should be holding up their own part of the burden. It happens to me in my medical work to come in contact with many of the leaders in the present movement, and this is their constant complaint—"Our energies are used up in trying to get other members of the government to consent to progress; every step has to be fought for."

OBJECTIONS TO A JAPANNED KOREA.

Still another difficulty is the unwillingness of the people to follow the leading of Japan. For centuries they have hated the Japanese, and it is difficult, and indeed impossible, for such a deep-rooted sentiment to be overcome in one year. They say: "If we were being reformed by either America or England, it would be all right, we would gladly follow their lead, but we cannot endure to be driven by Japan."

Only yesterday such a statement was reiterated in my study, and the speaker said the feeling was being strengthened

by the "tong yo" of the children. This is a sort of chant which is said to be sung by very little children, too young to understand or to have been taught what they are singing about, and being spontaneous is regarded as prophetic. In the present instance the burden of the chant is said to be "if we learn Japanese we shall all go to ruin, but if we learn from the English all will be well." As I have not heard it myself, I cannot vouch for the truth of the statement.

So far as I can see, and judging as impartially as I can, Japan has not yet done anything in Korea that wonld not have been done by any other power under similar circumstances. Time only will show what will come of it all.

THE MISSIONARY OUTLOOK.

From the standpoint of the missionary, the outlook is bright. The former indifference of the people has turned to a willingness to hear the Gospel, which amounts in some cases to eagerness, and large congregations can be gathered without difficulty.

My personal observation is confined largely to what is going on at the hospital, but there the patients nearly all listen eagerly to the story of the Cross, and those who can read spend much time in perusing the Gospel and other books. During the last few days, five of the in-patients openly professed faith in Christ, declaring their intention to forsake their sins and be Christians. Some of the dispensary patients also manifest considerable interest. Every day, from 40 to 100 patients and their friends are preached to in the hospital waiting rooms, either by one of the missionaries or one of the native helpers, and as a rule they give close attention, afterwards in many cases, seeking further light, either at the hospital or from other missionaries.

One of the most encouraging features, is that some of the leaders in the government have declared their conviction that only as the Christian religion permeates the mind of the people, can Korea expect to be lifted out of her present deplorable condition and made strong, while one prominent Christian has been recalled from China and given a place as assistant to one of the Cabinet Ministers.

SIGNIFICANT INCIDENTS.

The action of His Majesty, the King, last winter, in giving an audience to Bishop Ninde, of the Methodist Church, during which he thanked the Americans through him for sending so many to teach the Koreans excellent things and help them when sick, and saying he hoped many more missionaries would come, was very significant, and emphasized the fact that there were no longer any restrictions to the preaching of the Gospel in this land.

Both the King and Queen, when sick, place themselves under the care of medical missionaries, and several other members of the mission have also been given audiences at the palace, and to-day all the missionaries in Seoul, along with other foreigners, have been invited to a banquet to be given by the Korean Government in the palace grounds.

INSPIRING TIMES FOR MISSIONARIES.

Concurrent with the enlarged opportunities, there has been a marked deepening of the devotion of all the missionaries to their work, and a determination to enter the open doors.

Up to one year ago all the missionary residences in Seoul, except one, were congregated in Chong Dong, but now they are scattered all over the city, and of the Presbyterian Church (North) only three families are left in that part of the city, and one of these will probably soon move out into a wider place.

The first to make the move was Miss Doty, who with the consent of her colleagues, secured a Korean house in an unoccupied district some two miles from Chong Dong. This house she fitted up for herself, retaining as many of the Korean features as she, after consultation with the medical brethren, deemed compatible with heathfulness, and there opened up a work among women in a hitherto untouched portion of the city, which has grown remarkably, and although she herself was unable, by reason of the needs of the Girls' School, to remain there, it has been efficiently kept up by Miss Davis of the Southern Presbyterian Mission.

BUSY DAYS AT THE HOSPITAL.

This step was followed by the mission gaining control of the Government Hospital which stands midway between Chong Dong and Miss Doty's house, and the writer and his family at once moved into one of the hospital buildings and opened a practically new center. Miss Arbuckle was also located at the hospital to assist in the medical work and look after the evangelization of the women who might come there. When Dr. Georgiana Whiting and Miss Jacobsen arrived, they also were located in the hospital compound. The work here has increased, and promises to task to the utmost the powers of even this enlarged staff. The number of out-patients has steadily increased, so that yesterday Dr. Whiting treated 35 women and children, and I saw 50 men and boys. While the majority of these live in Seoul, many come from all parts of the country.

Yesterday an old man of 70 years and a young man of 26 came, who had walked 100 miles to secure treatment, saying they had heard from others of the hospital.

NEW POSITIONS OCCUPIED.

Immediately after the occupation of the hospital, the Girls' School was moved over to the eastern end of the city, to a region heretofore unoccupied by missionaries, and Mr. Lee's family accompanied them. There a fine work has opened up, and Mr. and Mrs. Gifford expect to go there to live this summer.

The Lord has opened up the way there, so that the funds which it seemed would be insufficient to erect a girls' school and ladies' residence have proved ample to provide both these, and also fit up a residence for Mr. Gifford, leaving the value of Mr. Gifford's former house to the credit of the Board. In all these changes the Lord's hand has been manifest, resulting in diminished expenditure and increased efficiency.

NATIVE LIBERALITY.

One of the most encouraging features is the increasing tendency to make the work self-supporting. The native church in Chong Dong has grown so as to make a larger building necessary. A suitable lot was purchased by funds raised amongst the missionaries, and the church members have themselves undertaken to erect the building thereon. This will increase their interest in it, and greatly strengthen them.

Mr. Moore's congregation at Kon Dong Kole have undertaken half the support of a native preacher, who travels about from village to village, preaching, and selling Christian books.

At the hospital, too, a scheme is at present upon trial, by which it is hoped that many of the class now fed at the expense of the hospital, will at least partially support themselves while here. We are making a garden to be cultivated by those patients who do not pay, and who, though needing treatment are able to do more or less of such work. The produce will be used in the hospital. Others who cannot do such hard work, will be provided with material for making Korean shoes, and the proceeds devoted to the hospital fund.

MISSIONARY CALENDAR.

DEPARTURES.

June 22—From Tacoma, Washington, returning to the Shantung Mission, Mrs. J. H. Laughlin and one child.

July 17—From New York, to join the Laos Mission, William Harris, Jr.

July 20—From New York, returning to the Syria Mission, Rev. H. H. Jessup, D.D., and family.

July 20—From New York, to join the Syria Mission, Miss Fanny Jessup.

July 20—From San Francisco, returning to the Siam Mission, Rev. W. G. McClure.

ARRIVALS.

May 6—From the Shantung Mission, Rev. S. B. Groves, Mrs. Groves and child.

June 11—From the Peking Mission, Rev. C. H. Fenn, Mrs. Fenn and child.

June 17—At New York, from the Lodiana Mission, Rev. B. D. Wyckoff and family.

June 23—At San Francisco, from the Laos Mission, Mrs. S. C. Peoples and child.

July 1—At New York, from the Eastern Persia Mission, Rev. S. L. Ward and two children.

RESIGNATIONS.

From the Shantung Mission, Rev. George S. Hays.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan; Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN JAPAN.

EASTERN JAPAN MISSION.

YOKOHAMA: on the bay a few miles below Tokyo; mission begun, 1859; missionary laborers—James C. Hepburn, M. D., and Mrs. Hepburn, and Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; missionary laborers—Rev. David Thompson, D.D., and Mrs. Thompson, Rev. Wm. Imbrie, D.D., and Mrs. Imbrie, Rev. T. T. Alexander, D.D., and Mrs. Alexander, Rev. James M. McCauley, D.D., and Mrs. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Dr. D. B. McCartee and Mrs. McCartee, Rev. Geo. P. Pierson, Prof. J. C. Ballagh and Mrs. Ballagh, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, and Miss Sarah Gardner.

In this country. J. C. Hepburn, M. D., and Mrs. Hepburn, Rev. William Imbrie, D.D., and Mrs. Imbrie, and Miss Etta W. Case.

WESTERN JAPAN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles north-west of Tokyo; station occupied, 1879; missionary laborers—Rev. Thomas C. Winn and Mrs. Winn, Rev. B. C. Haworth and Mrs. Haworth, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw, and Miss Emma M. Settlemyer. Outstation Toyama; 3 outstations, 2 native preachers, 4 licentiates and 27 native teachers and helpers.

OSAKA: a seaport on the main island, about 20 miles from Hiogo; station occupied, 1881; missionary laborers—Rev. George E. Woodhull and Mrs. Woodhull, Miss Alice R. Haworth, Miss M. E. McGuire, Miss Mary M. Palmer, and Miss Martha E. Kelley; 2 native preachers, 8 licentiates, and 4 Bible-men and Bible-women.

HIROSHIMA: on the Inland Sea; station occupied, 1887; missionary laborers—Rev. Arthur V. Bryan and Mrs. Bryan, and Rev. J. W. Doughty and Mrs. Doughty; 4 outstations, 1 native preacher, 7 licentiates, and 3 Bible-women.

KYOTO: station occupied, 1890; missionary laborers—Rev. J. B. Porter and Mrs. Porter, Miss Ann Eliza Garvin; 2 outstations, 1 native preacher, 3 licentiates, and 6 native teachers and helpers.

YAMAGUCHI: station occupied, 1891; missionary laborers—Rev. J. B. Ayres and Mrs. Ayres, Rev. S. F. Curtis and Mrs. Curtis, and Miss Gertrude S. Bigelow; 19 outstations, 5 native preachers, 6 licentiates, and 6 native teachers and helpers.

FUKUI: station occupied, 1891; missionary laborers—Rev. G. W. Fulton and Mrs. Fulton; 2 outstations, 3 licentiates, and 2 Bible-women.

In this country: Miss Alice R. Haworth.

The statistics of our Eastern and Western Missions in Japan for 1894, are as follows:—Total of foreign missionaries, including all ladies, 57; native ordained ministers. 37; native licentiates, 57; total of native preachers, 94; churches, 36; communicants, 5,563; added during the year, 561; students for the ministry, 21; total of pupils in schools, 1,364; total of native contributions in dollars, 5,804.

The statistics for all Protestant Missions in Japan for 1894, are as follows:—Foreign missionaries, men, 226; unmarried women, 210; total of foreign missionaries, including all ladies, 625; stations and outstations, 884; organized churches, 364; communicants, 39,240; added during 1894, 3,422; theological students, 353; native ministers, 258; unordained preachers and helpers, 536.

The denominational distribution of the communicants is as follows:—Presbyterian (The Church of Christ in Japan), 11,126; Congregational (Kumiai Churches), 11,079; Methodists, 7,536; Episcopal, 6,257; Baptists, 2,146; other missions, 1,096; total of communicants, 39,240.

The Roman Catholic Church reports 49,280 adherents; the Russo-Greek Church, 22,000; making a total Christian population in Japan of 110,520.

Literature upon Japan is just now very abundant. Some of the volumes, however, which have recently been published are of little real value, and strike many false notes with reference to the true status in Japan.

"The Mikado's Empire," by Dr. Griffis, is still one of the best books that has been written. A seventh edition, with supplementary chapters down to a recent date, is published by Harper & Brothers, New York.

"The Peoples and Politics of the Far East," by Henry Norman, has a section on Japan.

"The Ainu of Japan," by Rev. John Batchelor, gives an interesting account of that strange aboriginal race of northern Japan.

"The Problems of the Far East," by Curzon, has an interesting sketch of modern Japan.

"Joseph Hardy Neesima," by Davis, New York, Revell Co., is a most interesting sketch of one of the native religious leaders of this generation.

"An American Missionary in Japan," by Gordon, New York, Houghton Mifflin & Co., is another excellent book.

"Japan as We Saw It," by Bickersteth, and "Japan, the Land of the Morning," by Rev. John W. Saunday, are also recent volumes.

A scholarly and valuable volume by Dr. Griffis, entitled, "The Religions of Japan from the Dawn of History to the End of the Meiji," has been published by Scribners, New York.

"Modern Missions in the East," by Lawrence, has many references to Japan.

Recent articles of value may be consulted as follows:—

"Open Furrows in the Orient," by Joseph Cook, *Our Day*, *The Altruistic Review*, July, 1895, p. 13.

"Stirring Times in Japan," by Rev. J. W. Doughty, CHURCH AT HOME AND ABROAD, June, 1895, p. 493.

"A New Epoch in Christian Work in Japan," by Rev. H. Loomis, CHURCH AT HOME AND ABROAD, April, 1895, p. 301.

Consult also articles in the Foreign Missionary Department of THE CHURCH AT HOME AND ABROAD, September, 1894.

"The China Japanese War," by Rev. David S. Spencer, *The Gospel in All Lands*, January, 1895. p. 31.

"Christianity and the War between Japan and China," by Rev. H. Loomis, *The Gospel in All Lands*, February, 1895, p. 52.

"The War between China and Japan," by Rev. Henry Blodget, D. D., *The Missionary Herald*, February, 1895, p. 51.

"A Special Mission in Japan: Christian Work in Behalf of Soldiers," by Rev. J. H. Pettee, *The Missionary Herald*, April, 1895, p. 143.

"The Outlook in Japan," by Rev. George W. Knox, D. D., *Missionary Review of the World*, January, 1895, p. 18.

"The Growth of the Christian Church in Japan," by Rev. A. D. Hail, D.D., *Missionary Review of the World*, May, 1895, p. 342.

"The Missionary Problem from the Standpoint of a Japanese Christian," by Prof. H. Kozaki, *Missionary Review of the World*, June, 1895, p. 445.

"Our New Treaty with Japan," by Rev. J. H. De Forest, D.D., *The Independent*, May 16, 1895.

"The Religious Situation in Japan as Altered by the War," by Rev. J. T. Yokoi, *The Congregationalist*, January 10, 1895.

"The Opportunity of the Hour in Japan," by Rev. J. H. Pettee, *The Independent*, February 7, 1895.

"The Spiritual Needs of Japan," by Rev. J. D. Davis, D.D., *The Congregationalist*, April 18, 1895.

"The Religious Outlook in Japan," by Rev. D. C. Greene, D.D., *The Outlook*, July 13, 1895.

It is conspicuously an era of transition, transformation and upheaval in Japan. The native mind, through all ranks of society, from the leaders of the nation to the peasantry in the mountains, has been stirred to its depths by the excitement of war and the stimulus which has been given to the intensely patriotic consciousness of the nation by the successes which have attended the Japanese arms. The situation of Japan at the present hour is almost unique in history. Never has a nation entered so suddenly, almost bewilderingly, upon a career of such responsibility and opportunity, as has Japan within a generation. It is not simply a political renaissance; it is rather a national efflorescence. The Japanese have been called upon to face a destiny full of marvelous possibilities, with a suddenness which has intensified all the temptations, perils and obligations of such a criticle experience.

The bearing of all this upon the religious progress of the nation is suggestive on the one hand of many difficulties and anxieties, and, on the other, of large possibilities and hopeful anticipations. As with all Eastern peoples, the religious element in patriotism is conspicuous. The nation would like to have its religion looked upon as distinctively Japanese, and the promptings of patriotic independence pervade the churches as well as the political assemblies. Difficulties which are natural and under the circumstances almost inevitable, but no less perplexing, have arisen in connection with the adjustment of the foreign missionary relationship to the native Japanese churches. A spirit which has been characterized by rather abnormal sensitiveness and by a rather impatient eagerness for entire independence, has revealed itself in some of the native churches. A situation like this calls for large magnanimity, kindly generosity, and much patient restraint on the part of foreign missionaries, and for a balanced judgment, a mature wisdom, and a ripe humility, on the part of native Christians, which puts to the test both parties to the controversy. So strained have become the relations between the native churches and the missions of the American Board, that a special commission has been appointed on the part of the Board to visit Japan this coming autumn, with the hope of adjusting satisfactorily, the present somewhat disturbed status.

The influence of the recent war with China upon the national evolution of Japan, was of the most timely and practical significance. The rapid development of Japan since the opening of the nation by modern treaties had been full of promise, but it was still too vague and uncertain to impresss the nation with the consciousness of a great destiny. The hour had come when Japan needed for her highest national inspiration, a vision of her destiny. It has come in connection with her military achievements, and the future has been opened up in a way, which, while exciting extravagant dreams of national exaltation, has also brought with it a sobering sense of responsibility and serious obligation. The Japanese see their future, and see it large, yet the consciousness that they are to play a leading part in shaping the destinies of the Far East, gives a serious tone to

many thoughtful minds, and tempers the consciousness of power with high convictions of duty. If the Protestant churches of Japan can only grasp with faith and spiritual insight, the unparalleled obligation and the extraordinary opportunities that God has given them to do a noble work for Christianity and further the spread of the Gospel in the East, it will mark an era in the history of God's kingdom on the earth. Let the work of defending and propagating evangelical truth become their one supreme ambition,—in no way can they do a higher service to their country and secure more surely the favor of the God of nations. If Japanese Christianity would adopt a misssionary programme, the enduring greatness of the nation would be guaranteed. No more stimulating influence could be given to the churches themselves, and no more benign mission could be conceived for the nation. Japan would become the pioneer of the moral and spiritual regeneration of the Far East. Let all Christendom hope and pray for a destiny at once so grand and so beneficent to the New Japan.

Some remarkable indications of large and liberal views on the part of men in high places of authority in Japan have been manifest of late. An effort to reach the army and navy with special religious instruction has not only been allowed, but has received the cordial approval of some of the most conspicuous officials in the present government of Japan. Bible distribution among the soldiers and sailors has been unimpeded, and even Japanese preachers have been permitted to act as chaplains in places where soldiers were temporarily located. It is a remarkable spectacle when a non-Christian nation grants entire freedom for the open proclamation of the truths of Christianity. Rome would never have done it, and it is a question whether any non-Christian nation of the present time except the Japanese have leaders in places of power sufficiently enlightened to make such liberal concessions, and recognize so fully the great principle of religious liberty.

The port of Hiroshima has been not only a headquarters for military operations, but it has been a center of evangelistic opportunity. (See "Stirring Times in Japan," by Rev. J. W. Doughty, June CHURCH, p. 493.) The town has been not only a beehive of men, but it has been also a rallying point of Christian effort. Literature has been freely distributed; the Gospel has been preached; Japanese Christians have found each other out, and have united in Christian worship and in ministry to the sick and wounded, and in witnessing for their Master amidst all the distractions of active warfare. Rev. Mr. Loomis, Agent of the Bible Society in Japan, has been officially authorized to distribute the Scriptures among the soldiers, and reports, among other interesting facts, that "some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged."

A recent proclamation of the Emperor of Japan, in connection with the establishment of peace, reveals a wise insight into some of the critical features of the present national situation. The substance has been summarized as follows:

"His Majesty hopes that his loyal subjects will guard against a conceited spirit, but with modesty and humility strive to perfect military defenses without going to extremes, and promote education and refinement without engendering effeminacy. His Majesty severely rebukes, beforehand, all attempts, through conceit on account of recent victories, to injure relations with or insult friendly powers, especially China. After the exchange of ratifications, friendship should be restored, and endeavors made for increased harmony. His Majesty requires his subjects to respect his wishes."

It is interesting to note how some of the leaders of Japan have been prepared for their present duties. Count Ito, the Prime Minister, is an illustration. When Japan was first opened to contact with foreign nations, he with some other Japanese youth were sent to England on what might be called a tour of exploration into the secrets of Western greatness. They were kindly received by Christian friends, among them Mr. Hugh Matheson, who did much by his fatherly counsel and Christian watchfulness to mold the future of these young men, and through them to influence the present destiny of Japan. Count Ito has not forgotten his sojourn in England, and an interesting paragraph from *The Sunday at Home* for April refers to the past experience and services of the present Prime Minister. A correspondent writes as follows of an interview with the Count:

"'Yes, I was one of Mr. Matheson's boys,' said the Japanese Premier to me the other night; 'I owe a great deal to him, and I shall never forget his home at Hampstead, though it is thirty-one years since I saw it. Some day, when I can secure a holiday, I look forward to revisiting Europe; but you see how it is—I am always at work, and there is still very much to do.' And he passed his hand suggestively across a busy brow, beyond which the hair was very thin, though the Count is yet in the prime of life. The history of the Premier since his return has been one of few resounding deeds, but one of real steady work for his country's good. The revolution which resulted in the opening up of Japan, and the restoration of full power to the Mikado, called for able men, and Ito was there. At first, as in the kingdom of the blind, the one-eyed man could rule, but ere long his clear-sighted, honest common sense brought him to the fore, till, step by step, he has risen to a prominence hardly rivaled by the Shoguns or Regents who had so long been practically rulers of the Empire."

The Japan Evangelist, an important bi-monthly periodical published in Japan under missionary auspices, but containing many contributions from native pens, comes to us freighted with much sugges-

tive information and many able articles referring to the progress of the Gospel. Its price is $1.00 a year in the United States, and subscriptions may be sent to Rev. W. E. Hoy, Lancaster, Pa. Among recent articles of value are: "The Outlook for Christianity in Japan," by Rev. D. C. Greene, D.D.; "A Wider Inductive Study of Facts in Our Field," by Rev. A. D. Hail, D.D.; "The Work in Japan," by Rev. J. P. Moore, D.D.; and "The Year 1894 in Japanese Political and Religious History," by Tomo Tanaka; all of which will be found in the number for April, 1895.

A number of Bible Training-Schools have been instituted in Japan, and are doing a most useful work by giving special attention to simple Scripture exposition. One in connection with our Eastern Japan Mission at Tokyo is under the special charge of Mrs. MacNair and Miss West, with 28 women in attendance, of whom seven have just been graduated. The special purpose of the school is the training of Bible-women. Graduates are scattered about in various localities, who are doing house to house work, and some have entered the hospitals in connection with the Red Cross Society. The women of Japan are capable of doing a noble work, and exerting an important social influence, and there are signs that the elevating influence of Christian womanhood will have a larger part to play in the future of Japan than of any other Eastern nation.

The present Empress has been known to appear with her husband upon public occasions, and to share with him in the eyes of the people in the discharge of official duties. She sat beside her husband in an open carriage at the time of the promulgation of the new constitution of the Empire, in 1889. The Emperor and Empress have recently celebrated the twenty-fifth anniversary of their marriage. Other women already occupy positions of influence in the forefront of Christian movements in Japanese society. Some of them have been educated in Christian lands. Among them may be mentioned the wife of Marshal Oyama, the Japanese Commander at the surrender of Wei Hei Wei. In her girlhood she was a member of the family of Dr. Leonard Bacon, at New Haven, and she is a graduate of Vassar College, where she was president of her class.

Let us hope that with all the new and fruitful ideas which Japan is absorbing she will not fail to realize the position which should be given to pure womanhood, and the blessings which may come to a nation through the uplifting power of devoted, consecrated and refined women.

An interesting testimony is given by Rev. George P. Pierson, of our Tokyo Mission, in a recent letter, as to the substantial evangelical status of "The Church of Christ in Japan," with which our Mission co-operates. In the words of his letter, "It stands to-day orthodox, and hence aggressive. Two or three men in Tokyo must not be taken for Tokyo, nor must Tokyo be taken for all Japan." The Church as a whole is loyal to evangelistic doctrine, and alert in its fidelity to Christ.

Some of our institutions, notably the Meiji Gakuin, are passing through transitional relations to the Mission, which will no doubt result in placing them more entirely under Japanese control, and ultimately handing them over to responsible Japanese leadership. The Theological Department of the Meiji Gakuin has enrolled 42 students, and still holds its own and does its work, although the excitement of the recent war has interfered very much with the quiet progress of educational work throughout the country.

The Joshi Gakuin, or girls' boarding-school, at Tokyo, has had an attendance of 103, of whom 33 were in the Primary Department. Of the 70 pupils in the Academic Department 38 are Christians, of whom five were baptized during the past year. The religious activities of the school are referred to in the Report as follows:

"These (the Christian pupils) are formed into a Christian Association, holding regular meetings every Sabbath, which are attended by the non-christian pupils also. All likewise attend the weekly prayer-meeting in the chapel, and all take part in the work of the King's Daughters' Association and of the Benevolent Society carried on by the pupils. By their efforts they are supporting a school for poor children in one of the crowded districts of the city. Many of the older girls are teaching in Sunday-schools. In connection with Graham Hall, work is being done in four Sunday-schools and churches. Thirteen of our girls are doing good Christian work as organists and teachers. In three of the churches the work of the Sunday-schools is entirely dependent on our pupils. There is not an unusual religious interest in the household, but we notice from year to year an increased obedience to rules, and an earnest desire for duty—for duty's sake."

The Ueno Mission, so called from its public services in Ueno Park, was established at the time of the National Exposition. Its report for the past year presents some interesting facts. It is at present under the general direction of Miss Youngman. It seems to be undenominational in its character, and has been participated in by different churches. Rev. Hugh Waddell, of the United Presbyterian Church of Scotland Mission, has preached regularly in Ueno Park. The total attendance at these open air services during 1894, was 16,950, and average of 338 people a Sunday. The meetings have not been seriously disturbed, the attention has been good, and the interest sustained. Ten men and six women are known to have received Christ, and have connected themselves with various churches in the city.

Miss Youngman also supervises a Leper Home, called "The Garden of Comfort," the support of which has been provided by "The Mission to Lepers in India and the East," with the aid of a few special gifts from friends.

Literary work adapted to the present needs of Japan has been done by Dr. McCartee, Dr. Thompson and Mr. MacNair. The Japanese press at the present time is wonderfully prolific, and floods of literature, good, bad and indifferent, are before the public. Much of this reading matter is objectionable in its tone and evil in its influence. There is at the present time a special call for pure and wholesome literature. In the philosophic and religious sphere there is need of sound and helpful tracts to counteract the rationalistic publications that are so abundantly circulated. Evangelical literature is therefore especially timely and useful at the present moment.

In the far northern station of Sapporo, occupied at present by two ladies, Miss S. C. Smith and Miss Clara Rose, there is an educational work known as the "Northern Star Girls' School." It was founded in 1887 by Miss Smith. Eight of the pupils have united with the Church during the past year, and its prospects were never brighter. The church in Sapporo, under the care of a Japanese pastor, reports 120 members, of whom 36 were received during the past year. It has a Sabbath-school of 330 pupils. It seems to be a day of opportunity in the northern Island of Hokkaido (formerly called Yezo). The opposition to the Gospel is less than in other localities, the people are receptive, and Christianity already has a strong foothold. Rev. George P. Pierson has been engaged in evangelistic work there during a portion of the past year. He speaks of the native evangelists of that region as men of excellent and earnest spirit, full of faith and zeal.

In our Western Japan Mission, in connection with Osaka Station, a new and promising effort has been made among the operatives of a large cotton-spinning establishment in Osaka. There are 1,400 employees, gathered mostly from the surrounding country, and a written agreement has been arranged, giving permission to a native evangelist and some Bible-women to visit this community to teach them of Christianity. The fact that this effort has been made, seems to have made a pleasant impression upon the friends of these operatives scattered about in various directions, especially in the neighboring Island of Shikoku. Many homes seem to be specially opened, according to a recent report of Mr. Woodhull, for the reason that an interest is taken by Christian missionaries in the absent members of the family at Osaka.

In the region to the northwest of Osaka the Gospel has been well received during the past year, although here, as elsewhere in Japan, the prevailing idea seems to be that Christianity is essentially an unpatriotic religion for a Japanese, and that to accept it was a mild kind of treason to one's nationality. This idea is very prevalent, and is used by the opponents of the Gospel to hinder its acceptance. A native Japanese preacher, referring to an evangelistic tour in the region referred to, gives an interesting account of his successful efforts to overcome this prejudice. He writes:

"When I went to Kashiwabara I found the outlook very discouraging. People in the neigborhood had the impression that Christianity was a foreign religion, and that the workers were foreign employees, and that becoming a Christian meant becoming unpatriotic. Therefore the middle and upper classes did not wish to have anything to do with me or associate with me. But the war broke out between China and Japan, and they had a meeting in the town, and invited me to be present and address the people, and then I showed them that a Christian was not necessarily unpatriotic. From that time the whole attitude of the community has changed toward me and the cause of Christianity generally. Since then I have spoken in twenty-one villages to over 4,000 people."

The girls' school at Osaka has had a successful year, with a total enrolment of 51. About one-half of the pupils are professing Christians.

Hiroshima has been a busy and stirring station during the past year. Over 100,000 soldiers have been stationed there temporarily, en route for the war, and while the regular routine of mission work has been somewhat interfered with, yet special opportunity has been given to reach multitudes, under circumstances which seemed to open the way for direct personal appeal. Our church was occupied for a time as a Red Cross Society Hospital, the Government paying rent for its use, and allowing a small portion to be reserved for religious service. The opportunity has been well improved, and many Bibles and tracts have been distributed, while a work similar in character to that of the Christian Commission in our late war has been carried on among the soldiers.

At Kyoto a new church has been organized, with a roll of ninety members. At Yamaguchi there has been a most refreshing year of spiritual interest and awakening. The whole church seems to have been upon its knees, and as the meeting of presbytery was held in that city, a decided impulse was given to the native pastors, and a round of visitation was planned, which has resulted in renewed life to many churches. The outlying stations of Yamaguchi in the Island of Kyushu are attracting the special interest of the missionaries at the present time. The population of the island is five and a-half millions, and its missionary occupation is quite inadequate to the opportunity presented. There is nothing of very marked interest to report in connection with the work at Fukui and Kanazawa. Churches and schools have been open as usual. The excitement of the war has absorbed the attention of the natives. The attendance, however, has been about as usual, while at Fukui a new preaching place has been opened.

Articles by Rev. Messrs. Haworth and Winn in our present issue give us an insight into some of the difficulties of mission work in Japan at the present time.

A CHRISTIAN STATESMAN IN JAPAN, ANSAI TAKEICHI.

BY K. YABUUCHI.

A remarkable life reached its earthly close and its heavenly beginning, when on December 2, 1894, the Hon. A. Takeichi suddenly died at Hakodate in Hokkaido.

Mr. Takeichi was born at a country village in Kochi Province, in 1847. At the age of eighteen he entered the service of his feudal lord, with whom he often went to Kyoto, the capital at that time. For some time he studied at Kyoto, but was obliged to cut his course short on account of the straitened circumstances of his family. He did not give up his study, however, but spent every spare moment in reading. He also acquired skill in military arts. He conducted himself as a calm and clever young man.

After the restoration he occupied several important positions as a magistrate, until the first Provincial Assemblies were opened, when he was elected a member of the Assembly of Kochi Province, of which he was first chosen Vice-Chairman and then Chairman. His political views were in accord with the principles of the Liberal Party, which organization he joined in 1881.

The year 1888 was one of great political excitement. The popular parties were opposed to treaty revision as formulated by the then Minister of Foreign Affairs, Count Inouye. They also asked for freedom of speech and a reduction of the land-tax. To plead for these three great objects there came to Tokyo many political leaders, among whom was Mr. Takeichi, representing the several thousand people of his province. But the Government not only refused to grant their petition, but in order to quell the excitement passed a regulation banishing the petitioners from the capital. Mr. Takeichi regarded the regulation as unlawful, and considered it wrong for him to return to his province without accomplishing the purpose for which he was sent, merely through fear of getting into trouble. The result was that he and three other elders and another earnest member of the Kochi church were seized and put into jail.

After two years, on the day of the promulgation of the Constitution by the Emperor, he was set free. When he returned to his native village there was great rejoicing. Old and young went out to meet and welcome him. During his imprisonment his neighbors showed their sympathy by tilling his farm and gathering in large harvests of rice and wheat for him.

In 1892 he was made a candidate for election to the first National Diet, and, in the face of great obstacles, was elected. After the adjournment of the third session of the Diet he went on a tour of inspection to the northern island of Hokkaido. There he became deeply impressed with the necessity and advantage to the country of opening up this northern wilderness. He accordingly resigned his position as a member of the Diet, and chose to retire to this remote place and live among poor farmers rather than continue among people of high society. He preferred to work toward the laying of foundations for the future wealth of his country to living a life of ease for his own gratification.

What influenced Mr. Takeichi most largely in this course was undoubtedly his Christian faith. He became a Christian in 1885, and was a faithful follower of Christ to the day of his death. At first there was only one other Christian in his native county. But a preaching-place was established as a result of his earnest efforts, and he himself worked in his own and the surrounding towns and villages. He was so earnest that he often went to preach at a village thirty miles distant from his home, where there is now a good harvest of believers.

As a Christian Mr. Takeichi was a man of prayer. One time in Hokkaido while visiting the prison at Tsukigata, he obtained permission to see two men from his native province who were imprisoned there. They had been in prison a long time, and had become Christians while there. They had comfort and peace in their hearts, and their faces beamed with joy when Mr. Takeichi came to see them. His surprise and joy in finding them thus were so great that before speaking a word to them he knelt down and heartily thanked God for His great mercy toward them. Whenever he spoke to others about

Christ he began with prayer. If any one objected that he could not join him in prayer on account of not yet knowing God, Mr. Takeichi answered that if a man cannot pray sincerely, he cannot find God, and that if anyone desires to find God, the true way is to ask God for a humble and penitent heart so as to learn to pray aright. Every one was moved by the earnestness of his prayer. He was a timely riser, and the quiet hours of the early morning were spent in prayer, and the source of his power was these hours of secret communion with God.

His many bitter and gloomy days in jail were relieved by an almost constant study of the Bible, and his imprisonment thus became to him, as to Bunyan, the source of an invaluable spiritual experience. He kept the Sabbath conscientiously. He once said: "It is very difficult to keep the Sabbath when one is actively connected with a political party: almost every important meeting is held on Sunday, and if one absents himself, he is censured and criticised. Yet a Christian's conscience does not permit him to attend to worldly business on the holy Sabbath. I therefore finally concluded to do more on week days, so that I might be free on Sunday. But after a little while my friends began to understand me, and for my sake discontinued the practice of holding political meeting on Sunday. So the day was freely left to me as a day on which to obtain my spiritual food."

The farm which Mr. Takeichi laid out in Hokkaido is at Uraushinai along the banks of the beautiful Ishikari, the longest river in Japan. Along the north of it extends a mountain range, which shields it from the cold winter winds. It covers over fourteen hundred acres, of which two hundred are already under cultivation. Living upon it there are fifty-six families, numbering altogether two hundred and thirty-five souls. Mr. Takeichi named it the *Seiyen Buraku* (Hallowed Garden Community). His desire was to build up an ideal community under the influence of Christianity. Everybody that joined was required to sign a temperance pledge. A church was built upon the farm in 1893, and a common school was opened at the same time. Looking toward the enlargement of his plans he, shortly before his death, made an additional lease of three times as much land as he already had. He also planned in connection with Rev. Oshikawa to establish a school for higher education. He said: "I want to make this a happy abode where there will be need neither of police-stations nor of pawnbroker's shops." Alluding to Mr. Takeichi's death, the Governor of Hokkaido said: "I shall greatly miss Mr. Takeichi; I had a great work in store for him. I hoped to make his farm a model for many others, and to entrust the management of the cultivation of the Island entirely to him. But now he is gone, and my disappointment is great."

With such plans and prospects looking toward the future welfare of his country, and enjoying the love and respect of all, he suddenly passed away. He is now quietly sleeping on a hill-top of his farm, which he had selected from among his many acres as the "God's-acre" of the "Hallowed Garden Community."—*The Japan Evangelist.*

LIGHTS AND SHADOWS ON THE WEST COAST.

REV. THOMAS C. WINN, KANAZAWA.

The evangelists of this region recently spent two days in Kanazawa attending their annual meeting. The day sessions were occupied with reports from all the fields and in discussion of questions relative to their work.

Every report was characterized by a tone of discouragement which was unmistakable. This feeling arises from the difficulty which is experienced everywhere of reaching the ears of the people with the Gospel message. Compacts formidable and determined have been entered into to oppose and resist the efforts ot Christian evangelization in every way possible, except by outbreaking violence.

AN ENEMY HATH DONE THIS.

This is undoubtedly the result of the doings of heathen priests. A few years ago we could go into nearly any place and find a room to preach in and an audience to address. It was not unusual to obtain temples themselves to hold meetings in. But the priests

have become aroused to use all possible means for hindering the ingress of Christianity. They saw that a fair, candid examination of the Gospel would prove to be the overthrow of their religions, hence other methods than the simple pitting of teaching against teaching must be resorted to. Therefore, the minds of the common people have been filled with all kinds of evil reports concerning the disasters to the nation which would follow close upon the acceptance of the religion of Jesus.

OPPOSITION BY COMPACT.

Being in this manner deceived and deluded, agreements have been made by the inhabitants of villages, and the people of streets, that they will not rent or sell property for any Christian purposes whatever, and that they will *not listen to Christian preaching*. In some cases the agreement includes boycotting of Christians, even to refusing them the privilege of drawing water from public wells!

Let not the good people at home be too sanguine concerning the real attitude of this nation toward Christianity. Let them not imagine that the Japanese are Christianized, or nearly so. Would that I had power to portray with my pen the real status of the multitudes in this part of Japan at least, in regard to this vital matter! Could the readers of this magazine realize but a part of that truth, they would be led to earnest prayer and solicitude in behalf of this land.

A FEW NAMES EVEN IN SARDIS.

But I rejoice to say that it was not discouragement only that the reports of the evangelists showed. There were rays of light shining in the dense darkness. Every one was able to speak of *a few* who braved opposition and persecution to seek and know what the Bible teaches. As they learn, they accept and rejoice in the salvation of the Lord. In every field there had been some baptisms. Another fact worthy of notice is that there are many who would like to examine and perchance accept the Gospel, were it not for the fear of what neighbors and fellow-townsmen would do to them. The fear of man rules them. They are afraid of social ostracism, or loss of business. The Japanese are nothing, if not *patriotic*. The statement is reiterated and reiterated *ad nauseam* that a belief in Christianity will destroy their patriotism and transfer their loyalty from the flag of Japan to that of other nations! They are very careful to avoid the appearance of evil in this particular; so that this kind of talk does more than almost everything else to hinder certain classes from giving Christian truths a hearing. It is amazing to see what a *cringing* to this fear of the people there is, on the part of officials and the middle classes. It would naturally be thought that the official classes would exert the greater influence in such matters. It is to me inexplicable except on the ground of policy.

A PERSECUTOR BAPTIZED.

The case of a young man who was recently received into one of the churches is of more than ordinary interest. He was in the habit of attending one of the chapels for the purpose of disturbing and interfering with the meetings. He was one of a band of young men who devoted themselves to causing disturbance and making noisy demonstrations at the time of preaching. For some reason he took a notion that he would attend our school. On applying for admission he failed to pass the examination. At the next time that there was an opportunity to try he came again, but I think it was not till the third attempt that he succeeded in passing the examination, and entered the school. The question arises, why did that young man who was fostering hatred in his heart toward our religion, make these several attempts and refuse to be turned away from the school which he knew would make special effort to teach him that very religion? Does it not seem as though there were an unseen power influencing him? In the school, he proved himself to be one of the best speakers we ever had among our students. His public speeches were noticeably Christian in their tone, though he refrained from making the full surrender of himself which his admissions seemed to demand of him. Gradually, however, the light and truth found their way into his mind and heart, and he recently made a public profession of his faith in Jesus

Christ. A few evenings ago when he got up and confessed to having been a persecutor of the religion of Jesus, and thanked God for the forgiveness of such sins, and for the grace to believe the Gospel, it was to me an occasion of peculiar thankfulness to the Lord that such a soul had been led to "take the cup of salvation" and call upon the Name which he had once rejoiced to blaspheme.

CHILDREN OF THE KINGDOM.

Among those admitted into one of the Kanazawa churches this year are a brother and sister, the children of a Buddhist priest. They are attending respectively our boys' and girls' schools. This is the only incident of the kind that has fallen under my observation in Japan. The old father goes on his rounds for receiving rice and money for reciting prayers and reading the sacred books, but tells his children that he does it for the sake of getting a living. He reads the Bible and tracts carried home by his children, and pronounces their teachings good doctrines which he himself can accept. The son and daughter have freedom given them to follow their consciences and accept the Gospel.

This is an especially interesting fact when it is remembered how bigoted and unimpressionable most of this class are. It also proves that nothing is too hard or wonderful for the Lord; that no class is beyond His reach. It is no more impossible for Him to save priests now than it was in the early times of the Church when "a great company of the priests were obedient to the faith" in a single city.

SPECIAL SERVICES AT THE EXPOSITION.

REV. J. B. PORTER, KYOTO.

The Kyoto Exposition opened the first of April, and will continue till the end of July. For nearly a year before, there had been considerable talk among the Japanese pastors of the city in regard to some united evangelistic effort during the time of the Fair. But it ended in talk. So when we found the Japanese were going to do nothing, the American Board missionaries and I undertook a special Mission. We rented a good place in front of the Exhibition grounds, put up a shed and a tent, placed some settees, and a place for serving tea. Every afternoon at three o'clock we open a preaching service. The Japanese have nothing to do with managing it, though we invite them to help us preach. There are two sermons each day by a Japanese and a missionary. Our audiences vary from twenty-five to two hundred people. Besides this we distribute at this preaching place two or three thousand cards each day. These are folders. On the outside of the folder is the Chinese character for love, and the picture of the cross, and under it the words of Romans v:8, "God commendeth his love to us", etc. Inside the folder are passages of Scripture showing God's love for us, the duty of loving God, and the duty of loving each other. These Scripture cards are thus being sent all over the country, and hundreds of people hear the Gospel at this place the first time. It is a very interesting kind of work, as we are preaching to new audiences every day, and the seed of truth falls in purely virgin soil. Mr. Cary, of the American Board Mission, and I are chiefly responsible for this work.

We have lately opened a new preaching place in Kyoto in connection with our own work. It will be principally under Miss Garvin's direction. Our audiences at these gatherings are steadily increasing. I have never done so much preaching in the same length of time since I have been in Japan, as during the past spring. Looking at the record, I find I have delivered forty-six sermons during the months of March, April and May. I mention this to show you that there is still work for the evangelistic missionary.

THE CHURCH MILITANT IN JAPAN.

REV. B. C. HAWORTH, KANAZAWA.

We have just held a conference in the Kanazawa First Church. of all our missionaries and helpers now laboring in what is known as the Hokuriku field, extending along the 150 miles of coast region, lying between Tsuruga and Toyama. The convention had nine Japanese and three foreign members—one

Japanese evangelist, Mr. Okada, of Takaoka, not being able to be present. The first day was spent, after an opening sermon by Mr. Fulton, in verbal reports from the native evangelists.

Two things in these reports made a deep impression on my mind, viz., the solid front of opposition presented to the Gospel by the people of this region, led by the Buddhist priests, and the tone of hopefulness among the workers, in the face of apparently insuperable obstacles. I have never before realized so fully the greatness of the task before us in evangelizing this section of Japan. Buddhism is so deeply rooted and grounded, so compact together, and so entrenched behind its defences, that our efforts, from a human point of view, seem utterly hopeless. Evangelist Nagao, of Komatsu, preaching from the text, "Be of good cheer, I have overcome the world," illustrated by his own experience for five years past, how hopeless, humanly speaking, is the task of enlightening the people. Only our faith in Him who has overcome the world can keep us from despair.

BOYCOTTING THE GOSPEL.

Another evangelist had a tale to tell, which shows the implacable hatred which these people manifest for the truth. He was boycotted by the whole city, so that he could not buy food, nor get water from the public well. But he has stood his ground, getting water by night from the only available well in the neighborhood, and managing in some way to obtain enough food to eat. But as for openly preaching the Gospel, that is out of the question, as is also the case at Takebu, between Fukui and Tsuruga.

In Tsuruga, Mr. Kaneko reports the same difficulty in holding open services, but the prospect in the line of house-to-house work is good. Some seven or more families now admit him regularly for private instruction in the Word. There are hundreds in this region who are eager to hear of Christ, but the fear of social ostracism and persecution deters them from coming to a Christian meeting.

PERSECUTED BUT NOT FORSAKEN.

In many cases, as was shown by Mr. Toda's report from Toyama, one who becomes a Christian does it at a fearful cost. A young girl of Toyama was driven out by her father and mother, penniless, disgraced as an undutiful child, and without proper clothing. She was cared for by our evangelist, and another Christian woman shared her wardrobe with the persecuted girl. Such cases are by no means rare. The conference discussed the question of establishing some means of livelihood for such outcasts for Jesus' sake. In Toyama and Takaoka the natural and instigated opposition of the people is strengthened by the collusion of the officials. The police have been asked to protect Christian meetings only to evoke censure upon the applicant. In one instance a policeman came at the request of the preacher, whose meeting was being interrupted by a boisterous mob. When the official approached, the noise subsided of course, and the officer stalked up to the preacher and rated him soundly for sending in a complaint against so orderly an audience as that. Of course the rowdies were delighted at the preacher's discomfiture.

THE OFFENSE OF THE CROSS.

In Fukui our meetings are not broken up, and there is a goodly little flock of believers. Some twenty-five are reported as attending the preaching services, and there is also a Sunday School of about forty. An illustration of the methods of the priests was afforded when, at a public meeting in Fukui, in honor of the Japan Red Cross Society, one of these "holy" men told the people they must be careful not to confuse the "Cross" in the name of the Society with the Cross of Jesus Christ, about which the Christians had so much to say. "The two things", he said, "have no connection whatever".

THE DEVOTION OF NATIVE EVANGELISTS.

In spite of the difficulties of their work, our helpers seem hopeful. Evangelist Toda called forth a warm response from all present when he concluded his report with a strong expression of his faith, that God will not suffer any seed sown in His name to perish. He stimulated some who are inclined to yield to the temptation to leave this region, with its 3,000,000 of

bigoted souls, for places like Kochi Ken, in Shikoku, where a readier entrance is found for the Gospel, by assuring them that God has not called us to easy places, but to serve where He puts us, like the brave soldiers who endured so splendidly the hardships of the winter campaign in Manchuria. These brave words from a brave man (an ex-Samurai) marked the climax of the first day of the conference.

FAVORABLE SIGNS.

The second day was occupied with the discussion of the Chinese war in its bearing on evangelization in Japan, and of methods of reaching the Hokuriku people. It was the unanimous opinion of the brethren that the war has opened the way for a forward movement on the part of God's people in Japan. The permission given by the War Department for the distribution of the Holy Scriptures among the officers and soldiers, the appointment of Christian chaplains to attend the several army corps on the field, and the recognized merits of the Christian soldiers, were all mentioned as distinct and notable gains for the Christian cause. Pastor Takagi, of the Kanazawa First Church, told of the favorable hearing given to the chaplains in Manchuria on the part of officers and men, even Marshal Oyama himself having gone to hear the preaching of Rev. Mr. Miyagawa. The chaplains were well cared for on the march, and shown every reasonable attention. Large audiences of soldiers attended the preaching, whereas, it is said, the Buddhist chaplains had no such success. This information was quoted direct from a Major who was present with the army. The soldiers who thus heard the Word will soon return, many of them to their villages, where they will doubtless tell their admiring friends, among other war incidents, how they heard something of the much-talked of new religion of the West. When the Christian preacher visits those villages or country towns, the ex-soldiers may be the first to welcome and secure him a hearing.

CHANGES IN PUBLIC OPINION.

The revision of the treaty relations between Japan and several great Powers has also awakened a new interest in Christianity. Especially among the student class is there a widespread desire to investigate our religion as one of the elements which contribute to the present strength and greatness of America and Europe. In Fukui and Kanazawa there is a manifest change since last year in the attitude of the young men. At the recent popular evening meetings held in connection with the conference, there was no such disturbance as occurred a year ago when similar meetings were held in the same places. Students instead of standing in the doors and interrupting the speaker, came well forward and sat and listened respectfully. This change on the part of the student class shows the general tendency. Were it not for the priests I believe we could reach multitudes at this time. The students are mostly away from home, and hence have no fear of social ostracism. But let them return to their villages, and I fear they would not dare openly to manifest interest in Christianity. There is a young lawyer in Toyama who used to be my interpreter in a Sunday school in Osaka seven years ago. When he first went to Toyama he attended Rev. Mr. Toda's meetings, and asked to be allowed to help him in spreading the good news. Mr. Toda was delighted to have him do so, of course, but in a very short time the young man lost his zeal and stopped going to the services. The pressure of local sentiment was too strong for him. Thus there are multitudes of Christians and sympathizers with Christianity who are held down by the priestly influences about them, and the fear of social persecution.

JAPAN NOT YET FULLY ENLIGHTENED.

I have no doubt the success of the Japanese arms in the late war has increased the number of those who look upon Japan as an enlightened nation, well abreast of the age in true civilization, a great people to whom the sending of missionaries is an impertinence. Judged by the political achievements and the diplomatic skill of her leaders, Japan merits the admiration of the world; but a knowledge of the actual condition, intellectual and moral, of the priest-ridden millions convinces

THEOLOGICAL SEMINARY, TOKYO—INJURED BY EARTHQUAKE, 1894.

one that a task greater than the humiliation of China is yet to be done. Japan needs an internal transformation in many important respects, lest her real moral and social state should belie the brilliant exterior she now presents to the world. She is still too much under priestly control for her press, her public schools, or even her political administration, to enjoy that liberty of conscience so freely guaranteed in the Constitution of the Empire. High Buddhist authorities have even dared to challenge the Religious Toleration Clause of the Constitution as contrary to the higher law of the realm, and not binding. In the Government Schools discriminations are often made against Christian teachers as such. School officials have been heard to say that while a teacher will not be dismissed openly because he is a Christian, yet should he obtain a position he would very soon find it necessary to resign. While a strong sentiment in favor of establishing a chair of Buddhism in the Imperial University has been cherished in high circles, the idea of allowing the Christian religion a similar place has been scouted.

THE LESSON OF HUMILITY NEEDED.

Added to these elements of difficulty in our work is the wavering faith of many prominent Japanese preachers. A "Japanese Christianity" is the cry, which when sifted to its real animus seems to mean nothing less than such a paring down of Christian truth as will make it acceptable to the "righteous" Japanese. According to a preacher I heard lately, Japan's national characteristic is righteousness. What need has such a nation for the doctrines of sin and redemption and forgiveness? A native preacher recently advocated a Japanese Christianity and a Church with wider doors. Paul's injunction that a Bishop should be the husband of one wife means, according to this eloquent and popular young Japanese minister, that there were men in the church in Paul's time who had more than one wife, and therefore polygamy was permitted in the early Church. From such an exegesis he would have us infer

that it is possible to be too severe in dealing with concubinage and divorce in Japan. In my sermon in that church last Sunday I dealt with this idea of an "adapted Christianity", in the hope of counteracting some of the young man's doctrines. Truly there is need of strong men in Japan just now. The present generation of Japanese ministers have not the spiritual experience and stability to guide the Church through the dangerous period now coming on. A few grand men like Mr. Toda and Mr. Hattori (of Yamaguchi), and some others, seem to have the heart of the matter in them, having learned that not their own wisdom but God's Spirit is our only reliance.

INTERIOR OF LIBRARY, TOKYO THEOLOGICAL SEMINARY AFTER THE EARTHQUAKE.

JAPANESE CELEBRATION OF VICTORIES, MAY, 1895.

REV. G. W. FULTON.

The oldest residents of Fukui declare that such a day was never seen before in this place. Fukui seems to have aroused from her accustomed slumber, and awoke to the occasion of making this a time to be remembered in her history, while the blood of her citizens was still warm with the joy of victory over the enemy. Furthermore I am told that there is still a greater day in prospect when after the safe return of the soldiers, and the present diplomatic complications are well settled, the Emperor will issue a rescript recounting the victories of the Japanese arms, and the nation to appointing the day for the national rejoicing.

The celebration was very different from what one would see in America on such an occasion, very little shouting and no speechifying at all. There was scarcely a reference to the conquered Chinese, and not a sign of contempt for that nation shown, this having been carefully seen to by the watchful police. The people, in obedience to the Emperor's edict, strive with all diligence to cultivate friendly relations with their aforetime enemy.

The Fukui demonstration was more a manifestation of pure joy for victories obtained, than of glorying over a defeated enemy. In their "parade," and their various "shows," symbols of gratulation were employed and woven into most ingenious conceptions requiring much time, labor and thought.

The streets were all hung with a profusion of bunting and gay colors, every door having its "Hi no Maru" flag and lantern, besides those erected at public expense at almost every street corner. In many places both sides of the street were lined with bamboo and pine branches, all connected together with a straw rope to which little bits of paper were attached, fluttering in the breeze. An occasional arch, too, was seen here and there over the city.

Two species of entertainment were furnished for the populace: First was the ubiquitous Dashi.

This is a procession of wooden wagons of the nature of miniature booths, drawn by men and boys, within the railing of which walk bands of musicians composed of drummers, guitarists, flutists, bell ringers, etc., but sometimes varied by having an actor ride on top and perform for the amusement of the public as the procession passes along. There is an occasional cartoon of some noted person or object on the wagon, or some horticultural exhibit.

One special feature was a battle ship loaded on a monster wagon, in which a fire was kept going, and the smoke puffing out of the smoke-stack, an indication of the pride in which they hold their victorious navy. Those who take part in the procession are said to receive no pay, but give their services free of charge just for the fun of it. To the Japanese populace the Dashi is a great attraction, being nearly always in demand on such occasions as this, and at their religious festivals.

For the more sober-minded, an entertainment was provided which was as ingenious as it was attractive. This consisted of what they call Tsukuri, or *made-things*, in which articles of a single kind or use were employed, articles either manufactured or sold in that ward, to set forth some historical or comic representation in a way to be recognized by all. It required a great deal of ingenuity and skill to cogitate and bring into proper shape such shows, and some of them must have required days of labor and a great deal of patience. They were to be found all along the principal streets at distances of two or three rods, the *tsukuri-mono* being placed in the houses and the whole side removed so as to be seen by all. A railing was placed outside, at which the people stood.

The most frequently occurring of all was one called *Omiki*, which was more or less religious in signification, consisting of offerings to the gods. Three small tables were tastefully arranged, upon which were placed the offerings of rice and wine and one other article which might be varied. Very frequently this was placed before the pictures of the Emperor and Empress.

In one ward the most prominent merchant was a dealer in foreign articles, so out of valises, shoes, umbrellas, &c., a very respectable horse and rider were produced, passing along a road before the great mountain Fuji.

In another place kitchen utensils were used to make the army flag, the staff being made of chop-stick boxes, the flag of trays, and the tassels of wooden spoons.

Another quite common scene was a waterfall made from Japanese "Kakemono" or "scrolls," arranged so as to be coming out from between two mountains and tumbling down in successive falls.

Still another which occurred quite often was a representation of the old Japanese story of sunrise. The sun was believed to come out from between two rocks in the sea near the eastern coast of the Island, and so these rocks with the sun rising between them was variously manufactured. In one place, of wine tubs and their accoutrements; in another place old mosquito nettings were hoisted on poles over the tops of the houses, and arranged in the appearance of two monster rocks, while between them was placed a huge paper drum to represent the sun.

One very pretty scene was a waterfall made of lampwick, rolling down over a river-bed made of flint, with a fish called the *Koi* or river carp, made of sulphured fire kind-

lings ascending the waterfall. The Koi on account of this particular feat, which no other fish is said to be able to do, is much lauded in Japanese writings and art.

Another was a temple gate made entirely of sieves, with the words GREAT VICTORY FOR JAPAN, Another was a group of butterflies made out of weights and scales. Again there was a fine big stork, made of fans. And in another place was the figure of a man carrying a flag, the whole being made of pots, kettles, pans, &c. Still again there was a windlass and bucket and a well, with a morning-glory vining up, and a stork calmly gazing on the scene from near by, all made from vessels which a wine merchant is accustomed to use in his trade. More warlike was the aspect presented by a cannon mounted on a wagon, all made from empty vessels used in lacquer work. While much more difficult to make was a large eagle almost ideal in shape and form, and made entirely of cutlery.

Again there was a huge elephant made of hanks of silk thread used in the weaving business here. A bicycle made of drums; a dragon made of Japanese cash strung together, with a dragon fly suspended from the ceiling and snatching the Chinese flag from him. A Man of War made of old Japanese armor. a castle being cannonaded from a distance, the whole being made of chinaware.

One street was set apart as soldier quarters. Straw men were stationed at intervals along the street as pickets, and from almost every window were seen peering out the faces of similar soldiers, while over the doorposts were printed the names, number and rank of the soldiers or officers stationed therein. And one of the most remarkable of all was a representation of Col, Fukushima, the renowned rider, who a year or two ago rode across Asia on horseback. He was on horseback this time too, and he himself and nag were very humorously gotten up from old tattered and torn paper lanterns, so as to appear quite real.

These are only a part of the many interesting shows that were presented, and to get a view of all, would require one to be on his legs all day. Such a celebration would convince anyone that the Japanese are indeed an ingenious people, gifted with an endless amount of patience to work out such devices for the pleasure of the populace, and to afford a day of rejoicing for victories. During the three days, everybody abstained from work who could conveniently do so, and, dressed in holiday attire, gave themselves up to rejoicing and enjoying what there was to see.

In the evenings there were doubtless rejoicings not for our eyes to see, where the wine cup was passed and where the health of their Emperor, their ancestors, and their friends was drunk to merry music, and to the bewitching graces of dancing girls.

Later.—The decorations have all been removed, the Tsukuri-mono have been demolished, and the stream of life moves on as usual. The public disappointment at the result of the war* is vanishing. They say, "We must bide our time and wait for a good opportunity to get even in the future, meanwhile, we must push on the country's strength along military lines until we reach a point when we need not be dictated to by other countries." More and more the country is returning to peaceful conditions again, and soon the war will be remembered only as history that has been. Still it has been glorious history for the Japanese, the brightest pages in their volume; and future generations will turn to it as the period of their nation's debut into international life and equality. They have surprised the world in their knowledge of the art of war, and now the task lies before them of equally winning the world's admiration in the arts of peace and civilization.

The war ends with the United States as the best beloved country, I think, on the part of both nations. Especially so is it with Japan. England is also becoming more loved by this people for her attitude of neutrality, and so, henceforth, these two nations are destined to influence Japan more than all the others together. Is this not providential? Has not God great things for this nation through these two most Christian peoples? Shall we not make good use of this opportunity to give Japan the best we have, a pure Gospel of love and righteousness?

*This has reference to the impertinent interference of Russia, France and Germany.—ED.

Letters.

KOREA.

Mr. J. S. Gale, *Gensan.*—My work just now has been the revising of my dictionary, with a new scholar from Seoul, a Mr. Cheung, who is a member of the Presbyterian Church, and, as far as my experience goes, the best Korean scholar I have yet met. He is a man thirty-eight years old, small in stature and rather unprepossessing in appearance, but possessed of a good memory and scholarly judgment, and so ranks among the natives here as a very great man indeed. He has all the classics at his fingers' ends, and can quote a long list of authorities for every word he uses. He is a very interesting working companion, though not as earnest a Christian as I would like to see him. I find that it is hard for a thorough Korean scholar to become the "little child," that he must, in order to be filled with the fullness of God. The wisdom that comes with Confucianism is certainly culture, and culture of a very high kind, but it is dead, crystalized culture, and leaves the mind in a hard, fixed state, lacking all the love and liberty of the Gospel. A man who has drunk deeply of Confucius has no room left for development in any other line, and that is what makes China so far behind the rest of the world to-day.

We have had two families in Wonsan (or in Korean, Gensan) come in recently. They are not yet baptized, though we expect them to be a week from Sunday. They were driven to us because pestered by demons, so called, that disturbed them in their homes. One man by the name of Kwun, and his wife live in a small house in a modest way, but were comfortable except that evil spirits came to disturb them. A friend of his, named Kim, (the commonest of all names in Korea) a well off merchant, with his wife and three children were disturbed in a like manner, not that they were in common parlance possessed, but that they were alarmed at mysterious noises and strange things done about the place. Whether there be truth in these things or not I have not had sufficient proof to see, but as far as the native is concerned they are as real as life and death to him. Kwun and Kim came to the reading of the Gospel, and heard how the name of Jesus was suffcient to save every believer from such attacks as they had suffered from. They went home, told their wives, and in company with my helper Kim, had all the spirit worship trappings burnt up, and have been the happiest kind of people ever since. Kim cannot read, but he remembers well and has taught his boys verses and the hymns that we sing. He lives in a part of Gensan where the people were at first greatly opposed to Christianity, but a change has taken place. Kim's wife invited Mrs. Gale to hold meetings for women every Sunday afternoon in her house, where great crowds gather. Two meetings have begun under great encouragement, Kim's wife and Mrs. Kwun both testifying to their deliverance from fear through Jesus. I have my meeting at "Old Kim's" former home on the other side of Gensan, and so accompany my wife as far as she goes and leave her there until I come back.

This idea of possession and demon influence has a great place here in life. The "Tonghaks" who raised such a commotion in the south last year, professed to have power to cast out devils, and that was one cause of their popularity. We rejoice that the name of Jesus is sufficient. There are others coming in, people who have employment all of them, and so are in no way dependent on expected aid from the Gospel. Shin, a former drunkard and gambler, whom I spoke of in my report at last annual meeting, remains faithful, and will be received shortly.

We are all glad that war is over for the present at any rate, though I don't think it is over for any great length of time. Japan is on the war-path, and means to make a great name for herself by fighting. At present Korea is not independent at all, but under the control of Japan. In some ways they have improved the government, but the peoples will never blend and make a good union. There is a race difference somewhere between Koreans and Japanese with the enmity which that brings along with it, as well as an undying hatred on the part of the Korean for the Japanese that has come down from the wars of 1592.

AFRICA.

Miss Babe, *Batanga.*—Yesterday, when passing through a town, I met a man, who stopped me to talk with him. After a little I told him that he was under the influence of rum, and that he must not drink any more. This was his answer: "Well, I wish you ministers would write a letter across the big sea and tell them not to send us any more rum." Poor man! how I wish I could do that. How I wish the Church at home would put forth her energies to help us. I hope the day is not distant when the Lord will have put this enemy under His feet,

EDUCATION.

ACTION OF THE GENERAL ASSEMBLY.

It will probably be interesting to our readers to have before them a summary of the report of the Standing Committee of the General Assembly on the Board of Education. It ought to be understood that such reports are not mere formalities. The men composing the committee give patient study to the matters committed to their care in successive meetings. The chairman spends much time and pains in writing a report which shall faithfully express the conclusions reached, and in his speech before the Assembly tries to emphasize the conclusions of the report. The chairman of the committee this year was Rev. Martin D. Kneeland, D.D., the popular pastor of the church at Roxbury, Mass., a man in hearty sympathy with the work of ministerial education. His report, which was unanimously adopted by the Assembly, makes a pleasing allusion to the fact that the beloved and venerable Dr. Poor, although in infirm health, is able to make frequent visits to the office in which he labored so long and so faithfully. It calls attention to the great disparity between the sum recommended by the Assembly of 1894 and the sum actually contributed by the churches, and compliments the Board for its success in getting successfully through the year in spite of the shortage. On the other hand, care is taken to make clear the fact that the churches are not the less reprehensible for leaving this cause of fundamental importance without sufficient means to carry forward its work efficiently, involving much distress to the students under its care. As the Board cannot give money in larger sums than it receives, it became necessary to diminish the allowance to each student. By means of the saving thus effected, by the aid of special contributions, and by the timely coming to hand of a considerable sum of money from the Stuart estate, the year was passed in safety. Allusion is also made in the report to the fact that the Board gave notice in June, 1894, that not only would the amount of aid to college and seminary students be limited to $80, but that the number of students that could be accepted must be limited to 900. The wisdom of this action seems to be recognized, especially as means were found to aid no less than 1,031 in all, or 131 more than the number stipulated. The plan adopted was to put these additional names upon what was called an "Approved List" ready for any special funds which might be secured for them. In the end, no candidate coming within the rules of the Board, and having satisfactory reports from his professors, failed to receive assistance.

The report also calls attention to the fact that the Board is not a mere office where money is received and disbursed, but the centre from which a careful oversight is exercised over more than a thousand men in many different sections of the country, and educational interests watched over at the expense of a vast amount of time and pains.

The Newberry scholarship, which provides about $500 per annum during a course of three years, for a student selected by means of a competitive examination, is spoken of as affording an encouragement to high and accurate scholarship, and an instrumentality by which provision may be made for the recruiting of the ranks of the professors in our theological seminaries, and for the wants of even our most exacting churches. At the same time the importance of an abbreviated course of study is spoken of with approval as a suitable thing for some young men who may not be able to take a full college and seminary course, but who shew such adaptability to the work of the ministry that their cases must be considered as extraordinary.

The matter of the practical training of the students is considered, and the proposition that a plan be devised, if possible, for the appointment of all the graduates of our semi-

naries to at least one year of missionary work, is declared worthy of the attentive consideration of the Assembly. The treasurer's report is reviewed and attention called to the fact that all the operations of this Board, in the year of its heaviest responsibilities, have been conducted at a cost of less than $98,000. The increase of the number of contributing churches, although small, is noted with pleasure, as also the fact that the amount contributed by churches and Sabbath-schools is larger than during the previous year, notwithstanding the continued financial depression throughout the country. No debt rests on the Board except $3,500 due to its own permanent fund, and this is $1,500 less than it was a year ago.

RESOLUTIONS.

Resolved. 1st. That the minutes of the Board for the year be approved, including the re-election of officers of last year, and that we express our appreciation of their services, and especially of the earnest and generous work of the Corresponding Secretary of the Board, Rev. Edward B. Hodge, D.D. He has proved himself, during the first year of his incumbency, eminently fitted for the responsible trusts committed to his hands.

2d. That we commend the wise curtailment of the annual grant to the students, while we regret its necessity, and hope that it will never occur again.

3d. That we commend the proposed fourth year for practical training and experience to the consideration of the whole Church, and recommend that the Board of Education correspond with the respective presbyteries, the synodical superintendents, and the various seminaries of our Church, and submit any plan it may formulate to the next meeting of the General Assembly.

4th. That we commend to the consideration of every presbytery the growing importance and requirements of this Board; the need of donations and legacies for its support, and the necessity that every church contribute its portion, even though the amount be very small.

5th. That we recommend that $150,000 be raised the current year to meet the demands made upon the Board.

OUR COMMENTS.

The corresponding secretary is grateful for the kind terms in which his part of the arduous and often perplexing work of the year has been done. His task has been made easier by the almost unvarying good temper displayed by the numerous correspondents with whom he has had to deal. Occasions often arise in which considerable irritation might well be displayed. It is very trying when an application in behalf of a young man, known to be worthy and promising and in great need of aid, is refused; and yet it is a very rare thing when any unpleasant feeling is shewn over the matter. The brethren may be sure of one thing, that we at the office are full of sympathy with all such cases, and use all efforts to secure means when the funds in the treasury are exhausted. Some of our candidates too have had their patience sorely tried by finding their names omitted when the appropriations are sent out. Everything works as nearly like clock-work as possible at the office; but sometimes the Education Committee fails to send in the presbyterial recommendation in season; sometimes the professors have not enrolled the candidate's name among the beneficiaries of the Board, and no professors' report reaches our treasurer, and an exasperating delay follows. Once in a while an impatient message comes to us, and we hear a little about unnecessary "red tape;" but it is most delightful to find in most cases kind consideration on the part of all concerned. Probably the brethren of the presbyteries and the students little realize what good and helpful friends they have in the treasurer and the clerk of the Board. These officers well deserve all the praise which the resolutions of the General assembly bestow upon them. We all feel that the year under review has been on the whole the best in the long history of the Board.

CUT RATES.

The wish is expressed that no such thing may ever occur again as the cutting down of the appropriations from $150 (or $100) to $80 for college students, and from $100 (or $80) to

$70 for students in the academy. There is no doubt that the cutting down has occasioned considerable distress to some of the candidates. Nevertheless the Board at its June meeting fixed the rates at the same figures at which they were fixed a year ago. It does not dare at the beginning of the new season, in the light of the experience of the past ten years, to assume that the income from the churches will be larger than it was last year to any considerable amount; and it must not promise money which it has not good assurance that it will be able to pay.

On the other hand it may be that with returning prosperity the churches may this year increase their contributions, and some more of the non-contributing churches may wheel into line. If the condition of the treasury will permit, more will be given than the amount promised; but the outlook is not such as to give clear promise as yet of such a happy result.

A YEAR IN THE MISSION FIELD.

The Board is putting the question to the Church: "Has not the time come for considering the question of providing for the appointment of all of the graduates of our theological seminaries to at least a year of missionary labor in different parts of our land, so that experience may be gained and preparation made for the larger responsibilities which may be awaiting them afterwards?" The Assembly regards the question as deserving careful attention, and directs the Board, after consultation with the parties most concerned, to formulate a plan for the carrying of the suggestion into effect.

The objects to be gained are: *First*, the giving to the student the advantage that comes from a year of such experience. *Second*, the providing for the mission-fields of better service than they at present enjoy. *Third*, the removing of the prejudice which, to a greater or less degree, exists concerning the granting of scholarship aid to candidates for the ministry. It seems plain that such aid is a practical necessity if the Church intends to insist, as it has done in the past, upon a high standard of scholarship in the ministry. It is a matter therefore of the first importance that all just ground for objection should be removed.

AN INSTRUCTIVE COMPARISON.

It is well known that the military and naval cadets of the United States receive liberal sums of money from the government from the time of their enrolment as students to the end of their terms. At West Point each cadet receives an annual allowance of $540, and at Annapolis each cadet gets $500 per annum. No criticism is offered and no objection is made. There must be a reason for this. In fact there are several reasons.

I. The cadet, from the day of his admission, is recognized as in the service of the United States. He wears its uniform; he marches under its flag; he is subject to its orders. Such a service is counted an honor and a privilege. The term of service is, for a West Point cadet, eight years; four years in the academy, and four years in fort or field, wherever the government may order him. Under these circumstances the cadet feels no more sensitiveness about accepting the pay given him for the first years, during student-days at the academy, than he does about taking what is paid in later years when he is serving in camp or fort or field.

In Dr. Charles Hodge's excellent article on "Ministers, their Education and Support," he seems to assume that the same state of things exists with regard to our theological students. He lays down the undeniable proposition "that every minister of the gospel, devoted to his work, is, together with his family, entitled *jure divino*, or by the express law of Christ, to a competent support;" and he adds that "by every principle of natural and scriptural justice the same rule applies to candidates for the ministry." He says:—"If a young man renounces all worldly avocations and consecrates himself for life to the official service of the Church, then the Church is bound to prepare him at her own expense for this service. As the candidate devotes himself to the service of the Church, to go wherever it may send him, the Church in its collective capacity is bound to provide for his education. As the Church is bound to send missionaries to the heathen and to the

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destitute in our own land, it is bound to prepare men for these and other services." In actual fact neither the candidate nor the Church treats the term of service as beginning until the young man has taken a pastoral charge or entered on the care of a mission-field. And it cannot be said of the candidate in any exact sense that he "devotes himself to the service of the Church to go wherever it may send him." The Church assumes little or no control of his movements. He looks for and receives no orders, but is left largely to care for himself during the progress of his studies, and comes from the seminary to shift for himself as best he may.

The remedy for our present difficulty seems obviously to be to require the candidate, as a condition of his enjoying the privileges and honors of the service of the Church, to put himself under her orders from the time of his first reception as a candidate, agreeing to take (except in extraordinary cases) the full course of four years in college and three in the theological seminary; and to be ready, in addition, like the West Point cadet, to go wherever the Church may send him during a definite period of time subsequent to graduation. This post-graduate work would correspond with the two years of practical experience exacted by the Methodist Episcopal Church on the part of its candidates before they can be admitted to full membership in the Conference and the privilege of Conference appointments. In the same way our men should remain probationers until a year or two of trial shall have elapsed. At present many theological students make a merely formal compliance with the requirements of the Book, and are sometimes in the condition of probationers only a few weeks, a few days, or perhaps only a few hours.

Such an arrangement would require provision for a duly recognized appointing power. There need be no serious difficulty on this score. The presbyteries have only to make use of the authority which they already possess over their vacancies, while the Board of Home Missions may exercise its power of commissioning men for mission-service at the request of the presbyteries.

How readily this may be done becomes apparent by an examination of the rules of the Presbytery of Emporia in the Synod of Kansas, which has for a number of years acted successfully upon this principle.

As soon as the Church understands that her candidates are actually under her orders from the time of their enrolment for a definite term of years, she will readily see the propriety of giving a generous yearly allowance to men enlisted in her service.

II. Another reason for the comfortable state of things with the government cadets is the fact that no distinction whatever exists among them in the matter of yearly allowance. All receive precisely the same yearly sum, whether they be sons of fortune or children of poverty, just as our ministers are given their salary for services rendered without the question being raised whether they have a fortune of their own or not. When the Church can devise a plan by which the present inequality among the students can be obviated, a great step will be taken in advance. There ought not to be any serious difficulty in improving the situation as far as the students in the theological seminaries are concerned. In these institutions, a very large proportion of the students are in the receipt of the income from scholarships. Many who have nothing from the scholarships of the Board of Education, have the benefit of the scholarships of the seminary. It would not be a difficult thing, by conference with the faculties and directors of the seminaries, to secure such an adjustment as would bring all aid-receiving students under a common set of regulations; and distinctions would thus, for the great body of the students, be abolished.

These regulations should be made to include the requirement that all students who would enjoy the privilege of the scholarships must maintain a certain grade of proficiency

The fact that, at an institution like West Point, the standard is kept high and that the cadets are made to live up to it, constitutes another reason, the last that need now be mentioned, why all look upon their situation as one of honor and of privilege.

The cadets of the Church of Christ ought not to be in a situation of less honor than the cadets of the nation.

COLLEGES AND ACADEMIES.

STRONG WORDS.

Before the General Assembly.

BY PROF. WARREN H. LANDON, D. D.

Of San Francisco Theological Seminary.

Many of you have read the leaflet of Dr. Herrick Johnson, in which he speaks of "the arch of our denominational benevolence. He says: "The Board of Education helps the man into and through the college and the seminary. The Boards of Home and Foreign Missions and of Freedmen help locate and feed the man. The Board of Church Erection houses and homes him. The Board of Publication arms and equips him. The Board of Ministerial Relief cares for him in his old age." But where in this arch does the College Board belong? According to Dr. Johnson it belongs first in order. Before a young man enters the seminary we require of him thorough preparatory school and college work. The College Board helps to provide academy and college for the men on their way to the ministry and for men and women on their way to other positions of Christian usefulness.

The College Board is but twelve years old. What has it accomplished? Not all that its founders hoped; yet it has accomplished much. It has aided 56 institutions in 24 states and territories. It has given institutions over $350,000, besides helping them to other gifts. Over 2000 students have been converted in its institutions, and more than 1800 candidates for the ministry have received training in them.

This Board gives littles—a few hundreds of dollars here and a thousand or two there, more often hundreds than thousands. But these littles mean life to many institutions. The Board would give rich endowments if it could; failing in this, it is glad, and we ought to be glad, that it sustains life and makes Christian education possible where there would be none or but little without it.

STATE UNIVERSITIES.

Some think it unwise to establish denominational colleges when we have State Universities richly endowed and thoroughly equipped. I do not underestimate the importance of the State University. It is doing a great work, the work for which it was founded. But it is not giving Christian education. It does not profess to do it. It was not founded for that purpose. If our youth are to receive Christian education we must furnish Christian schools and colleges with positive Christian influence.

We dedicate our children to the Lord in their infancy. We give them Christian nurture in the home. We teach them the great truths of God's word. We try to lead them in the way of life. We watch over them with prayerful care. Then, when they reach a very impressionable age, when their minds are alert and inquisitive, we often send them to secular institutions, to come under the daily influence, sometimes of unbelieving teachers, sometimes of teachers indifferent to things we hold sacred. This is a mistake. Let us do this if we must. Let us do better if we can.

A MISSIONARY AGENCY.

This Board deserves the hearty support of the Church, because it is a missionary agency. The academies and colleges which it aids have devoted Christian teachers, many of them as truly missionaries as those commissioned by the Board of Home Missions. There are many conversions every year among the students. In some of these schools every student is already a Christian. Some of them have such a positively Christian atmosphere about them that to send unconverted sons or daughters to them is to send them into the kingdom of God. The Christian influence is irresistible.

This Board should have our hearty support, because its aid is needed to sustain our church

in the newer states and territories. If our youth do not receive a Christian education, the time will come when our church will lack men to fill both its pulpits and its pews. A beloved brother, who is a veteran in educational and missionary work, recently said to me, speaking of a far western college in financial difficulty: "If we cannot sustain our college, and our young people must be sent to state institutions or the schools of other churches, we cannot hold them. They will be lost to our church and the home mission churches, upon which we have expended so much labor and money, will go down." This helps us understand the importance of the work which the College Board is doing, and illustrates another of Dr. Johnson's statements that "The church that takes ground and holds it, is the church that plants institutions of learning and holds them."

OUR CANDIDATES FOR THE MINISTRY.

This work should receive the hearty support of the church, because from these Christian colleges come, in the main, our candidates for the ministry. We get very few from State Universities. Especially is this true in the West. It is said that the University of California during twenty-five years has furnished for the ministry of all denominations an average of one man in five years. Leland Stanford Jr. University, with more than a thousand students, many from Presbyterian homes, has furnished for the ministry of our church about one man per year. Put over against this our Emporia College, in Kansas, in many respects a weaker college; every male graduate of the last two classes has gone to a theological seminary. Our other Christian colleges are sending a large percentage of their graduates into the ministry. We must maintain them if the church is to have ministers.

That so many sons of these Christian institutions enter the ministry is significant, indicating a healthful, inspiring Christian atmosphere.

OUR CHILDREN.

These are the places to educate our children, whether they are to become ministers or missionaries or not. I wish my son, my daughter, at the most formative period of life, to come under the influence of godly men and women, and of such alone.

A year ago I met an elder from a far western state on his way to the General Assembly. He was a farmer, with a large family to educate. His oldest son went to a large university which is not noted for Christian teaching. The young man came home full of new ideas and questioning the old faith. They had many discussions. But the father said the son was a scholar and he only a farmer, so he could only keep on believing and be sad. He sent his second son to the State University. He came home worse than the first. The farmer said: "Oh, for a Presbyterian college within my reach to which I could send my other sons!" We mentioned a Presbyterian college to which he might send them, but it was so far from his home that one must travel nearly twenty-four hours by express train to reach it. This father expressed the longing of many parents in our land. Many say "Oh for Christian institutions to which we may send our sons and daughters, and have them returned to us with faith undimmed, with Christian zeal unquenched, and with a Christian experience clear and happy!"

The Presbyterian church will not do its duty towards its constituency, scattered over this broad land, until it plants and maintains a Presbyterian college or academy within convenient reach of every Presbyterian home.

—A central State university with its series of special schools for advanced study and research, and with its group of professional and technical colleges, is worthy of all commendation. But for the best results in strictly collegiate, that is to say, undergraduate work, it may well be claimed that ten well organized colleges with five hundred students apiece, properly distributed through a State, will be productive of better results than would one great central college, in which several thousand undergraduates would find themselves massed, subject to the instruction of transient tutors and perfunctory assistant professors. The local or small endowed college, which occupies so characteristic a place in the American educational system, is precisely the type of institution of which we have best reason to be proud.—*Review of Reviews.*

MINISTERIAL RELIEF.

The summer of the present year is an anxious period to the Board of Ministerial Relief and its executive officers. The intense sympathetic strain tells strongly upon the nerves of the Corresponding Secretary and the Treasurer, while the members of the Board are serious and sad as the monthly meetings come and go, each bringing the cumulative pathos of needs that an inadequate income cannot meet.

The relentless years go on and age comes apace to the faithful and long suffering ministers of the Gospel, for whom the Church has practically pledged herself to provide. Their very calling predisposes to some forms of sickness and disease. The vicissitudes of life come to them and their families as to others. Fidelity to the Master's work gains no favor from nature's laws, and weakness and weariness, change and decay, bring to them the common experiences of humanity.

Against these certain results, the uncertainties of their service and the scanty provision for current needs, leave narrow margin or no margin at all, for protection in the days when the physical powers fail.

The security upon which they rely, for the small help that is to mitigate the anxieties of age, illness or infirmity, is the fact that the Church, through its Board of Ministerial Relief, has engaged to protect them when declining years or physical infirmity causes the usually small income of the pastorate to cease.

The contract thus expressed, simply recognizes a duty that is fundamental in Christian principle and in Presbyterian order. It would be easy as it is superfluous to demonstrate the truth of both elements of this proposition.

And yet, despite the principles and the contract, the Church fails to realize its grand privilege of service in relieving the carking care and the withering anxiety of its aged or ill dependents, their wives, and in many instances, their children.

A study of the attitude of a large portion of the Church to this question is painful as it is both curious and interesting. Every member of the Presbyterian Church knows full well that the demands are inevitable as the laws of nature, and yet, influences trivial and superficial, quickly give pause to the liberality which the certainties of the case require. Absolute need meets hesitation, increasing necessity faces declining supply, and the margin widens between want and relief.

The situation resulting from this condition, the Board of Ministerial Relief confronts this summer, with a deeper and more painful interest than any other it has been obliged to face for many years. The theory of its position, is that as trustees, it represents the donors of the funds through which the Church cares for those who fall in her service, or lay down activity at the demand of Time. It distributes what the Church provides.

The Board is now on the danger line. It is not the danger line of *serious debt*, for that the Board will not incur, although it has borrowed heavily from its permanent fund to bridge over the unusually great vacuum in its current income, which the present summer brings. This process cannot continue. Neither morality nor expediency will justify the Board in mortgaging its endowment capital for current needs. The moderate existing obligation must be paid, it cannot be increased. The present policy has been based upon the expectation that the coming autumn would bring greater donations from the churches, enough to replace the current fund deficiency and meet the normal increase in demand. The danger is that this may not be. It is a danger that may easily be averted.

What is the danger? It simply is that noble, faithful, devoted servants of the Church may be left to suffer without aid. The mere thought should be abhorent. It is not that chronic pauperism, disease that results from recklessness, poverty that comes from prodi-

gality—causes that may properly appeal to Christian charity—shall go unrelieved, but it is that the heroes of the Church should find her pledges hollow and the boasted sympathy of Christianity a partial sham. The danger will be safely passed if only the conscience of the Church can be fairly brought to meet the existing facts and the principles that underlie the work of the Board of Ministerial Relief.

Prosperous churches in metropolitan centres have no practical experience with the needs that it is the Board's function to relieve. They are remote from the frontier, the poor farming neighborhood, the hamlet of frugal folk—small centres that are rich in power of grand helpfulness to the family, the nation and Christianity; centres in which the clergyman has been the potent factor in maintaining purity, patriotism and piety; centres in which material wealth is in the inverse ratio to intelligence and spiritual power. Thus the needs which the Board represents and the power to relieve them rarely meet in any strong personal way.

The routine business of the Board is suffused with an indescribable pathos, as the experiences of the aged fathers and mothers of the church, of early widowhood and helpless orphanage pass upon its records. No more eloquent appeal could be made to the great heart of the Church than the ordinary proceedings of a Board Meeting, and none other would be needed could some universal sympathetic telephone pulsate with the distressing facts of lives that in the sacrament of the Holy Communion each member of the Presbyterian Church has sworn, so far as need may demand and ability may enable, to nurture and protect. Types are too cold and words are too feeble to convey the touching stories to the eyes or ears of those who should read or hear.

Ministerial relief suffers from misunderstanding. It has a comparatively large endowment. The figures are impressive and they sometimes overshadow the fact that income only, and that at low rates of interest, is applicable to current relief. The principal reliance must always be on the contributions from churches and individuals. The decline for some years past in income from both these sources, accompanied by increased demands upon the treasury have created the present embarrassment and cause apprehension for the future.

It should be carefully borne in mind that the General Assembly has created the honor roll, by which any clergyman that has attained a given age, with a certain number of years of active service to his credit and is honorably retired has the right to enrollment for the maximum sum allowed by the Board, per annum, for life. This action is mandatory, as it should be, and of course takes precedence over any applications that may be made in due course through the Presbyteries. The honor roll is a constantly increasing factor, and larger liberality in the gifts from the churches must be continuous and cumulative if it is to be maintained without compromising other equally pressing and important relief.

The Board of relief is now an important factor in the general policy of the Church, and its work cannot fail to have an important bearing in deciding many a young man for or against the Presbyterian Christian ministry. That profession rarely brings income enough to properly provide a support when advanced age or permanent incapacity for work terminates money earning power. The question comes with especial force to the careful and thoughtful young man: "What have I to depend upon for myself and such as may derive their support from me in the days of infirmity?" If such an one witnesses a grateful church cheerfully meeting even the present small pension standard he may be saved to our ministry. Otherwise he may very properly find the line of duty to synchronise with the larger opportunities of making and saving money that some other profession or business may afford.

In the past the church has been humiliated by an enforced reduction of twenty-five per cent. in the benefactions of the Board. Circumstances requiring a repetition of that sad experience would be disgraceful. But the Board has confidence that the conscience of the Church will awaken to the situation in time to prevent the recurrence of the conditions that would require so drastic a policy.

ROBERT C. OGDEN.

PUBLICATION AND SABBATH-SCHOOL WORK.

RALLYING-DAY AND THE UNITED MOVEMENT.

For several years past the Sabbath-schools of our Church have with substantial uniformity observed the last Sabbath in September as a day marking the close of the summer holidays, and the beginning of a new school year. The General Assembly, by its earnest recommendations year by year, and the majority of our Presbyteries, have materially aided in establishing this custom By a happy use of a word conveying a very definite idea to the popular mind, this day has come to be known as "Rallying-day." Immediately following "Rallying-day," with its special services, many Sabbath-schools—let us hope that the number is increasing—start a vigorous canvass for new scholars, particularly in neglected places. This canvass has come to be known generally as "The United Movement," a phrase conveying the idea of simultaneous action among our Sabbath-schools with a well-defined purpose. There is an advantage in making Rallying-day and the United Movement a subject of general interest, giving it a distinct definition and purpose, and fixing a time for the work, which could not be secured if every school did as it pleased without reference to any general plan. An added force comes to any local and limited work when such work is understood to be a part of a wide-spread movement involving great principles and interesting a multitude of minds. The Sabbath-school and Missionary Department has done good service in giving direction and emphasis to such celebrations as Children's Day and Rallying-day, the former bringing the general cause of Sabbath-school missions in a practical and forcible manner before the children and youth of our Church, and the latter giving an impulse to the particular work of Sabbath-school extension and missionary effort among the neglected classes at our very doors.

The relation of Rallying-day to the United Movement may be described as initial. It is a great thing for any enterprise to have a good "send-off." Enthusiasm is aroused, and usually the prospects of success are better, particularly when an essential condition is the crowding of much work into a limited period of days. On the other hand, Rallying-day without the United Movement would be wanting in what is always to be desired in a special celebration of this character—the strongest possible motive. Bear in mind that the occasion is not simply academic, as it would be, in a sense, if it were merely the inaugural service at the beginning of a school term. It is that, but it is more than that. It is a religious and missionary festival. Now, it would be a good motive which would bring people together at a mere inaugural service, to hear the roll call and to receive counsel and encouragement at the turning over of a new leaf in life. But such a motive is not the highest motive possible in the services of Rallying-day. To give the day its true character, we must introduce another motive —the zeal of Christian service with a distinct purpose in view—that of going after lost children and bringing them to the fold of Christ. With the blending of these motives —the encouragement of Christian education and the saving of children, we raise the standard of enthusiasm to a very high degree. We reach the highest possible motive attainable by mortal man—the glory of God in the extension of the Church of Christ.

HINTS AND SUGGESTIONS.

Some hints as to the best way of observing "Rallying-day" and carrying on the "United Movement" may be useful at this point.

The work of preparation should not be left till the last moment. Take time by the forelock. By the time this magazine is in the readers' hands, September will be upon us. Not a day is to be lost. As much as possible

of this month should be devoted by superintendents, officers, and teachers, to looking up absentees, and planning the order of services and the methods of the canvass. Where practicable, printed notices and invitations should be distributed or sent by mail. A printed programme is desirable. The Sabbath-school and Missionary Department has been asked by several correspondents to prepare a general programme for Rallying-day, but in the absence of Dr. Worden, this summer in Europe, and for other reasons, it has not been deemed advisable to take that responsibility, at least for this year, whatever may be done hereafter. A simple and effective programme can however easily be arranged. It should include, of course, some well known and stirring hymns. For responsive Scripture reading, Psalm 24th, Romans 12th, and other passages might furnish good selections. A space should be allotted for a few moments of silent prayer, followed by the Lord's Prayer, either by the leader or in concert. If Bibles are to be distributed as rewards for recitations of the Catechism, this also might be a good feature. The secretary and other officers should make reports. A brief review of the lessons for the quarter might be introduced, particularly as many scholars may have missed several lessons during the summer. It might be interesting to read letters from absent teachers and scholars. Perhaps a simple exercise at one of the services of the day might be arranged for the primary class or for the whole school. The Young People's Society of the church should talk in their meeting about their relation to Sabbath-school work. The pastor might very appropriately preach a Rallying-day sermon, and probably would gladly do so, if so requested. And especially should emphatic reference be made, several times during the day, to the "United Movement," in which each Sabbath-school should enter, as it were, into a holy crusade in common with thousands of other schools, for the bringing in of neglected children to the feet of Jesus.

The United Movement. Early in September a committee of teachers should be formed to district the neighborhood and prepare plans for a thorough canvass or house-to-house visitation. This thing should be done very thoroughly. No stone should be left unturned to insure success. The point is to let the people in the community to be canvassed thoroughly understand the underlying aim and motive. It is not right to make proselytes. The feelings of all Christian people, Catholic and Protestant, will be respected. This is an opportunity for speaking a few words of good-will to one and all. The welfare of the community is the thing desired. It is not good for any community to have its children untaught in religion. If not going regularly to any school, we ask you to send them to the school of our church. We will welcome them to our school. Shall we enter their names? Yes. Then look after these scholars, and see that they come. Follow them up with renewed visitation if they do not appear on the first Sabbath.

There is room for any amount of consecrated energy and ingenuity in this work.

Dr. Worden's persistency in exhorting teachers and visitors to pray is to be admired and should be remembered. They should pray each for himself, for herself, each for his or her own particular work. They should meet together before the work is begun and again every week of this special canvass, and wrestle with God for wisdom, grace, strength and endurance. And at the end of the month they should meet to report results and thank God.

Without enthusiasm and a spirit very loving and sympathetic towards children, no visitor can succeed, but with these qualifications failure is impossible. Many sheaves will be brought in to the threshing floor.

Remember the importance of childhood—the abiding nature of the impressions made on the minds of children. Remember the importance of Sabbath-school instruction in these days, when the religious education of youth is not a feature of our public schools, and is so much neglected by far too many parents. Remember the fleeting years—how these gracious opportunities of service are slipping by. Remember the words of the Master about little children. Let Rallying-day and the United Movement for 1895 be

much in your thoughts, whether you are permitted to engage actively in this special service or not. Pray that the cause of the Sabbath-school may receive therefrom a mighty impulse to the glory of God in the salvation of many children.

THE CONTRIBUTIONS ON RALLYING-DAY.

The Sabbath-schools of our Church are invited by the authority of the General Assembly to contribute on Rallying-day of the present year towards the great movement popularly known as "The Million Dollar Fund," for paying off the debts of the Boards of Foreign and Home Missions, and adding a substantial amount to the income of every Board of our Church. We join hands heartily and loyally with the committee in charge of this movement, in the determination as far as in us lies to make it a success, and we ask every reader of this article to use his best influence and endeavors to bring about this great achievement.

FREEDMEN.

MARY HOLMES SEMINARY.

It is well known to the readers of the CHURCH AT HOME AND ABROAD that the Mary Holmes Seminary for colored girls, under the care of the Freedmen's Board, at Jackson, Miss., was burned, January 31, 1895. So soon as the building was destroyed the Board began to consider the task of rebuilding; and the first question to be settled was whether or not it should be rebuilt on the spot or in the town where it had first been located. A Committee from the Board visited Jackson soon after the fire and came back with a report, unanimous, against replacing the school at that point. Another Committee was sent into Mississippi to look carefully into the claims of a number of other towns, and finally came to the conclusion, that all things considered, it would be best in rebuilding this Seminary to place it at West Point, Miss.

A number of reasons were given by the Committee for its decision; and these reasons were, substantially, as follows:

1. West Point is a healthy place. It is on high and rolling land where the natural drainage is perfect. There are no stagnant pools or sluggish streams in the vicinity. There is no malaria there.

2. Public sentiment in West Point is strongly in favor of the school being located there. The cordiality with which the leading men of the place received the Committee, and aided them in their investigation, had much to do with deciding the Committee to recommend our selection of the place. From 75 to 100 families have gone from the North in recent years and have settled in the surrounding country. These families are regarded by the people who have always lived in the community as a valuable addition to their population. There is maintained in the town a good public school system for both races; but in addition to this they have built in two years a white female college, which last year had 125 boarding pupils; and this institution if it keeps pace with its own prosperity must soon be enlarged. A similar school for boys is under contemplation, and it is expected that the building for this enterprise will be erected within a year. The citizens of West Point are earnest in their desire to make it an educational center. It is this feature of the public sentiment of West Point that made its citizens so desirous of having us decide to select that point for our Seminary for colored girls.

3. As an inducement to us to select West Point the citizens proposed to donate to us free of all cost a beautiful site containing 20 acres of land just outside the city limits. This they propose to pay for by public subscriptions from among themselves, and they also promised to put on it a bored well which will furnish an abundant supply of excellent water suitable for all purposes. The ground selected is not more than three-fourths of a

mile from the centre of this little city of 2500 inhabitants.

4. The accessibility of West Point, from other parts of the country, was also taken into consideration, and stood as a recommendation to the place. It lies central to four or five other towns of its own size. West Point is at the intersection of the Southern Railway from Birmingham to the Mississippi River and the Mobile and Ohio Railway, between Mobile and St. Louis, and the Illinois Central Railroad from Durant to Aberdeen, thus making it easy of access by trunk lines of railroads running for hundreds of miles in every direction through a dense colored population. West Point is itself in the midst of a region in which half, or more than half, of the inhabitants are black; and the character of the Negroes of this region is such as to make the work that we propose to carry on among them exceedingly hopeful. Quite a number of them are owners of property, and from this region Mary Holmes Seminary, while it was in Jackson, Miss., drew considerable patronage.

It was for these general considerations the Board, after very careful deliberation, decided on a change of location, and henceforth this now well known institution will not be spoken of as "Mary Holmes Seminary of Jackson," but "Mary Holmes Seminary of West Point."

A WIDE AWAKE TOWN.

It is evident from the negotiations we have already had with the public men of West Point that the place clearly deserves the title of "A wide awake town." All the steps taken by the citizens toward securing from us a decision favorable to West Point were under the general direction of what is known as the "Young Men's Business League." The Secretary of this League in writing to us, soon after they learned that we had decided on West Point, says "You understand that our League raises by popular subscription all moneys for public enterprises or institutions. Regarding this subscription we have to say that it is as easy as any we have ever worked. We put everybody in and nearly everybody comes in regularly to our suggestions. We have only to collect the amount subscribed, which will require only a day or so, unless some active councilman should be sick—I am almost so at this moment. But in any event you can look for Deed which will be "absolute" in a very few days. The amount is already subscribed and is solvent. So as to proceed with the greatest expedition we would like to know, at as early a moment as you can decide, just where you will have the well bored. This will take some time, as we will go through what is known as the third stream. We think this our best water, and the best on earth. Should you wish any information, or desire to make any suggestions, do not be quiet about it. I will cooperate in any way I can."

It seems from all this that Mary Holmes Seminary, as it starts on its new life, will have as an aid to its usefulness the moral backing and the public sympathy of the community in which it is to be placed; and we trust that after the interruption caused by the fire, and subsequent changes, it will soon start again in a career of usefulness and prosperity, to be continued for many years, and it may be for generations to come.

A Committee has been appointed by the Board to determine upon the plans for the new structure; and the sentiment of the Board now is to push forward the work without unnecessary delay. Contributions from friends of the Seminary and of the Board, who sympathize with us in the fiery trials through which the institution has passed, will greatly cheer and help us as we take this work up anew under different and, we hope, more encouraging surroundings. E. P. C.

At the annual meeting of the American Missionary Association, Professor T. S. Inborden said:

What has this Association done for the Negro? It has caused some of our Southern boys and girls to put a part of the English Bible into the African language. It has made college presidents of some of our bootblacks. It has made preachers of truth and righteousness out of our hotel boys. It has made college professors of the first order out of cotton-pickers. It has given us lawyers and doctors of whom you cannot be ashamed. It has filled hundreds of public school-houses with teachers who give honor to their profession.

Christian Endeavor For Christ and the Church.

THE BOSTON CONVENTION.

REV. A. F. VON TOBEL

The Fourteenth International Convention of the Young People's Society of Christian Endeavor held at Boston, July 10–15, was remarkable in many ways.

I. *In numbers.*—When, in 1892, forty thousand Endeavorers met at our national metropolis, the hopes of the most sanguine were realized and it was thought that the high-water mark had been reached, but in 1895 the tide comes rolling in with power accumulated from every nation, and leaves its mark at 56,000 instead of 40,000.

II. *In universal representation.* — Secretary Baer, in his annual report, compares the Christian Endeavor Society to a wheel. Each spoke represents a nation, the Boston Convention the hub; not a spoke is missing, each being connected with the hub by its delegation, and all the spokes united by the "felly," which is the interdenominational fellowship of thirty evangelical denominations. Christian Endeavor is no longer confined to New England, nor to the United States. Neither is the annual convention International in name only, but it is an organization, as Dr. Clark said in his annual address, "that has belted the globe, that finds itself as much at home in Old England as in New England, under the southern cross as under the north star, under the dragon flag of China as under the stars and stripes of America." Its representation was as universal as its extension.

III. *In enthusiasm* —I mean this in the true sense of the word, *God in us.* From the time we reached Boston till we left, this enthusiasm was not abated. Everything contributed to this end. The banners that waved from every residence and business house; that could be seen in the streets and on the Common bearing the words, WELCOME TO BOSTON, assured us that we were truly welcome, and this assurance was only confirmed when the time came for the formal welcome by the Commonwealth, the City and the home churches. Long before the hour appointed for the services at Mechanics' Hall and the two great tents the crowds began to gather; and for an hour before the scheduled programme was begun all joined hearts and voices in the beautiful songs. There was nothing that could abate the enthusiasm of the Christian Endeavorers. Even when the ushers closed the doors at Mechanics' Hall on the 3,000 that were waiting outside, saying that no more could be admitted, that great throng about the door was turned into an audience, and from the steps of the hall, which became the platform, a programme as full and as interesting as the one within the walls was carried out.

IV. *The Spirit of Christian Fellowship* —Dr. Clark struck this note in the opening of the convention and it did not cease to vibrate during the whole time. The "felly" of the wheel to which Secretary Baer referred is growing stronger as it revolves.

At the denominational rallies, this same spirit was caught up, and everything that savored of distinctively denominational societies was discouraged.

Because of this strong spirit of Christian unity which exists, Dr. Clark gave the same motto for the next twelve months that has marked itself in the life of every Endeavorer in the past. "One is your Master, even Christ, and all ye are brethren."

V. *Reports on growth and practical work accomplished.*—I wish the space allotted to me would admit of the comparison of the work accomplished last year in the Christian Endeavor Society with that done each preceding year of its existence, not only in growth in membership, but in the efficiency of all the committees and the many new lines of work taken up.

VI. *The hopes that it inspired.*—Not until time shall end will the influence of this convention be measured. "What effect have such large, enthusiastic gatherings upon the lives of men?" Where piety and patriotism join hands and enlist the sympathy and interest of such an immense host, not a temporary, but a deep and lasting interest is assured.

We speak of thousands, but have little idea of what it means until we have actually seen them together: of soul inspiring music, but *such* singing! As I listened I felt a kindling enthusiasm, a throb of new life within my breast, a grand, a glorious life! It seemed as if I got a glimpse within the heavenly portals and "I beheld, and lo, a great multitude which no man could number, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying—Salvation to our God which sitteth upon the throne and unto the Lamb."

I believe the inspiration of that hour will abide with the Endeavorers through life, and will keep their hearts attuned till they shall join that grand chorus of the ransomed about the throne in Heaven.

ECHOES FROM THE CONVENTION.

"Some can go, most can give, all can pray."

The best prayer-book for a missionary meeting is an atlas of the world.—*A. J. Gordon, D D.*

Speaking of the distinction between sacred and profane, President Gates said: I know of nothing more profane than that distinction.

Christian life needs developing, and that is what the Christian Endeavor Society was formed for.—*Rev. Marcus Scott.*

Many a revival has been started by news of a revival somewhere else.—*Dr. Ward.*

C. E. should come to mean, said Dr. Henry C. McCook, Cities Emancipated, Country Evangelized, and so Christ Enthroned.

Christian Endeavor,—I know no two words in the English language that are more freighted with deep significance.—*Lieut.-Gov Wolcott.*

I have no fear for the Christian Endeavor movement, said Mr. Moody, if it keep close to the Word of God.

The patriot gains by becoming a Christian, and the Christian loses nothing by becoming a patriot.—*Lieut.-Gov. Wolcott.*

Not by coast defences and forts, not by cannon and battleships, but only by strengthening the forces of good, can you fortify this republic. —*Rev. Donald MacLaurin.*

Rev. Wm. P. Puddefoot, who spoke on "The Misleading Power of Aggregates," said: The thousands of dollars you have given amount to only a quarter of a cent each for the members of the Society, and that is hardly a thing to be proud of. You will never reach the right point until you are willing to give to Christ as much as to luxuries; and until you do that you have no right to say you love Christ, for it is all a farce.

During the past year 202,185 associate members took the "next step" and made public confession of the Lord Jesus Christ.

The pledge, says Secretary Baer, is the golden tire that binds the Christian endeavor wheel together, felly, spokes and hub.

It is said that nearly every one of the representatives of the press was on his feet at some time during the consecration service.

Let us enlarge our boundaries, not for the sake of the organization, but for the sake of the Kingdom. Let us enlarge our fellowship, for no selfish motive, but because the God-given successes of the past show that enlargement means the spread of the intense devotional idea for which Christian Endeavor stands, because it means civic purity, missionary extension—the world for Christ. Let us enlarge our fellowship because thereby we are answering our Lord's prayer, "that they all may be one."—*President Francis E. Clark.*

Ten thousand members of Christian Endeavor Societies in the United States, representing nearly 500,000 young Presbyterian Christians, assembled in denominational rally at the International Convention, gave sincere and explicit expression of loyalty to the Presbyterian Church. Gratefully noting that the General Assembly of 1895 appointed a committee to consider the relations of Young People's Societies to the church, they authorized their chairman to appoint a committee to co-operate with the Assembly's committee. This was done in the confident belief that Christian Endeavor Societies should have ecclesiastical recognition.

COMMENTS ON THE CONVENTION.

The Society of Christian Endeavor represents the vital part of evangelical Christianity. It shows that there is in the Church a spirit instinct with life and superabounding activity in the cause of morality and righteousness.—*Baltimore Herald.*

The Chicago *Tribune* showed its estimation of the importance of the Convention by sending a special force of writers to Boston, using its own private wire, and publishing nearly four pages of matter in a single issue.

The rise and rapid growth of Christian Endeavor Societies must be regarded as a splendid vindication of the integrity and virility of the evangelical churches. This formidable organization, filled with energy and enthusiasm, is an object lesson that should silence all talk about the decay of Christianity.—St. Louis *Globe-Democrat.*

It is true, says the Boston *Transcript*, that attempts which Christian Endeavor Societies may make to purify politics will be beset by perils. But these perils do not seem to us so serious as the danger of permitting it to be felt that what, for want of a better term, may be called other-worldness, is out of touch with the needs, the problems, and the activities of this world.

If the work of municipal and town regeneration is unlawful for the Christian Endeavor Society, it cannot disband too soon. We have too many religious organizations that live in a vacuum. There is far too much of the righteousness of aloofness and indifference. We rejoice at every proof that secular and civic activities are making their legitimate appeal to religious bodies. The civic revival is certain to be greatly furthered by the Christian Endeavor Society.—*N. Y. Evening Post.*

Not only the church and missions, but politics and society as well, are feeling its purifying and energizing force. The intense loyalty to American institutions which characterizes the Society has done much to strengthen the national sentiment and to correct that dilettanteism and indifferentism that a few years ago seemed to be sapping the best energies of young America. So long as the Endeavorers keep to their present purpose they are sure to be a vital force in American life.—Philadelphia *Press*.

The Sunday School, the Young Men's Christian Association, the Salvation Army and the Society of Christian Endeavor are four movements, says the Boston *Journal*, which have been the most important events in the history of the modern church. They have all reached their highest state of development within the last half century; and combined they furnish an impressive argument that the church is still militant, and flexible enough to adopt profitable innovations.

"A convention like this does much to strengthen the confidence of Christians in the final victory of their faith. Statistics as to the number of Christians in a state or nation do not make the impression upon the mind that the sight of forty or fifty thousand delegates, representing two or three million Christians, does. Some of us are compelled to work alone. Many of us are in small churches; the forces of evil in many communities appear to overmatch our best efforts; we sympathize with Elijah under the juniper tree. There was a Divine wisdom in the ordering of the Hebrew feast which brought up the Jews once a year from every remote hamlet to Jerusalem and made them sharers of the national life and glory. They returned home stronger and more loyal men. A great convention like the one just closed, not only does that for those who attend it, but it gives the Christians of the community in which it is held an impression of immense worth to their faith and courage."—*The Watchman*.

SUGGESTIONS FOR THE STUDY OF PERSIA.

[Persia is the Foreign Mission topic for October. For the benefit of those who desire more time for preparation these suggestive hints are given one month in advance.]

Read the article on Persia in the "People's Cyclopedia." An excellent summary of the history of Persia, with references to authorities, may be found in Larned's "History for Ready Reference."

Those who have access to a file of the *Cosmopolitan* will do well to turn back to articles by Hon. S. G. W. Benjamin, formerly U. S. Minister to Persia: "Farm Life in Persia," June, 1890; "High Life in Persia," July, 1890; "Diplomatic Life at the Court of Persia," September, 1890; "What the World Owes to the Arts of Persia," April, 1891.

Owing to scarcity of water Persia produces, even in exceptional years, it is said, only enough wheat for home consumption. The ignorant peasant, needing ready money at the end of an inclement winter, pledges part of next year's crop to Russian speculators at rates so low that Persian wheat is sold in Europe cheaper than wheat grown in Russia. The result is semi-starvation for three-quarters of the population.

Read "The Bakhtiari Mountains and Upper Elam," by Lieut.-Col. H. A. Sawyer, in the *Geographical Journal*, December, 1894. The Bakhtiari, in their grand mountain homes, are an interesting people, simple, brave and dignified, and longing for a higher education.

Edward G. Browne, in his "A Year Among the Persians," says there is no country where knowledge commands such universal respect.

"The Untravelled Many," to whom Mrs. Bishop dedicates her "Journeys in Persia and Kurdistan," will follow with great delight those journeys, a portion of which were in the Bakhtiari range. There is no education truly so called for Persians, she says, except in Teheran; and under the existing system the next generation is not likely to be more enlightened than the present. All the towns and larger villages possess Mosque schools in which the highest education bestowed is a smattering of Arabic and a knowledge of the tales of Saadi. The parrot-like reading of the Koran is the *summum bonum* of the teaching.

Curzon's "Persia and the Persia Question" is "a valuable compendium of information regarding that ancient land." The people of Persia, says Mr. Curzon, are shamefully ill-educated. They live in an atmosphere of corruption. Civilization will not be popular until it is taught in the schools. Respect for law, regard for contract or faith in honesty will not be generated until the institutions by which they can be safeguarded have been called into being. This will be a work of time, but in due time it will come.

Elizabeth A. Reed, in her "Persian Literature, Ancient and Modern," says: There is no longer a hope that Persian literature may be revived and the intellectual resources of the Empire again developed, unless the civilized nations of

Europe come to her rescue. The yoke of Mohammedan rule must be broken, and the tyranny of northern barbarism removed before the Persian mind and heart can be stimulated to intellectual and moral activity.

Says Ahmed Bey, in an article in Nouvelle Revue, translated for the *Literary Digest:* Persian literature has an exceptional influence over the moral education of nearly all the peoples of Western Asia. In the Orient the Persian language and literature play a part analogous to that played in Europe by the French language and literature. In Turkey its study is obligatory in all primary and secondary schools. In the Caucasus, in Afghanistan, and in English India the mass of the Mussulman people have knowledge of no other sources of instruction

The same writer continues: Mysticism and pantheism are predominant characteristics of Persian literature. Khayam, Bon Caïd, Roumi, Hafiz and Caadi remind one of pantheists like Spinoza and mystics like Fénelon and Madame Guyon. These Persian *souphis* see in nature several powerful, eternal, capricious principles, which cause disorder and take pleasure in playing with mankind as a dramatist plays with the personages he puts on the stage. "If I do foolish things," says Khayam, "if I drink wine, if I blaspheme God and the mosque, I do it involuntarily, pushed on by forces to me unknown, Let the mollahs cease to disturb us with their prayers and sermons."

Persia is held in a state of lethargy by the benumbing influence of a Mohammedan priesthood. Even the Shah rules only by permission of this power, being looked upon as the vicegerent of the prophet; and the laws of the nation are subject to the dictation of the priests.—*Elizabeth A. Reed.*

The Hon. S. G. W. Benjamin assures us that the journeys of the Shah to Europe have been inspired by a genuine patriotic desire on the part of one of the most intelligent and progressive of Asiatic monarchs to study the condition of foreign countries and borrow hints for the improvement of his own.

A. Vambery in an article in *Nineteenth Century*, March, 1894, on "The Shah in England," expresses the opinion that the reforms introduced in Persia during the last decade are mainly the outcome of the enlightened mind of Nasr-ed-Deen, Shah; and that the results would certainly be more apparent if the leading portion of Persian society were only half as much penetrated by the necessity of introducing modern reforms as their royal master himself.

Rev. S. G. Wilson says there has been great improvement in Persia during the reign of the Shah, Nasr-ed-Deen. Though the Jews are still oppressed, the Government has issued this order: "Let any Jew be a Christian, or any Christian a Jew, without molestation." See what Rev. James W. Hawkes says of the Jews in Persia, CHURCH AT HOME AND ABROAD, October, 1894, page 313.

A most interesting reform movement is described by J. H. Shedd, D.D., in his article, "Babism—Its Doctrine and Relation to Mission Work," in *Missionary Review*, December, 1894.

This writer says, however, that in the Babi community there is no moral principle. No high and strong characters are developed to lead in true reform—no high motives to virtue.

Three attributes of the Persian character lead the Hon. George N. Curzon to think that there are chances of a possible redemption. These are, irrepressible vitality; an imitativeness long notorious in the East, and capable of honorable utilization; and a healthy freedom from deep-seated prejudice or bigotry.

Of the Faith Hubbard School at Hamadan, Mrs. Bishop says: Some of the girls who have left the school, and many who are still in it show by the purity, gentleness, lovingness and self denial of their lives, that they have learned to follow the Master, a lesson the wise teaching of which is or should be the *reason d'être* of every mission school. Christianity thus translated into homely lives may come to be the disinfectant which will purify in time the deep corruption of Persian life.

Dr. Bruce, after fourteen years of labor, which began with a revision of Henry Martyn's New Testament, has completed a translation of the whole Bible into Persian.

Consult *Woman's Work for Woman, Over Land and Sea*, and CHURCH AT HOME AND ABROAD for October, each year.

See also program, in September issue, of *Woman's Work*, for a meeting on Persia. In the same magazine for September, 1892, Mrs. Sarah J. Rhea tells how to study Persia.

Read daily press reports of the bread riots in Tabriz

Mrs. Bishop believes that in spite of slow progress and the apparently insurmountable difficulties presented by hostility or indifference, missions in Persia, especially by their educational agencies and the circulation of the Bible, are producing an increasing undercurrent tending towards secular as well as religious progress.

Gleanings At Home and Abroad.

—Unless charity is organized on the most extensive and broad-cast scale, we shall eventually be compelled to surrender civilization itself.—*James C. Carter.*

—"Better to die with Christ than to live without Him," said the Christians of Manchuria, when exposed to great temptation to renounce their faith during the late war.

—Foreign missions are a witness to the will of God for the world; they proclaim the sovereignty of a living Savior and King of men; they vindicate for the Church of Christ the energy of his life.—*The Bishop of Durham.*

—On the bulletin of Westminster Church, Buffalo, for a recent Sunday was the following: "Whoever thou art that enterest this church, leave it not without one prayer to God for thyself, for those who minister and for those who worship here."

—The only hope of the regeneration of society is the diffusion, throughout the Church first, and afterwards from the Church through society, of the spirit of the Cross—self-sacrifice, unwearying patience and utter self-forgetfulness.—*J. Munro Gibson D. D.*

—Rev. E. N. Packard, D. D., believes the Christian religion is unique in its effect upon and co-partnership with music. "Where the true doctrine of God is lost we have dreary croonings and inharmonious grunts and groans, or shrill cries, but no music."

—Frederick Davis Greene, in his "Armenian Crisis in Turkey," shows that the real difficulty is not a conflict of race or religion, though both these elements complicate the case; it is simply misgovernment—and misgovernment as it exists in Turkey breeds death and corruption, without exemption of creed or race.

—Quoting the remark of Professor Bruce, that the Kingdom of God is a gift which cannot be enjoyed except in connection with a social organism, Rev. George D. Herron adds: "The social incarnation of the Christ spirit, the translation of His ideals into our political institutions, will constitute the regenerate society."

—Is it not perfectly erroneous to talk of the failure of missions, when they started with one hundred and twenty despised Galileans, and when now there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world.—*Archdeacon Farrar.*

—It is a sad reflection, says the Bishop of Hereford, that more than 1800 years after the death of our Lord, over all those Asiatic districts in which he preached, and in the very home of his birth, for a man, woman or child to be a believer in Christ is to be exposed to the risk of nameless atrocity and outrage, and to death and shame.

—Instead of the cry "world-wide evangelization!" which accepts no further responsibility and awaits but little result, I would substitute the motto, "World-wide victory!"—the world for Christ; the church in every land; every church a witness for Christ; every church more and more triumphant, till Christ, through the church, shall rule over all!—*Dr. Edward A. Lawrence.*

—One great distinguishing characteristic of the Christian religion compared with any other religion is that Christianity not only calls upon men to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, but offers them a new power whereby they will be able to do this—the power of the Spirit of God, the power of Christ's resurrection, in virtue of which alone we can walk in newness of life.—Rev. R. B. DeWolf in *Bible Society Reporter.*

—'Not by might'—that is, as the margin of the Revised Version has it, 'not by an army'—the armies of missionaries abroad or fellow-helpers at home; 'nor by power', the power of intellect, the power of organization, the power of reputation, the power of worldly wisdom, the power of patronage, the power of the purse: 'but by my Spirit,' by the Holy Ghost, the Lord, and the Giver of Life. The calling of the Church of God out of a world of darkness is a spiritual work, to be done by the instrumentality of spiritual men, through whom the one Supreme Divine Agent performs his miracles of grace.—*General Review of the C. M. S.*

—A writer in the *Chronicle* sums up faith in Christ in the two words, *Taking* and *Giving*, which are founded on the two great commandments, the first given on the eve of the crucifixion, "Take, eat, this my body"; the second uttered in the supreme honor of the ascension, "Go ye into all the world and preach the Gospel to every creature." Equal emphasis seems to be laid upon each, and both seem to demand obedience of every follower of Christ. While the Church teaches an outward, definite obedience to the first, and rightly deems the Communion of the Lord's Supper as obligatory, why does she not in some definite manner lay the obligation of missionary enterprise upon her members?

—Sydney Smith, in the *Quarterly Review*, sneered at "the nest of consecrated cobblers who are going to convert the world"; and the world laughed with all its heart at the beggarly and pitiful contribution of 13*l.* 2*s.* 6*d.*, raised by the Baptists of Kettering for that magnificent object. Nevertheless, we owe more to that consecrated cobbler, and to his pitiful and beggarly 13*l.* 2*s.* 6*d.*, than we owe even to the genius of Warren Hastings or the fiery battle brunt of Cleve.—*Archdeacon Farrar.*

—Dr. Edward A Lawrence counted it the richest acquisition of his world-round journey to have reached a clearer discernment of this fact—that the mission aim is *the vital native church.* Thus conceived the cause of foreign missions is at once grand enough to arouse all the enthusiasm and employ all the energies and talents of the churches of Christendom, yet plain and practical and feasible enough to command the approval both of enlightened faith and of prudent business judgment.

—The missionaries in China are self-sacrificing; their lives are pure; they are devoted to their work; their influence is beneficial to the natives; the arts and sciences and civilization are greatly spread by their efforts; many useful western books are translated by them into Chinese; they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; they make converts, and such converts are mentally benefitted by conversion.—*U. S. Minister Denby.*

—To give a dime or a quarter to a street-beggar, to furnish a meal for an unknown vagrant, to listen and respond, without testing its truth, to a tale of distress which an overwhelming mass of recorded experience pronounces presumptively false, even so to relieve want that it shall be rather perpetuated than cured—these are not true works of mercy, done for the glory of God and the good of our fellow-men; they are the shallow devices by which those too lazy and selfish to really help others try to drug or hypnotize their own conscience.—Charles J. Bonaparte in *The Charities Review.*

—Mr. E R. S. Gould expresses the opinion in the June *Forum* that there is no satisfactory way of dealing with irremediable insanitary premises than to tear them down,and points out how it may be done. Improved housing is a powerful factor in good citizenship. It is difficult for a poor man, living in squalor and filth, to see the precepts of social justice, to say nothing of the beauties of moral teaching, exemplified by the civilization in which he lives. Squalid shelters give birth to social discontent, moral carelessness, brutal indifference. Lord Shaftsbury, after sixty years of fruitful philanthropic effort, believed it to be true that, until the domicilary conditions of the working class are Christianized, all hope of moral or social improvement is utterly in vain.

—Mrs. Emily Huntington Miller says in the August *Chautauquan* that the essential elements of hospitality seem to be: a sound, simple, everyday life, with no shams to hide, and no pretenses to keep up. That which makes hospitality a burden and not a delight, is the foolish vanity which wishes to appear to share something better than it really has to divide. If we would make our everyday life more simple, and strip it of all pretense, it would leave us ample leisure to let our hearts expand toward others, and then, if we would pay our friends the usual compliment of treating them as if they were attracted to *us*—and not to our feasts and flatteries—we might make our homes centers of a beautiful hospitality that would be both restful and blessed.

—While it is entirely true that the business methods of the past thirty years have tended to increase enormously the fortunes of a few, and thus to widen the gulf between the very rich and the very poor, it is wholly untrue that the poor as a class are either absolutely or relatively poorer than before. Indeed, the number of small but comfortable homes in every part of the country, as well as the reports of savings-banks and building and insurance associations, prove incontestably that the poor have shared in the prosperity of the rich, and that the average standard of comfort was never higher than at present. Indeed, the average workingman of to-day lives better and possesses more of the comforts of life than the average noble of six hundred years ago. The sins of wealth, though many and grievous, have not generally been aimed directly at the oppression of the poor.—*Justice H. B. Brown,* in the August *Forum* .

—Mr. Henry J. Fletcher, in the August *Forum,* writes of a striking characteristic of our period. It is a period of universal transition, in which large masses of people, apparently against their own interests, leave the country, where homes are cheap, the air pure, all men equal, and extreme poverty unknown, and crowd into cities where all these conditions are reversed. This transplantation has most far-reaching effects. Politically, it transfers a preponderance of power to the great cities, changing the results of important elections, and increasing the urgency of

municipal problems. Socially, it swells the number of the classes most exposed to agitation and discontent, intensifies the dangers to be apprehended from social upheavals, and widens the growing chasm between the classes. It concentrates the wealth of the nation into fewer hands, and re-acts profoundly upon the material, social and political life of the entire nation.

—The *Quarterly Review* in its article on "The Bible at Home and Abroad," after speaking of the translation of the Scriptures into Nepali, for the Ghoorka race, remarks that "as we hear of these fine warriors becoming Christians we seem to have a foretaste of the fulfillment, so long delayed, of the promised day when the plough share and the pruning-hook shall supersede sword and spear."

—The Congregational Home Missionary Society employs 1,197 missionaries. Of these, 227 have preached in 13 foreign languages.

WORTH READING.

The Attack on Tibet, by D. Gath Whitley. *Littell's Living Age*, July 27, 1895.

The Negro in America, by Eugenia Parham. *Mid-Continent Monthly*, July, 1895.

Pilgrims and Cholera, *Youth's Companion*, July 18, 1895.

The Poor of Jerusalem, by G. Robinson Lees. *Sunday Magazine*, July, 1895.

The Present Condition of Mohammedan Women in Turkey, by Richard Dewey. *Fortnightly Review*, July, 1895.

Women in the Mission Field; Mrs. Bowen Thompson, by Rev. A. R. Buckland. *Sunday Magazine*, July, 1895.

Chautauqua; Its Aims and Influence, by Prof. Albert S. Cook. *Forum*, August, 1895.

The Drift of Population to Cities, by Henry J. Fletcher. *Forum*, August, 1895.

Pilgrimages to Mecca and the Propagation of Disease, by M. A. Proust. *Chautauquan*, August, 1895.

The Armenian Massacre. *Hartford Seminary Record*, August, 1895.

Every Day Scenes in China, by Julian Ralph. *Harper's Magazine*, August, 1895.

The Gibraltar of Missions (China), by C. C. Creegan, D.D , *Treasury*, August, 1895.

The Pottery of the American Indians, IV., by W. J. Hoffman, M. D. *Monthly Illustrator*, August, 1895.

The Physical Element in Education, by Prof. E. L. Richards, *Popular Science Monthly*, August, 1895.

The Progress of the World, The Editor's comments upon the month's occurrences, *Review of Reviews*, August, 1895.

The School of the Kingdom, by H. S. McCowan, *Our Day—Altruistic Review*, August, 1895.

Ministerial Necrology.

Ballentine, James.—Born at Lancaster, Pa., January 27, 1810; was one year at Union College, was two years at Auburn, and one year at Princeton, about 1842; licensed by Presbytery of Cayuga, April 20, 1842; ordained by the Presbytery of Niagara at Albion in the fall of 1843. Died at Rochester, N. Y., May 4, 1895.

Cook, Philos G.—Born at Constable, N. Y., August 10, 1807; graduated from Middlebury College, 1833, and Auburn Theological Seminary, 1848; ordained by the Presbytery of Ithaca, November 15, 1851; chaplain of Auburn State Prison, 1848–51; Presbyterian Church, Ludlowville, 1851–56; Agent of American Sabbath-school Union for Western New York, 1856–59; City and Beth. Mission, Buffalo, 1859–62, and again 1865–74; chaplain 94th N. Y. Volunteers, 1862–65; Wells Street Presbyterian Church, Buffalo and city mission, 1874–82; variously occupied since. Died June 24, 1895.

Married Miss Tottingham, who survives, with sons and daughters.

Cunningham, Robert John, D.D.—Born at Bakerstown, Butler County, Pa., May 28, 1850; educated by private tutors and at the University of Pittsburg, and Newburgh, N. Y. (U. P.) Theological Seminary; licensed by Allegheny (Va.) Presbytery; ordained by the Presbytery of Argyle, August 22, 1876; pastor U. P. Church, Shushan, Washington County, N. Y., 1876–87; pastor Center Church Crawfordsville, Ind., 1887–95. Died at Crawfordsville, Ind., July 13, 1895.

Married Miss Jennie Cochran of Newberg, N. Y., in 1876, who died in 1890 at Crawfordsville. Six young children survive him.

Dickson, Robert, D.D.—Born near Belfast, Ireland, May 20, 1818; graduated from Belfast College, 1837, and Belfast Divinity School, 1841; ordained by the Presbytery of Belfast, September 23, 1841; pastor at Wexford, 1841–44; Belfast, 1844–51; Hanover and Bethesda, Ohio, 1851–58; New Wilmington, Pa., 1858–67; New Lisbon, Ohio, 1867–71; New Albany, Ind., 1871–76; Cadiz, Ohio, 1876–81; Clifton, Ohio, 1881–87; Centennial Church, Oakland, Cal., 1888–90; stated supply at Nordhoff, Cal., 1890–91; Carpinteria, Cal., 1892–95. Died May 8, 1895.

Married, July 4, 1843, Miss Jane Johnston, who died October 20, 1887. Four daughters and one son survive him. He was in the active ministry of the Presbyterian Church more than fifty-four years.

Higgins, William R.—Born at Logansport; Ind., September 23, 1838; graduated from Wabash College, 1861, and from Lane Theological Seminary, 1864; ordained by the Presbytery of Cincinnati, 1864; pastor at Superior City, Wis., 1865–73;

Marion, Ind., 1873-79; Bowling Green, Ohio, 1879-83; Marion, Indiana (again), 1883-86; Terre Haute, Ind., 1886-92. Died Friday, July 5, 1895,

Married, Yellow Springs, Ohio, December 29, 1864, Miss Mary Elizabeth Condon, who survives, with one son, Alvin M. Higgins, at Terre Haute, Ind.

JELLY, ALEXANDER, MELANCTHON, D. D.—Born in Beaver County, Pa., August 15, 1831; graduated from Jefferson College, 1858, and from the Western Theological Seminary, 1861; licensed by the Presbytery of Ohio; ordained by the Presbytery of Philadelphia Central; pastor, Church of Belmont, 1861-1863; Richmond Church, Philadelphia, 1865-1870; Washington, N. J., 1870-1874; Twelfth Church, Baltimore, 1875-79; president of New Windsor College, Md., 1877-94; stated supply, Mt. Paran, Windsor and Granite, Md., 1879-1893. Died at New Windsor, Md., June 27, 1895.

Married, June 9, 1868, Miss Clara C. Smith, who survives him together with a son and two daughters.

JONES, JOHN L.—Born in Wales, 1829; studied in Cazenoria and Whitesboro; graduated from Auburn Theological Seminary, 1860; ordained and installed at New Berlin, N. Y., 1861; pastor, New Berlin, N. Y., 1861-1866; Guilford Centre, 1866-1873; Villisca, Iowa, 1873-1881; Essex, Iowa, 1881-1883; Lebanon, N. Y., 1883-1885; Guilford Centre, 1885-1895. Died June 12, 1895.

Married, October 16, 1861, Miss Margaret Lawson, of New York City, who, with three children, survives him.

KEARNS, J. EDMUND.—Born near Lewistown, Pa., December 4, 1835; graduated from Jefferson College, 1862, and spent two years at Princeton Theological Seminary, until 1864; ordained by the Presbytery of Huntingdon, at Tyrone, Pa., 1866; pastor of Curwinsville, Pa., Presbyterian Church, 1866-1868; Upper Tuscarora and Pern, Pa., 1868-1879; Morning Sun and Oakland, Iowa, 1879-1886; Rockville, Ind, 1886-1888; Cherryvale, Kan., 1888-1891; Minneapolis, Kan., 1891 until death. Died at Minneapolis, Kan., December 16, 1894.

Married, August 19, 1862, Louisa M. Harris; October 18, 1876, Sadie E. Harris, who, with nine children, survives him.

MARR, REV. JAS. H.—Born at Lewisburg, Pa., April 3, 1842; graduated from University at Lewisburg, 1860; and Princeton College, 1862; and Princeton Theological Seminary, 1865; ordained 1868; stated supply, Baltimore, Md., 1865; stated supply, Harrisburg and Clearfield, Pa., 1865-1866; stated supply, La Crescent, Hokah and Brownsville, Minn., 1866; stated supply, San Francisco, Cal., Howard Street Church, 1867-1869; stated supply, Orange, N. J., Bethany Church, 1870-1880; stated supply, Beacon Church, Philadelphia, 1880-1893 Died June 3, 1895, at Point Pleasant, N. J.

Married, June 5, 1883, Miss Rebecca Graham, who survives him, with one child.

MCCLURE, JAMES B.—Born at Vincennes, Ind., April 7, 1832; graduated from Hanover, Ind., College, 1858; and McCormick Theological Seminary, 1861; ordained by the Presbytery of Rock River, 1864; stated supply, Fulton, Ill., 1861-1866; stated supply, Denver, Col., 1866-1867; editor and agent, Chicago, 1867-1876; stated supply, River Park, Ill., 1876——. Died, Chicago, Ill., July 4, 1895.

ODELL, JEREMIAH.—Born at Canoga, N. Y., 1826; attended the Academy at Waterloo, and afterwards studied with Dr. Gridley, of same place; preached for a number of years in the East Genesee Conference; ordained in the Presbyterian Church in 1861; Albion, Mich., and various places, 1861-1870; Lewistown, N. Y., 1870-1881; Mapleton, N. Y., 1881-1889; Glenwood, N. Y., two years. Died at Lockport, May 10, 1895.

Married, October 11, 1845, Elizabeth Kistler, who died July 7, 1853; March 15, 1854, Elizabeth Young, who, with nine children, survives him.

PATTENGILL, JULIUS S.—Born at Canterbury, Conn., February 20, 1810; graduated from Oneida Institute, 1838; and studied theology with Rev. A. E. Campbell of Cooperstown; ordained by the Presbytery of Otsego, June, 1840; pastor of Presbyterian Church, New Berlin, N. Y., 1840-1848; Congregational Church, Walton, N. Y., 1848-1868; removed to Homer, N. Y., where he was employed by the State Temperance Society for one year; pastor of Presbyterian Church, at Bainbridge, N. Y. 1869-1873; Holland Patent, N. Y., 1873-1875; Windsor, N. Y., 1875-1884; Connonsville, N. Y., 1884-1891; since 1891 he preached as an occasional supply until near the time of his death. Died, May 22, 1895.

Married, 1839, Miss Phœbe Mosher, who, with a daughter and son, a survives him.

SHAW HARVEY.—Born near Philipsburg, Pa., December 2, 1846; graduated from Lafayette College, 1879; and from Union Theological Seminary, 1882; ordained by the Presbytery of New York City, May 1, 1882; missionary to Mexico, 1882-1884; had charge of the churches of Saxton, Waterside and Yellow Creek in the Presbytery of Huntingdon, 1884-1888; pastor of the churches of Cherrytree and Nebo, Presbytery of Kittaning, 1888-1890; stated supply of the churches of Bethany, Rileyville and Cold Spring, 1891-1894. Died of tuberculosis of the lungs, Huntingdon, Pa., February 12, 1895.

Married, 1883, Miss Ada Ruel, of Philipsburg, Pa., who, with two sons, survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1895.

BALTIMORE.—*Baltimore*—Baltimore Central, 15. *New Castle*—St. George's 3 70. 18 70

CALIFORNIA.— *Benicia* — Kelseyville, 5 05; Lakeport, 3 35. *Los Angeles*—National City, 4 50. *San José*—Santa Cruz 1st. 5. 17 90

CATAWBA.—*Southern Virginia*—Mt. Zion, 1. 1 00

ILLINOIS. — *Bloomington* — Monticello, 4; Philo, 8. *Chicago*—Chicago Covenant, 71 84; Lake Forest, 161 31. *Freeport*—Prairie Dell, 15. *Ottawa*—Oswego, 1. *Schuyler*—†Elvaston, 34; Kirkwood, 3; Warsaw, 1 98. *Springfield*—Pisgah, 1 59. 301 72

INDIANA.—*Crawfordsville*—Dayton, 15; Romney, 4 55. *Fort Wayne*—Warsaw, 7 63. *Indianapolis*—Olive Hill, 2; Poland, 2 60. *Lagansport*—La Porte, 22. 53 78

INDIAN TERRITORY. — *Oklahoma* — Stillwater, 4. *Sequoyah*—Girty's Springs, 2 65. 6 65

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 62 76. *Des Moines*—Winterset, 16 02. *Fort Dodge*—Ramsey German, 5 50. *Iowa*—Birmingham, 3 40. 87 68

KANSAS—*Emporia*—Emporia 1st, 26. *Highland*—Blue Rapids, 11. *Larned*—Great Bend, 3 29. *Neosho*—Fredonio, 1 70; Parsons 1st, 9 19. *Osborne*—Hill City, 1 15. 52 33

MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 7 30. 7 30

MINNESOTA.—*Mankato*—Jasper, 2. *Minneapolis*—Minneapolis Franklin Avenue (including sab-sch, 1 45) 2 45. *Red River*—Euclid, 5. *Winona*—Albert Lea, 9 51. 18 96

MISSOURI.—*Kansas City*—Kansas City 2d, 57 61. 57 61

MONTANA.—*Butte*—Dillon, 11 60. 11 60

NEBRASKA.—*Kearney*—Cozad, 3 25. *Nebraska City*—Beatrice 1st, 15 81. 19 06

NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue, 134 50. *Monmouth*—Atlantic Highlands, 1; Oceanic, 12. *Morris and Orange*—New Providence, 6; St. Cloud, 5. *Newark*—Newark Central, 3. *New Brunswick*—Frenchtown, 11 90; Trenton Bethany, 10; — Prospect Street, 43. *Newton*—Marksboro, 3 68. 230 08

NEW MEXICO.—*Rio Grande*—Colorado, 2. *Santa Fe*—Raton 2d, 1. 3 00.

NEW YORK.—*Albany*—Charlton, 13 35. *Boston*—Newburyport 1st, 9 47. *Buffalo*—Alden 3 81. *Cayuga*—Port Byron, 5. *Columbia*—Windham, 15. *Hudson*—Chester sab-sch. 2; Florida, 4; Good Will, 1 50; Monticello 1st, 4. *Long Island*—Setauket, 10. *New York*—New York Central, 226 33. *North River*—Little Britain, 11 50. *Otsego* — Oneonta, 19 08; Richfield Springs, 4 45. *Rochester* — Brockport, 12 45. *Steuben*—Canaseraga, 5. *Troy*—Hoosick Falls, 10 89; Melrose, 1; Pittstown, 1. *Utica*—Utica Bethany, 5 55. *Westchester*—Rye, 50. 415 38

OHIO.—*Bellefontaine*—Bucyrus, 6 50; Crestline, 3 66. *Cleveland*—Cleveland 1st Old Stone sab-sch, 14 10; Guilford 1st, 4 52. *Columbus*—Columbus Westminster, 11 11; *Mahoning*—Poland, 9 50. *Maumee*—Toledo 1st, 16; Tontogony, 7 70. *Woorster*—Doylestown, 2 35; Wooster Westminster, 15 33. 90 77

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5; — McClure Avenue, 18 41; Glenfield, 5 53; Tarentum, 8 94. *Butler*—Jefferson Centre, 1; Mount Nebo, 2; New Salem, 3; Scrub Grass, 8. *Clarion*—Brockwayville, 7; West Millville, 3. *Erie*—Bradford, 37 70; Cambridge, 9; Erie 1st, 10 24; Mercer 2d, 8. *Huntingdon*—Houtzdale, 1 71. *Kittanning*—Cherry Tree, 2 05; Harmony, 3; Indiana, 37 38; Leechburgh, 10; Union, 3. *Lackawanna*—Franklin, 1; Langcliffe, 25; Peckville 1st American Slavonic, 2 50. *Philadelphia North*—Germantown Market Square, 63 64; — Wakefield, 15 87; New Hope, 2 74; Thompson Memorial, 5 50. *Pittsburgh*—Bethel, 27 53; Pittsburgh East Liberty, 28 74; — Tabernacle, 38. *Redstone*—Long Run, 8 50. *Shenango*—North Sewickly, 97 cts. *Washington*—Upper Ten Mile, 15. 418 95

SOUTH DAKOTA.—*Aberdeen*—Pierpont, 1. *Dakota*—Ascension, 2. 3 00

TENNESSEE.—*Holston*—Beech, 1. 1 00

WASHINGTON.—*Olympia*—Chehalis, 4. *Puget Sound*—Bellingham Bay, 4. 8 00

WISCONSIN.—*Chippewa*—Ellsworth, 1; Hager, 1. *Madison*—Madison Christ, 13; Platteville German, 5 90. *Milwaukee*—Waukesha, 4 70. 25 60

Contributions from churches and Sabbath-schools..... 1,850 07

OTHER CONTRIBUTIONS.

Friends, 2; C. Penna., 4; S. H. Stevenson, McLean, Ills., 2; Rev. W. L. Tarbet and wife, 1 20; Rev. J. G. Tourzeau, Medellin, Colombia, 10..... 19 20

$1,869 27

MISCELLANEOUS.

Interests on Investments, 512 50; Partial loss recovered from Insurance Co., 26; Premiums of Insurance, 373 62; Sales of Book of Designs No. 5, 2 76..... 914 88

LEGACY.

Estate of Mrs. Mary Woods, 7 28..... 7 28

SPECIAL DONATIONS.

NEW YORK.—*Chemung*—Elmira North, 15 50; *Utica*—North Gage, 3; South Trenton, 4 50 23 00

$2.814 43

Church collections and other contributions, April–June, 1895..... $8,006 54

Church collections and other contributions, April–June, 1894..... 7,685 36

LOAN FUND.

Interest, 209 25; Payments on Mortgages, 430.. 639 25

MANSE FUND.

Installments on loans, 454 81; Interest, 28 91... 483 72

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1895.

ATLANTIC.—*East Florida*—Jacksonville 1st, 5 75. 5 75

BALTIMORE.—*Baltimore*—Ellicott City, 3 25. 3 25

CALIFORNIA.—*Los Angeles*—Huenene, 12 77. 12 77

ILLINOIS.—*Bloomington* — Danville 1st, 20 51; Philo, 4. *Chicago*—Chicago 6th, 33 68; Woodlawn Park, 20. *Freeport*—Prairie Dell, 5; Ridgefield, 1 50. *Ottawa*—Oswego, 2. *Schuyler*—Kirkwood, 3. *Springfield*—Pisgah, 1 59. 91 28

INDIANA.—*Logansport* — La Porte, 23 84; Monticello, 1 96. 25 80

MISSOURI.—*St. Louis*—Rolla sab-sch, 6. 6 00

NEW JERSEY.—*Elizabeth*—Plainfield 1st, 23 11. *Mon-*

mouth—Atlantic Highlands, 75 cts. *Morris and Orange*—St. Cloud, 3. *Newark*—Newark 1st, 25; — 3d, 58 50; — Central, 3; Park, 12 96. *New Brunswick*—Trenton Bethany, 11. *Newton*—Marksboro, 3. 140 32

NEW MEXICO.—*Rio Grande*—Colorado, 1. *Santa Fé*—Ratan 1st 1; — 2d, 1. 3 00

NEW YORK.—*Brooklyn*—Cumberland Street, 5: South 3d Street, 35 52. *Cayuga*—Auburn Central, 11 30; Dryden, 2; Genoa 1st, 6. *Hudson*—Chester sab-sch, 2; Florida, 3: Good Will, 1 50; Monticello, 6. *Otsego*—Stamford, 10. *Troy*—Melrose, 1; Pittstown, 1. *Utica*—Hamilton College, 3 32. 87 64

OHIO.—*Cleveland*—Old Stone sab-sch, 14 10. *Marion*—Ashley, 1; Kingston, 1; Porter, 1. *Maumee*—Tontogany, 7. *Steubenville*—East Liverpool 1st, 22. 46 10

OREGON —*Portland*—Astoria, 5; Portland Westminster, 1. 6 00

PENNSYLVANIA.—*Allegheny*—Fairmount, 3; Richmond, 1; Springdale, 3. *Butler*—Jefferson Centre, 1. *Carlisle*—Gettysburgh, 10 20. *Chester*—Bryn Mawr, 41 30. *Erie*—Erie Chestnut Street, 9 15; Mercer 2d, 8; North Clareadon, 3; *Huntingdon*—Houtzdale, 1 71. *Kittanning*—Cherry Tree, 1 28; Harmony, 2; Union, 3. *Lackawanna*—Scranton 1st, 137; Terrytown, 1; Wyalusing 1st, 2 82. *Northumberland*—Lewisburgh, 20. *Philadelphia*—Washington Square 1st, 51 57. *Pittsburgh*—Bethany, 6 85. *Shenango*—North Sewickley, 1 02. *Washington*—Hookstown, 4. 311 90

WASHINGTON.—*Olympia*—La Camas, 1. 1 00

WISCONSIN.—*Milwaukee*—Manitawoc 1st, 2 25. 2 25

Total from Churches, June, 1895 ..... $743 06

PERSONAL.

Rev. S. H. Stevenson, McLean, Ill., 2; "Cash Chicago," 100; "C. Penna," 3; Rev. J. G. Tonzeau Medellia, Columbia, 10; Rev. G. M. Hardy, Utah, 1; Rev. W. L. Tarbet and Wife, 1 20. ..... 117 20

INTEREST.

Roger Sherman Fund 35 00

PROPERTY FUND.

Henry J. Willing, Chicago..... 250 00

Total receipts for June, 1895..... $1,145 26
Previously reported..... 11,695 46

Total receipts from April 1st to July 1st..... $12,840 72

C. M. CHARNLEY, *Treasurer*,
P. O. Box, 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JUNE, 1895.

ATLANTIC.—*East Florida*—Jacksonvile 1st, 6 64. 6 64

CATAWBA.—*Catawba*—Cedar Grove, 1. 1 00

COLORADO.—*Pueblo*—Pueblo 1st, 17 73; Rocky Ford, 5 55. 23 28

ILLINOIS.—*Freeport*—Belvidere, 22; Prairie Dell German, 15. *Ottawa*—Oswego, 2. *Rock River*—Viola, 5 12. *Schuyler*—Kirkwood, 3. *Springfield*—Pisgah, 1 19. 48 31

INDIANA.—*Logansport*—Monticello, 2 80. *White Water*—Kingston, 4 40. 7 20

IOWA.—*Fort Dodge*—Fonda, 4; Ramsey German, 6. *Iowa*—Mount Pleasant 1st, 21 20. *Iowa City*—Princeton, 7. 38 20

KANSAS.—*Neosho*—Yates Centre, 5. 5 00

MICHIGAN.—*Detroit*—Mount Clemens, 4. *Monroe*—Erie Y. P. S. C. E., 4. 8 00

MINNESOTA.—*Winona*—Caledonia, 1 73; Hope, 1 48; Sheldon, 98 cts. 4 19

MISSOURI.—*Platte*—Parkville, 5 53. 5 53

NEW JERSEY.—*Jersey City*—Paterson Redeemer, 63 31; Tenafly, 12. *Monmouth*—Atlantic Highlands, 62 cts.; Cranbury 1st, 27 03; Oceanic, 35. *Morris and Orange*—St. Cloud, 2. *Newark*—Newark Central, 3; — 24 05. *New Brunswick*—Trenton Bethany, 15. *Newton*—Marksboro, 5. *West Jersey*—Hammonton, 4 10. 191 11

NEW MEXICO.—*Rio Grande*—Colorado, 1; Socorro 1st, 3. *Santa Fé*—Raton 1st, 1; — 2d, 1. 6 00

NEW YORK.—*Brooklyn*—Brooklyn Lafayette Avenue, 16 80; — Throop Avenue, 88. *Cayuga*—Auburn Central, 11 30. *Geneva*—Seneca, 12 75. *Hudson*—Cochecton, 2; Florida, 2 50; Good Will, 1 50; Otisville, 4; Ridgebury, 20 cts. *New York*—New York 4th Avenue, 25 50; — University Place, 155 78. *Niagara*—Medina, 6; Niagara Falls (sab-sch, 4 89), 17 44. *Rochester*—Rochester St. Peter's, 22 39. *St. Lawrence*—Plessis, 1 20. *Troy*—Glens Falls, 75. *Utica*—Hamilton College, 3 32. 445 68

OHIO.—*Cincinnati*—Cincinnatti Avondale, 102; — Central, 16 98. *Cleveland*—Cleveland 1st, sabs-ch, 14 10. *Dayton*—Greenville, 16. *Huron*—Norwald, 5 65. *Lima*—Mount Jefferson, 3. *Marion*—Kingston, 1; Porter, 1. *Steubenville*—Bacon Ridge, 15 80; Wellsville, 18. 193 53

OREGON —*Portland*—Portland Westminster, 1. 1 00

PENNSYLVANIA.—*Blairsville*—Greensburgh Westminster, 10. *Erie*—Erie 1st, 10 25; Mercer 2d, 8. *Huntingdon*—Alexandria, 11 71; Bellefonte, 34; Houtzdale, 1 71; Huntingdon, 38 42. *Kittanning*—Cherry Tree, 1 28; Crooked Creek, 2. *Lackawanna*—Franklin, 1; New Milford, 2 25. *Lehigh*—Hazleton, 26 36. *Northumberland*—Jersey Shore, 38. *Philadelphia*—Philadelphia Mariner's, 4; — North Broad Street, 170; — Woodland, 87 80. *Philadelphia North*—Abington, 28 25; Chestnut Hill, 37; Germantown Wakefield, 35 98; — West Side, 22 38. *Shenango*—Mahoning, 8 52; Mount Pleasant, 8. *Washington*—Upper Ten Mile, 20. 606 91

SOUTH DAKOTA.—*Southern Dakoto*—Parker, 7 55. 7 55

WASHINGTON.—*Olympia*—La Camas St. John's 1; Tacoma Westminster, 2 91. 3 91

WISCONSIN.—*Chippewa*—Hagar, 1; Hartland, 1. 2 00

Receipts from Churches in June... ..... $1,582 05
Receipts from Sabbath-schools and Christian Endeavor Societies 22 99

LEGACIES.

Estate of Rev. John Spaulding, 333 33; estate of John Blake, N. Y., add'l, 1,500..... 1,833 33

MISCELLANEOUS.

Dr. C E. Hall, 200; Phila., 1; Cash Chicago, 100; C. Penna., 2; S. H. Stevenson, 2; Rev. J. G. Touzeau, Colombia, 20; Rev. W. L. Tarbet and wife, 90 cts.; Friends, Pueblo, 3..... 328 90

INCOME ACCOUNT.

102; 262 50; 105; 523 50..... 993 00

Total Receipts in June..... $4,760 27
Total Receipts from April 16th..... 9,222 60

JACOB WILSON, *Treasurer*.
1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR FOREIGN MISSIONS, JUNE, 1895.

ATLANTIC.—*South Florida*—Sorrento Y. P. S. C. E., 1; 1 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 53 60; Baltimore Hope sab-sch, 5; — Park, 13 15; Piney Creek, 33 66. *New Castle*—Cool Spring, 6 40; Rock, 26; Wicomico Y. P. S. C. E.,* 1 75; Wilmington West, 73. *Washington City*—Hermon,* 1; Washington City 4th, 7 62; — Eastern, 25. 246 18

CALIFORNIA.—*Bernicia*—Point Arena Y. P. S. C. E., 4 90. *Los Angeles*—Rochester Union sab-sch, 2; Santa Barbara, 5. *San José*—Cambria, 5. *Stockton*—Modesto, 17 25. 34 15

CATAWBA.—*Catawba*—Concord Westminster sab-sch for work in Africa, 5. 5 00

COLORADO.—*Denver*—Denver 1st Avenue sab-sch, Christmas, 9 15. 9 15

ILLINOIS.—*Alton*—Collinsville sab-sch, birthday, 25; Greenville sab-sch, 3 06. *Bloomington*—Waynesville, 3. *Cairo*—Shawneetown, 29 69. *Chicago*—Braidwood sab-sch, 8 50; Chicago 2d, 700; — Bethany Y. P. S. C. E., 3; — Central Park sab-sch,* 3 52, birthday, 7 48; — Emerald Avenue Y. P. S. C. E, 10; — Jefferson Park Jr. Y. P. S. C. E., 5; — Normal Park, 19 54; Du Page Y. P. S. C. E., 5; Lake Forest, 510 47, for debt, 133 79. *Freeport*—Foreston Grove, 73; Freeport 1st Y. P. S. C. E., support Mr. Freeman, 25; Prairie Dell German, 15; Warren sab-sch,* 9. *Mattoon*—Vandalia Y. P. S. C. E.,* 2 01. *Ottawa*—Au Sable Grove Y. P. S. C. E. for debt, 5; Oswego, 5. *Peoria*—Princeville sab-sch, 14 24; Prospect, 22 90, Jr. Y. P. S. C. E., 65 cts. *Rock River*—Rock Island Broadway, 3 50. *Schuyler*—Augusta Y. P. S. C. E. support John Hyde, 12 50; Chili Y. P. S. C. E. support John Hyde, 5; Ebenezer sab-sch, 3; Kirkwood, 16 50; Macomb Y. P. S. C. E. support John Hyde, 50; Monmouth Y. P. S. C. E., support John Hyde, 33 01; Quincy 1st Jr. Y. P. S. C. E., 5. *Springfield*—Pisgah, 5 55; Springfield 1st, 77, Y. W. M. S. sup-

port native helper, 40 50. 1,890 41

INDIANA.—*Crawfordsville*—Rockville Y. P. S. C. E., 3 70. *Fort Wayne*—Decatur, 19 11, Y. P. S. C. E., 2 03; Fort Wayne Westminster Y. P. S. C. E, 20; Troy, Miss Johnston, 50 cts. *Indianapolis*—Indianapolis East Washington St. Y. P. S. C E, 1 47. *Logansport*—La Porte sab-sch, support native preacher, 75; Logansport 1st Y. P. S. C. E., 16; Mishawaka Y. P. S. C. E., 7 44; Monticello, 5 73. *New Albany*—Seymour, Edna Swope, 2; Walnut Ridge, 80 cts. *White Water*—Greensburgh Y. P. S. C. E., 7 54; Kingston Y. P. S. C. E., 1 59 162 91

INDIAN TERRITORY.—*Oklahomo*—Chandler, 2. 2 00

IOWA.—*Corning*—Afton, 8 80, sab-sch, 2 20. *Des Moines*—Chariton sab-sch. 5 02. *Dubuque*—Cono Centre, 6; Farley, John Foster, 2 49; Pleasant Grove, 2; Walker, 7 50. *Iowa City*—Marengo Mission Band, 5; Muscatine Jr. Y. P. S. C. E., 15. *Waterloo*—Grundy Centre sab-sch, 6 70, Y. P. S. C. E., 1 30; Waterloo, 41 75. 103 76

KANSAS.—*Emporia*—Peotone Y. P. S. C. E., 4 50. *Highland*—Clifton, 50; Holton Y. P. S. C. E., support Mr. Eckels, 10 84. *Neosho*—Lake Creek, 11 10; Ottawa, 18 26; Parsons 5. sab-sch, 6 55. *Topeka*—Lawrence sab-sch, 11 11; Topeka 1st, 34 86. 152 22

KENTUCKY.—*Ebenezer*—Frankfort Infant Class, for San Francisco Girls' Home, 13 68. *Louisville*—Louisville Covenant,* 8 63. 22 31

MICHIGAN—*Detroit*—Ann Arbor, 6 50, sab-sch, 9 21; Detroit Westminster, 171 76; Milford United sab-sch, for Oroomiah scholarship, 15. *Flint*—Port Huron Y. P. S. C. E., 5; Vassar, 6. *Monroe*—Hillsdale, 3; Monroe, 16 12; Raisin, 5. 237 59

MINNESOTA.—*Mankato*—Blue Earth City Y. P. S. C. E., 10; Lakefield, 2 55; Easter, 2 35. *Minneapolis*—Minneapolis Hope Y. P. S. C. E., support Mr. Wallace, 10. *St. Cloud*—Harrison Y. P. S. C. E., 5; Litchfield, 9 23. *St. Paul*—Shakopee, 12 20. *Winona*—Oakdale Union Mission Society, for work of Misses Irwin and Wilder, 15; Oronoco Y. P. S. C. E., 6 72 33

MISSOURI.—*Kansas City*—Appleton City sab-sch, 3 35; Lowry City, 3; Westfield, 5. *Ozark*—Springfield Calvary, 72 26. *Palmyra*—Glasgow, 2 29; Glasstown, 3; Shelbyville, 1. *Platte*—Mound City, 3; Parkville Lakeside sab-sch, 1 30. *St. Louis*—Rolla, Mrs. Duncan, 1; St. Louis West, 33 20. 128 40

MONTANA.—*Butte*—Missoula Y. P. S. C. E., 4 10 4 10

NEBRASKA.—*Kearney*—Buffalo Grove German, L. M. S., 5. *Nebraska City*—Adams Y. P. S. C. E, 1 74; Benedict for debt, 1; Lincoln 2d, 50; Plattsmouth, 30 15. *Omaha*—Omaha 1st,* 31 18. 119 07

NEW JERSEY.—*Elizabeth*—Cranford, 6 23; Elizabeth Madison Avenue, Mitchell Memorial Fund, 10; Liberty Corner Y. P. S. C. E, 5; Plainfield Hope, support of missionary, 50; — Warren Y. P. S. C. E., 5; Roselle, 100; Washington Valley Union sab-sch, 9 52; Westfield sab-sch, 25. *Jersey City*—Rutherford, 26 68. *Monmouth*—Asbury Park 1st Y. P. S. C. E, 3 75; Atlantic Highlands, 7 61, Y. P. S. C. E., support Mr. Bandy. 6; Freehold, 11 93. *Morris and Orange*—East Orange Arlington Ave. Jr. Y. P. S. C. E, support Mr. Dodd, 5; — Bethel, support Pren Masih, 10; — Bethel Y. P. S. C. E., school in India, 10; Mt. Freedom, 6. *Newark*—Bloomfield 1st, for Papal lands, 111 49; Lyon's Farms Y. P. S. C. E., support of child in Africa, 20; Newark 3d sab-sch, 21 77; — Memorial Y. P. S. C. E., 10; — Roseville sab-sch, work in Mexico, 59. *New Brunswick*—Alexandria, 9; Amwell 1st, Sunday eggs, 2; Milford sab-sch 14 62; New Brunswick 1st, 295 88; — 3d, Easter, 100 25; Trenton Bethany, 5; — Prospect Street, 34. *Newton*—Belvidere 1st, a member, 33; Marksboro, 4; Newton Y. P. S. C. E., 8 89. *West Jersey*—Cedarville 1st, 7 01; Deerfield sab-sch, 8 38. 1,033 01

NEW MEXICO—*Rio Grande*—Albuquerque 1st, 54; Colorado; 2. *Santa Fé*—Raton 1st 4 95, sab-sch 2 29, Y. P. S. C. E., 6 08; — 2d, 1; Santa Fe, 4 85. 75 17

NEW YORK.—*Albany*—Albany State Street, support Mr. Hannum, 200; Johnstown, 60; West Galway, 8. *Binghamton*—Rev. A. M Shaw, 5. *Boston*—Holyoke Jr. Y. P. S. C. E, 3; Woonsocket, 1. *Brooklyn*—Brooklyn 1st German, 5; —Classon Avenue, 668 10; — Friedenskirche,* 13 28; — Lafayette Avenue 51 66, sab-sch Missionary Association, support A. A. Fulton, 40; — South Third Street, 25 75. *Buffalo*—Buffalo North, 23 35; — West Avenue,* 13 10. *Champlain*—Chazy sab-sch, 17 56; East Constable, 11 91; West Constable, 4 35. *Chemung*—Elmira North Y. P. S. C. E,* 10. *Columbia*—Ashland, 2; Catskill, 198 18; Centreville Y. P. S. C. E., support Muni, 18. *Genesee*—Corfu, 5. *Geneva*—Geneva 1st, 21 10; Seneca Falls Boys' Mission Band, 10 66. *Hudson*—Florida, 17 50; Good Will, 8 25; Nyack Y. P. S. C. E., 15. *Long Island*—Bridgehampton, 19 09; Speonk, 12. *Lyons*—Wolcott 1st, 8 78. *Nassau*—Freeport, 18 50; Hempstead Christ Church sab-sch. support Mr. Irwin, 25; Huntington 1st Y. P. S. C. E., support Mr. Campbell, 3 35; A. Pastor, 2 56. *New York*—New York 1st sab-sch, 75; — 5th Avenue sab-sch, 50, Y. P. Association, support of Missionary, 1000, Girls of Temperance Band of Hope of 63d Street sab-sch, 4; Alexander Y. P. S. C. E., support Mr. Snyder, 6 50; Alexander Jr. Y. P. S. C. E., support Mr. Snyder, 2; — Brick, 200; — Harlem Y. P. S. C. E., support native helper, 5; — North, 10; — Riverdale, 298 31; — Sea and Land Circle of Willing Workers, support Wong Hon Shang, 10; — University Place sab-sch, 50; — Washington Heights, Mrs. S. R. Lees, 100; —West End sab-sch Kolhapur Boys' School, 8 96; West End sab-sch, support native preacher, 9 17. *Niagara*—Medina 1st Y. P. S. C. E., salary Dr. Harris, 38 50. *North River*—Newburgh Calvary, 8 12. *Otsego*—Gilbertsville, 27 51. *Rochester*—Brockport Y. P. S. C. E., support Boon Boon Itt. 10; Caledonia, 30 32; Rochester St. Peter's sab-sch, 37 14. *Steuben*—Canaseraga, 9. *Syracuse*—Cazenovia, 30 85; Y. P. S. C. E., 3 75; Syracuse Westminster Y. P. S. C. E.,* 3. *Troy*—Troy Woodside sab-sch, 79 60. *Utica*—New Hartford, 6 50; Whitesboro Y. P. S. C. E., support Mr. Gillman, 4. *Westchester*—New Rochelle 2d, support F. J. Newton, 60; Patterson, 76 65; Peekskill 1st, 67 29; South Salem, 6 03; Yonkers Dayspring, 16 09; — Westminster Y. P. Association, support Mr. Cornwell, 7 00. 3,896 32

NORTH DAKOTA.—*Fargo*—Hunter Y. P. S. C. E., 7 50. *Minnewaukon*—Bethel Y. P. S. C. E., 15; Minnewaukon Y. P. S. C. E., 6 50. *Pembina*—Grafton, 20; Minot, 6 75. 55 75

OHIO.—*Cincinnati*—Cincinnati Central, 93. *Cleveland*—Ashtabula, 27 04; Kingsville, 4. *Dayton*—Dayton Memorial Y. P. S. C. E,* 3 86; Jacksonburg, 2 07; Middletown, 5 *Mahoning*—Youngstown 1st, 30 01. *Maumee*—Toledo 5th, 14 50. *St. Clairsville*—Cambridge, Miss Clara Hunter, 2; — Mr. H. H. Luccock, 1; Crab Apple, 19 71. *Steubenville*—Dell Roy, 7 78; Island Creek, 25 65; Long's Run, 12 65; Pleasant Hill, 5. *Wooster*—Shelby Y. P. S. C. E., 5; Wooster Westminster, 12; Y. P. S. C. E., 30. *Zanesville*—Granville sab-sch, 2 50; Zanesville Putnam. 22 05. 324 82

PENNSYLVANIA.—*Allegheny*—Allegheny 1st. 49 62; — 2d, 8 30; Bakerstown Y. P. S., support Mr. Eckels, 25. *Blairsville*—Kerr, 11; sab-sch. 11; Poke Run Y. P. S. C. E., support Mr. Eckels, 32 50; Union Y. P. S. C. E., support Mr. Dunlap, 10. *Butler*—Grove City, 10; North Liberty, 18; sale of Church Property, 80 55 *Carlisle*—Chambersburgh Falling Spring, 65 53; Upper Path Valley Y. P. S. C. E., 2. *Chester*—Fagg's Manor. 5; Honey Brook, 131; Phœnixville Y. P. S. C. E., 2 50. *Clarion*—Beech Woods, 69 06; Mount Tabor, 6 45. *Erie*—Erie 1st, 21 57; Greenville. 27 42; Titusville, 280 65; Utica sab-sch, 5 65. *Huntingdon*—East Kishacoquillas Y. P. S. C. E., support Dr. Orbison, 13; Hollidaysburgh, 72 45; sab-sch, 5 54; Jr. Y., P. S. C. E., 10; Houtzdale, 9 40; Williamsburgh sab-sch,*. 13 90. *Kittanning*—Cherry Tree, 8 46; Clarksburgh, 70; Tunnelton, 11. *Lackawanna*—Elmhurst, 4; Franklin, 1 21; Kingston sab-sch, 7 83; Stella sab-sch, 13 02; Wyoming sab-sch, 4. *Lehigh*—Pottsville 1st Y. P. S. C. E., 4 20; White Haven Young Folks' Missionary Auxiliary, 6. *Northumberland*—Shamokin 1st Jr. Y. P. S. C. E., for Sangli School, 25. *Parkersburgh*—Terra Alta, 30. *Philadelphia*—Philadelphia Holland Memorial Y. P. S. C. E., 10; — Oxford, for debt, 1,001; — Walnut Street, 1,600. *Philadelphia North*—Chestnut Hill,* 23; Frankford Y. P. S. C. E., 2; Germantown 1st Y. P. S. C. E.,* 4; —2d, 441 49; sab-sch, 50; Hermon, 50; Langhorne Y. P. S. C. E., support Mr. Bannerman, 10; Langhorne Missionary Society, support Mr. Bannerman, 7; Morrisville, 18 40; Norristown 1st, salary J. B. Ayers, 125. *Pittsburgh*—Pittsburgh 3d. 76 36; sab-sch, 38; — East Liberty, 143 72; — Point Breeze, 1,000. *Redstone*—Mount Moriah, 1 05. *Shenango*—Leesburgh, 19 19. *Wellsboro*—Farmington Hill Union Y. P. S. C. E., 1. *Westminster*—Stewartstown sab-sch, 13 50. 5,796 52

SOUTH DAKOTA.—*Aberdeen*—Pierpont, 2. *Central Dakota*—Volga Y. P. S. C. E., 7 65. 9 65

TENNESSEE.—*Kingston*—Westminster, 5 05. *Union*—Knoxville 2d Crozier Street Mission sab-sch, 7 28; Spring Place, 3 20; sab-sch, 2 20. 17 73

WASHINGTON.—Tacoma Immanuel, 5 15. *Puget Sound*—Bellingham Bay, 10 80. 15 95

WISCONSIN.—*Chippewa*—Ellsworth, 1; Hager, 1; Hartland, 1. *Madison*—Pleasant Hill, 2 60. *Milwaukee*—Racine 1st, for Batanga School, 20. *Winnebago*—Fort Howard Pine Grove sab-sch, 1; West Merrill, 11. 37 60

WOMEN'S BOARDS.

Women's Board of New York 5,000; Women's Board of Philadelphia, 415 53; Women's Board of the North Pacific, 175..... $5.590 53

LEGACIES.

Estate of Mary Woods, deceased, 7 28; estate

of David W. Irwin, deceased, 500; estate of Margaret C. Boyd, deceased, 114 75..... $622 03

MISCELLANEOUS.

Rev J. H. Freeman, Rockford, Ill , 10; Cent a day, 3 70; A Foreign Missionary in Asia, 200; Rev. J. H. Pratt. D. D.. and wife, 100; Blanche E. Bagwell, Emporia, Kas , 1; Missionary Association of Wooster University, support of Henry Forman, 49 18; S. R. D.,* 12; J. L. R., Philadelphia, 5; William H. Perdomo, Anheim, Cal.. 4; William M. Gillespie, 50; Daniel H. Evans, Youngstown, O., 50; J. Sutherland, Brown's Valley, Kium, for China 1; Rev. W. M. Langdon, for debt, 3; Major Charles Bird, Columbus, O., support of Mr. Chun, 6; Cash, 25 cts.; E. A. K. Hackett, Ft. Wayne, Ind., support of Mr. Fraser and Dr. Johnson, 83 34; T. & M., Chicago, 8; John P. McEwen, Le Roy, N. Y., 300; W. E. Thomas, Milford, N. J., 7 50; Miss Carrie A. Estill, Bellevue, Neb., support of evangelist in Laos, 25; Mrs. J. Livingston Taylor, support of Missionaries, 1,500; a Friend, 1; G. C. Gearn, San Diego, Cal.., support of Babu Massey, 6 25; Y. P. S. C. E. of Glendale College, for Siam Press, 90 22; Miss Mabel Slade, N. Y., 600; Philadelphia Society of Princeton College, support of Mr. Forman, 746 78; John H. Converse, Philadelphia, support of Mr. Crozier, 710 40; Miss Annie L. Merriam, N. Y., for An Ting Hospital, 50; Miss Dura Vaughn, Hopkinton, Ia., evangelistic work in Laos, 40; a Friend, J., 500; for Korea, 1,500; Thomas Hanson, Brooklyn, 2; R. B. Lockwood, 6 45; Rev. James A. Dodd, Barrie, Ont., 3; A. C. Gillam, Wooster, O., 50 cts.; Washington and Jefferson College, support of Mr. Ewing, 61 75; Anne Wentworth, Cleveland, support of Dr. Lucas, 720; from a friend to Foreign Missions, 2; A. Baird, Minneapolis, Minn., support of native teacher, 5; Rev. C. R. Shields, support of J. Hunter Wells, 5; Elder Chalmers, support of J. Hunter Wells, 1; Reformed American Church of Mongaup Valley, N. Y., for Brazil, 32; A. B., for Mr. Mateer's School, 25; Philadelphian Society of Princeton College, support of Mr. Forman, 70 46; Y. W. C. A. of Northfield Seminary, 10; a Friend. 5; Y. M. & Y. W. C. A. of Illinois Normal University, support of So Ling Sung, 60; C. Penna, 22; Mrs. Mamie H. Robinson, 10; S. H. Stevenson, McLean, Ill., 3; Mrs. Daniel Snow, McLean, Ill., 1; Rev. W. L. Tarbet and wife, 4 20; Fu Zin, 11 62; Dziang-o-z-56 cts.: Kao-gyiao, 87 cts ; Fu Saen, 56 cts.; a Foreign Missionary and his wife, 3 42; a Foreign Missionarie's children, 50 cts.; Miss E. Morris, 35; Miss K. Shaw 10; Mrs. L. H. Naylor, 10; W. N. Jackson, 60; Miss K. L. Schaeffer, 10; Bandeh-i-Khoda, 30; Yiang Cing-traio, 57 cts.; J. A. Miller, 20..... $7,906 08

Total received during June..... $28,515 74
Total received from May 1st to June 30th, 1895. 52,229 63
Total received from May 1st to June 30th, 1894. 57,697 94

WILAIAM DULLES, JR , *Treasurer*,
53 Fifth Avenue, New York City.

*Self denial offerings.

RECEIPTS FOR FREEDMEN, JUNE, 1895.

ATLANTIC.—*Knox*—Antioch, 2. *South Florida*—Tarpon Springs, 1. 3 00
BALTIMORE.—*Baltimore*—Ellicott City, 3 20. 3 20
CALIFORNIA.—*Los Angeles*—Los Angeles Boyle Heights, 3 60. 3 60
CATAWBA.—*Cape Fear*—Simpson Mission, 2. *Catawba*—Wadesboro, 1 59. *Southern Virginia*—Mt. Zion, 1. 4 59
COLORADO.—*Denver*—Highland Park C. E. Soc., 2 40. *Pueblo*—Huerfano Canon, 50 cts.; Pueblo Mexican (5th), 50 cts. 3 40
ILLINOIS.—*Bloomington*—Danville 1st, 50 23; Pontiac sab-sch, 7. *Chicago*—Chicago 41st Street, 74 13; Evanston South. 1. *Freeport*—Galena south, 41 09; Prairie Dell, 5. *Ottawa*—Oswego, 2. *Peoria*—Brunswick, 1; Oneida, 8. *Rock River*—Morrison Jr. C E. Soc., 2 50. *Schuyler*—Kirkwood, 3. *Springfield*—Pisgah, 2 37. 197 32
INDIANA.—*Logansport*—Monticello, 3 29. 3 29
INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 50 cts.; Hebron, 1. 1 50
IOWA.—*Cedar Rapids*—Linn Grove, 5. *Iowa City*—Davenport 1st, 32 37. *Waterloo*—State Centre, 11 60. 48 97
KANSAS.—*Emporia*—Emporia 1st, 12. *Neosho*—Fredonia, 2 75. 14 75
MICHIGAN.—*Monroe*—Blissfield, 15. 15 00
MINNESOTA.—*Winona*—Utica, 1. 1 00
MISSOURI.—*Platte*—Parkville, 7 42. 7 42
NEW JERSEY.—*Elizabeth*—Perth Amboy, 22 50; Springfield, 12. *Jersey City*—Passaic 1st sab-sch, 5. *Monmouth*—Atlantic Highlands, 62 cts.: Cranbury 1st, 27 03. *Morris and Orange*—Mendham 1st, 10; South Orange Trinity, 56; St. Cloud, 3; Summit Central, 89 69. *Newark*—Newark 2d, 22 95; — Central, 5; — Park, 11 40; — Roseville sab-sch, 50. *New Brunswick*—Trenton Bethany, 16. *Newton*—Marksboro, 2; Phillipsburgh 1st, 4 02. *West Jersey*—Vineland, 5. 342 21
NEW MEXICO.—*Rio Grande*—Colorado, 1; *Santa Fe*—Raton 1st, 1. 2 00
NEW YORK.—*Brooklyn*—Brooklyn Ainslie Street, 8; — Cumberland Street, 5 25; — Lafayette Avenue, 162 50. *Cayuga*—Aurora, 7 68; Dryden, 2. *Genesee*—Corfu, 3; Leroy sab-sch, 44 91. *Geneva*—Seneca, 20. *Hudson*—Florida, 2 50; Good Will, 1 50. *Nassau*—Huntington 1st, 68 91. *Niagara*—Lewiston, 10. *Troy*—Lansingburgh 1st, 16 03. *Utica*—Hamilton College, 3 32. 355 60
OHIO.—*Cincinnati*—Delhi 1st, 3 07; Wyoming, 77 50. *Cleveland*—Akron 1st. 5; Cleveland Old Stone sab-sch, 21 65; Willoughby, 15 40. *Huron*—Milan, 3. *Steubenville*—Bacon Ridge, 14 90. *Wooster*—Jackson, 3 33; West Salem, 2; Wooster Westminster, 51 25. 197 10
OREGON.—*Portland*—Portland Westminster, 1. 1 00
PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 11 63. *Blairsville*—Plum Creek C. E. Society, 35. *Butler*—North Washington, 10; Plain Grove, 21; Prospect, 10. *Clarion*—Maysville, 3 50; Richardsville, 2 50. Sugar Hill, 5. *Erie*—Mercer 2d, 8. *Huntingdon*—Houtzdale, 1 71; Lower Spruce Creek, 11 75. *Kittanning*—Cherry Tree, 1 28. *Lackawanna*—Carbondale 1st, 42 50. *Lehigh*—Bethlehem 1st, 5 08; Port Carbon, 10 55. *Parkersburgh*—Sistersville, 8. *Philadelphia*—Philadelphia Cohocksink sab-sch, 6 90; — Tabernacle sab-sch, 28 47. *Philadelphia North*—Langhorne, 5; Overbrook, 166 71. *Pittsburgh*—Pittsburgh 3d sab-sch, 20; — East Liberty, 54 05, sab-sch, 55 24, 109 29. *Redstone*—Mount Pleasant, 38. *Shenango*—Neshannock, 7 50 569 37
TENNESSEE.—*Holston*—Mt. Olivet, 1. *Kingston*—Mt. 3. 4 00
WASHINGTON.—*Olpmpia*—Tacoma Immanuel, 3. 3 00
WISCONSIN.—*Madison*—Madison Christ, 18. 18 00

Receipts from Churches during June, 1895.... $1,799 32

MISCELLANEOUS.

Presbytery of Cape Fear, 10; "Friends," Poughkeepsie, N. Y., 100; Choctaw Nation, per Miss B. L. Anrens, 27 20; T. and M., Chicago, Ill., 4 50; S. P. Harbison, Allegheny, Pa., 53; J. B. Davidson, Newville, Pa., 20; W. A. Hope, Flat Rock; Ill., 4; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; A. W., Ohio, 10; Mrs. Z. Chandler, Detroit, Mich., 120; "C. Penna.," 8; S. H. Stevenson, McLean, Ill., 3; Rev. J. G. Tonzeau, Medellin, Colombia, 10; Rev. W. L. Tarbet and wife, Springfield, 1 80; Rev. G. M. Hardy, Utah, 2; "Friends," Pueblo, 3; "Friend," Peoria, Ill., 5; "A believer in Missions," Third Church, Pittsburgh, 25; H. J. Baird Huey, Philadelphia, Pa., 10; Tuition, per Rev. T. A. Grove, Charleston, 100 70; Tuition Choctaw Nation, per Miss Ahrens, 32..... 559 20

Woman's Executive Committee..... $2,486 17

Total Receipts during June, 1895..... $4,944 69
Previously Reported..... 9,316 42

Total July 1, 1895..... $14,161 11

JOHN J. BEACOM, *Treasurer*.
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JUNE, 1895.

BALTIMORE.—*Baltimore*—Baltimore 12th, 11. *Washington City*—Washington Eastern, 25. 36 00

CALIFORNIA.—J. D. Thompson, 200. *Benicia*—Bolinas, 1 95; Fort Bragg, 3; Kelseyville, 4; Lakeport, 4 10; San Rafael, 71 25; *Los Angeles*—Fillmore, 13; Newhall, 3; Riverside Arlington, 42 86. *Oakland*—Elmhurst, 3; Pleasanton sab-sch Children's Day offering, 10. *Sacramento*—Arbuckle, 2; Dixon, 14 25; Elk Grove, 5. *San Jose*—Cambria, 4. *Stockton*—Dinuba, 4; Fresno, 20; Hickman, 1 60; Montpelier Station, 2 25; Oakdale, 11 25; Orosi, 5; Tracy, 6 80; Traver, 3 435 31

COLORADO.—*Boulder*—Fort Morgan, for debt, 4. *Denver*—Idaho Springs 1st, 22 26 00

ILLINOIS.—*Alton*—Collinsville sab-sch birthday offering, 25; Troy, 5. *Bloomington*—Piper City, 13; Waynesville C. E., 1 64. *Cairo*—Du Quoin, 2 50. *Chicago*—Chicago 3d Erie Chapel intermediate C. E., 2; — 7th, 7 70; — 41st Street C. E., 5; — Emerald Avenue, 6; — Jefferson Park Jr. C. E., 5; South Chicago, 20. *Freeport*—Prairie Dell German, 15. *Ottawa*—Rochelle, 59 92. *Rock River*—Ladd, 3; Morrison sab-sch, 5 26. *Schuyler*—Ebenezer sab-sch, 3; Kirkwood, 15 50; Nauvoo 1st, 10; Quincy 1st Jr. C. E., 5. *Springfield*—Pisgah, 4 75; Rev. W. L. Tarbet and wife, 3 60. 217 67

INDIAN TERRITORY.—*Oklahoma*—Bethesda, 1; Clifton, 3. *Seguoyah*—Afton, 7 50; Elm Spring, 5; Miami, 7 50; McKey, 1; Rabbit Trap, 4. 29 00

IOWA.—*Cedar Rapids*—Wyoming C. E., 8. *Corning*—Afton, 8; Conway, 8. *Council Bluffs*—Casey, 7. *Des Moines*—Adel, 8 42; Colfax, 11; Dallas Centre (sab-sch, 5), (C. E., 2), 7; Jacksonville, 7. *Dubuque*—Farley, John Foster, 2 49; Pine Creek C. E, 1 53. *Fort Dodge*—Dedham, 2; Plover C. E., 5. *Iowa City*—Columbus Central sab-sch, 1 50; Fairview C. E., 3 75; Marengo Mission Band, 5. *Sioux City*—Lyon Co. German, 15; Sioux City 2d, 5. *Waterloo*—East Friesland German, (Debt, 10.) 56 69; Grundy Centre (sab-sch, 6 70) (C. E., 1 30), 8. 170 39

KANSAS.—*Emporia*—Clear Water, 5; Conway Springs, 5; Elmendaro, 7; Emporia 2d Welsh, 25; Madison, 7; Peotone, 1st C. E., 4 50; Sedan, 7. *Highland*—Holton C. E., 10 84. *Larned*—Harper, 6 50. *Neosho*—Caney, 17; Parsons (sab-sch, 6 56) (Special, 5), 11 56. *Topeka*—Gardner, 8 55; Junction City 1st sab-sch, 16. 130 95

KENTUCKY.—*Ebenezer*—Greenup, 5. 5 00

MICHIGAN.—*Detroit*—Ann Arbor, 6 50. *Flint*—Port Huron Westminster C. E., 5. *Grand Rapids*—Evart (sab-sch, 1 64), 25; Grand Rapids Immanuel, 6 25. *Kalamazoo*—Kalamazoo North (C. E., 1 49), 10 11; Plainwell, 5 60. *Lake Superior*—Ontonagon 12. 70 46

MINNESOTA.—*Duluth*—Grand Rapids, 10; Virginia sab-sch., 2. *Mankato*—Blue Earth City C. E., 4 83. *St. Cloud*—Harrison C. E., 5; Kerkhoven, 8. *St. Paul*—Belle Plaine (sab-sch. Children's Day offering 1 16), 4 55; St. Croix Falls sab-sch Children's Day offering, 4 05; St. Paul Park, 2. *Winona*—Preston, 9. 49 43

MISSOURI.—*Kansas City*—Kansas City 3d, 6 71; — 4th, C. E. (Jr's 1), 3 *Ozark*—Irwin, 4; Lehigh (sab sch, 1 45), 2 45; Preston, 6; Salem, 4. *Palmyra*—Glasstown, 3 75. *Platte*—Mirabile, 1 50; Mound City sab-sch. 12 50. *St. Louis*—Ferguson, 1 60; St. Louis Grace, 5; Page Boulevard, 10; St. Louis West, 194 50. 255 01

NEBRASKA.—*Hastings*—Bloomington sab-sch Children's Day offering, 2; Nelson Jr. C. E., 3 45. *Kearney*—Buffalo Grove German L. M. S., 5. *Nebraska City*—Alexandria, 10; Falls City C. E., 1 50; Returned by a Missionary, 15. 36 95

NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue Warren Chapel C. E, 5; Roselle 1st C. E., 2 75; Westfield sab-sch, 25. *Jersey City*—Paterson Redeemer. 100 64. *Monmouth*—Asbury Park 1st C. E., 3 75; Atlantic Highlands, 7 36; Freehold 1st, 15 11. *Morris and Orange*—Boonton 1st sab-sch (Infant Class, 9 25), 28 12; East Orange Arlington Avenue Jr. C. E., 2; Morristown South Street, 855 32; Orange 1st (sab-sch, 100), 900; — Central Y. P. Soc., 10; Summit Central, 65. *Newark*—Montclair 1st "Aid," 75; Newark Central, 10; — Park, 8 89; — Roseville sab-sch, 50; — Wickliffe, 35 97. *New Brunswick*—Trenton Bethany, 3; — Prospect Street, 35. *Newton*—Belvidere 1st, 33; Marksboro, 4; Newton C. E., 8 90. *West Jersey*—Deerfield sab-sch, 8 39. 2,292 20

NEW MEXICO.—*Arizona*—Clifton Zion, 3 95; Congress Station, 5; Morenci Spanish, 4 50; Sacaton, 11; Tombstone, 3 50. *Rio Grande*—Santa Teresa Spanish, 3; Socorro Spanish, 10. *Santa Fé*—Catskill Station, 91 cts.; El Rito Folson Station, 3 80; Maxwell City Station, 2 76; Raton 1st (sab-sch, (Home Class, 3 56), 5 98), (C. E., 6 08), 39 72; — 2d, 1 55; Santa Fe, 1 81; Special, 6 05. 95 74

NEW YORK —*Albany*—Albany West End, 26; Rockwell, Falls, 3 50; Schenectady 1st C. E., 25. *Binghamton*—Coventry 2d, 6 23; Masonville, 2; Rev. A. M. Shaw, 5. *Boston*—Bedford (C. E., 3 72), 19 22; Boston 4th, 10. *Brooklyn*—Brooklyn 1st, 280; — 2d, 320 46; — 1st German, 5; — Throop Avenue, 36. *Buffalo*—Buffalo North, 39 78. *Champlain*—Beekmantown, 5. *Chemung*—Pine Grove 5. *Columbia*—Ashland, 6; Spencertown (C. E., 2), 5. *Geneva*—Seneca Falls 1st, 59 84. *Hudson*—Chester, 80 04; Florida, 16 50; Good Will, 7 75; Middletown 1st Easter offering, 44. *Long Island*—Bridgehampton, 17 35. *Lyons*—Wolcott 1st, 8 47. *Nassau*—Brentwood, 4 70; Roslyn Jr. C. E., 1 60. *New York*—New York 5th Avenue sab sch, 42 50; — North, 57 29; — University Place Boys' Missionary Society, 3 13; — Washington Heights Mrs. S. P. Lees, 100. *Niagara*—Youngstown C. E., 1 25. *North River*—Newburgh Calvary C. E., 10. *Rochester*—Chili C. E., 2 11; Mendon, 10 16; Ogden, Mrs. Madilda Jones, special for debt, 10; Rochester 3d, 151 38; — St. Peter's sab-sch, 40 89. *Syracuse*—Amboy C. E., 5; Canastota C. E., 10; Jamesville, 2; Manlius, 3; Oneida Valley, 5; Syracuse Westminster C. E., 5; Wampsville, 3. *Troy*—Troy Woodside Children's Day, 79 60. *Utica*—Holland Patent, 46; New Hartford, 4. *Westchester*—Mt. Vernon 1st, 412; New Rochelle 1st, 29 50; Pleasantville, 2; South Salem sab-sch, 27; Thompsonville (sab-sch, 99 22) (sab-sch concert, 127 24) (C. E., 4 06), 369 02; White Plains, Jr. C. E., 12; Yonkers Westminster C. E., 5) (Y. P. Association, 10), 15. 2,497 27

NORTH DAKOTA.—*Fargo*—Hunter C. E., 7 50. *Pembina*—Backoo, 4; Canton, 2 98; Cavalier, 5; Edinburg, 3; Hamilton, 5; Hoople, 4; Rugby, 1; Towner, 2; Tyner C. E., 14; Willow City, 3. 51 48

OHIO.—*Athens*—New Matamoras sab-sch, 8. *Chillicothe*—Washington, 9 25. *Cincinnati*—Cincinnati Central sab-sch, 10. *Columbus*—Columbus 2d (sab-sch, 12 84), 89 89; — Broad Street, 5. *Lima*—Convoy, 5. *Maumee*—Toledo 5th, 14 50. *Portsmouth*—Sandy Springs sab-sch class, for debt, 1. *St. Clairsville*—Wheeling Valley, 5. *Steubenville*—East Liverpool 1st, 100; — 2d, 2; Potter Chapel, 2 25; Steubenville 1st 26 28; Unionport, 2. *Wooster*—Ashland, 12 01; Wooster Westminster (sab-sch, 16 12), 63 35. *Zanesville*—West Carlisle sab-sch, 5. 360 53

OREGON.—*East Oregon*—Baker City, 17; Centreville, 2 40; Klikitat 1st, 5; Union, 11 25. *Portland*—Portland St. John's (sab-sch, 4 12) (C. E., 5 30), 9 42. *Southern Oregon*—Medford 4. *Willamette*—Mehama, 7 75. 56 82

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 9. *Blairsville*—Conemaugh, 3; Laird, 4. *Butler*—Amity, 4; Centreville, 36, Jefferson Centre, 3; New Hope, 9 04. *Carlisle*—Burnt Cabins, 2; Lower Path Valley (Metal C. E., 4 30), 24 30; Newport C. E., 5. *Chester*—Dilworthtown, 13; West Grove, 4 75. *Clarion*—Johnsonburg, 5; New Rehoboth, 8 30; Wilcox, 11. *Erie*—Salem, 2; Springfield, 3; Utica sab-sch, 5 66; Wattsburgh, 2. *Huntingdon*—Hollidaysburgh (sab sch, 2 13), 43 15; Houtzdale, 8 84. *Kittanning*—Apollo, 16; Cherry Tree, 7 95; Clarksburgh, 70; Harmony, 9; Marion, 10; Rural Valley, 3. *Lackawanna*—Great Bend, 5; Harmony, 61; Kingston sab-sch, 12 50; Wilkes-Barre 1st, 376 37; Wyoming sab-sch, 3. *Lehigh*—Hazleton 1st, 281 70; South Bethlehem 1st, 4; White Haven Y. P. Society, 6. *Northumberland*—Williamsport 2d sab-sch, 26 27; — 3d 36 68; — Bethany C. E., 1. *Parkersburg*—Moundsville, 11 67. *Philadelphia*—Philadelphia Harper Memorial Jr. C. E., 2 50; — Memorial, 117 35; — Westminster, 21 73. *Philadelphia North*—Ann Carmichael C. E., 5; Bridesburgh sab-sch, 60; Hermon, for debt, 50. *Pittsburgh*—Edgewood, 61 87; McDonald 1st, 41 40; Pittsburgh 3d sab-sch, 24; — East Liberty, 95 81; — Lawrenceville, 43 61; — Morningside, 9 73. *Shenango*—North Sewichly, 3. *Washington*—Upper Buffalo sab-sch, 7 21; Washington 2d, 150. *Wellsboro*—Farmington Union C. E., 1 54. *Westminster*—New Harmony, 14. Stewartstown sab-sch Children's Day offering, 13 50. 1,869 43

SOUTH DAKOTA.—*Aberdeen*—Andover, 2; Faris, 5; Pierpont, 2. *Black Hills*—Camp Crook, 5. *Dakota*—Ascension, 6. *Southern Dakota*—White Lake Children's Day collection, 3 50. 23 50

TENNESSEE.—*Holston*—Beech, 2; Elizabethton, 6. *Kingston*—Chattanooga Park Place sab-sch, 3. *Union*—Spring Place, 3 40. 14 40

TEXAS.—*Austin*—Fayetteville, 20. *Trinity*—Dallas 2d sab-sch, 17 65. 37 65

WASHINGTON.—*Alaska*—Juneau Native, 20. *Olympia*—Castle Rock, 3 50; Chehalis C. E., 3; Cosmopolis, 2; Freeport, 2; Hoquiam, 3 50; Kelso, 3 85; Montesano, 4 25; South Union, 2 25; Sprague Memorial, 5; Wynooche, 3 75. *Puget Sound*—Blaine, 3 50; Clearbrook, 2; Nooksack, 9. *Spokane*—Wilbur Station, 5. 72 60

WISCONSIN.—*La Crosse*—Bangor, 3. *Milwaukee*—Cedar Grove, 17. 20 00

Woman's Executive Committee..... 14,571 14

Total from Churches,..... $23,424 93

LEGACIES.

Legacy of Mrs. Woods, late of Wheeling, W. Va., balance, 7 28; Miss Martha E. Hervey, late of Dunlap, Ill., 480; David S. Ingalls, late of Springville, N. Y., in part, 20,052; Mrs. Mira L. Mount, Bordentown, N. J., additional, 4; David W. Irwin, late of Chicago, Ill., 1,000; John Dinsmore, late of Bloomington, Ind., 50 ..... $21,593 28

MISCELLANEOUS.

"L. J. R., Phila.," 5; "A Friend," 50; Rev. W. M. Langdon, 2; Rev. J. S. Pomeroy, Fairview, W. Va., 1; "T. and M.," 8; Friend, through Rev. J. G. Butler, 10; Mrs. Jane M. Boyd, Ft. Covington, N. Y., 200; Miss Mabel Slade, New York City, 500; Alex. Elliott, Sioux City, Ia., 100; A. C. Gillman, Wooster, O., 50 cts.; Miss M. Fannie Robe, for debt, 10; Sabbath-school, Mekesukey, I. T., 2 36; "Two Endeavors," 1; Margaret D. Denny, Ligonier, Pa., 100; Mrs. O. H. Elmer, "tithe," 7 50; George Robinson, Chaplain U. S. Army, Ft. Leavenworth, Kas., 20; Isaac Edwardson, 10; W. F. Willson, Ironton O., 5.; "C. Penna.," 14; S. H. Stevenson, McLean, Ill., 3; Rev. J. G. Touzeau, Medellin, Colombia, 10; Interest on Permanent Fund (Special, 225), 622 50; Interest on John C. Green Fund, 750; Interest on Lyon Trust, 250; Interest on Carson W. Adams Fund, 146 25 ..... $2,828 11

Total received for Home Missions, June, 1895... $ 47,846 32
Total received for Home Mission, from April 1, 1895 ..... 93,281 30
Amount received during same period last year. 111,488 30

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JUNE, 1895.

CALIFORNIA.—*Los Angeles*—Pomona 1st, 5. 5 00
COLORADO.—*Pueblo*—Cucharas, 1 25; Huerfano Canon, 1; "Friends," 75 cts. 3 00
ILLINOIS.—*Springfield*—Pisgah, 80 cts.; Rev. W. L. Tarbet and wife, 60 cts. 1 40
IOWA.—*Iowa City*—Columbus Junction Central, 2. *Waterloo*—Greene, 3 90. 5 90
MISSOURI.—*St. Louis*—St. Louis West, 13 60; St. Charles, 2. 15 60
WISCONSIN.—*Milwaukee*—M. Perseverence, 5. 5 00

Receipts for Sustentation, June, 1895..... $ 35 90
Receipts for Sustentation from April 1, 1895... 186 14
Amount received during same period last year. 368 22

O. D. EATON, *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND JUNE, 1895.

Albany—Amsterdam Emmanuel, 25; Voorheesville, 9. *Binghamton*—Masonville, 10. *Cayuga*—Meridian, 20 50; Genoa, 9. *Chemung*—Watkins, 26 28; Havana, 3; Rock Stream, 8; Rev. J. E. Tinker, 7. *Columbia*—Ashland, 9 50; Big Hollow, 3 50. *Geneva*—Seneca, 15. *St. Lawrence*—Hammonk, 11; De Kalb, 5. *Syracuse*—S. Park Central, 54 33; East Syracuse, 4; Wampsville, 7; Oneida Valley, 5; Belmont, 5. *Troy*—Cambridge, 17 13; Whitehall, sab-sch, 26; Troy Liberty Street, 5. *Utica*—New Hartford, 2 50; Martinsburg C. E., 3. *Westchester*—White Plains, 26 54; Mt. Vernon 1st sab-sch, 29 87; Pleasantville, 6 25.
Total received for New York Synodical Aid Fund, June, 1895..... $ 353 40
Total received for New York Synodical Aid Fund from April 1, 1895..... 2,770 31
Amount received during same period last year. 2,380 68

O. D. EATON *Treasurer*,
Box L, Station O. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1895.

BALTIMORE.—*Washington City*—Washington Assembly, 16. 16 00
CALIFORNIA.—*Los Angeles*—Hueneme, 18 66. 18 66
CATAWBA.—*Catawba*—Cedar Grove sab.sch, 1 22; New Hampton Ladies' Society, 75 cts. *Southern Virginia*—Ashland Mt. Zion, 1; Refuge, 1. 3 97
COLORADO.—*Gunnison*—Delta (W. M. Hastings), 10; Ouray, 4. *Pueblo*—Rocky Ford, 7 05. 21 05
ILLINOIS.—*Bloomington*—Waynesville, 7. *Freeport*—Prairie Dell German, 10. *Peoria*—Galesburgh 1st, 9 26. *Schuyler*—Kirkwood, 4. *Springfield*—Lincoln, 2 45; Pisgah, 80 cts. 33 51
INDIANA.—*Logansport*—Monticello, 2 20. 2 20
IOWA.—*Cedar Rapids*—Clinton 1st, 64 04; Vinton, 22. *Dubuque*—Walker 1st, 1. *Iowa City*—Sugar Creek, 2; Wilton, 12. 101 04
KANSAS.—*Neosho*—Fredonia, 1 75; Ottawa 1st, 13 75. *Topeka*—Leavenworth 1st, 80; Riley Centre German, 6. 101 50
MICHIGAN.—*Detroit*—Ann Arbor 1st, 22 51. 22 51
NEBRASKA.—*Omaha*—Blair, 2. 2 00
NEW JERSEY.—*Jersey City*—Passaic 1st sab-sch, 5; Rutherford 1st, 22 24. *Monmouth*—Atlantic Highlands, 1 12. *Morris and Orange*—Madison, 100 34; Orange Central, 250; St. Cloud, 6. *Newark*—Lyon's Farms, 12; — Central, 3; — Park, 19 44; — Roseville, 105 02. *New Brunswick*—Trenton Bethany, 18. *Newton*—Belvidere 1st (a member), 34; Marksboro, 3. 579 16
NEW MEXICO.—*Rio Grande*—Colorado (Santa Theresa), 1; *Santa Fé*—Raton 1st, 1. 2 00
NEW YORK.—*Boston*—Quincy 1st, 5. *Brooklyn*—Brooklyn 1st, 94 89. *Buffalo*—Portville, 58. *Geneva*—Geneva North (sab-sch, 5 80), 64 85. *Hudson*—Florida, 4 50; Good Will, 1 50; Ridgebury, 36 cts. *New York*—New York North (Friend), 5; — Phillips, 17 38; — Sea and Land (Sewing School), 4 22; — West, 272 93. *North River*—Marlborough, 18 60. *Rochester*—Rochester Westminster, 5. *Troy*—Melrose, 1; Pittstown, 1; Troy 2d (sab-sch, 13 93), 85 77. *Utica*—Hamilton College, 3 32. 643 32
OHIO.—*Bellefontaine*—Upper Sandusky, 3 30. *Cleveland*—Old Stone sab sch, 14 10. *Columbus*—Columbus Broad Street, 10. *Lima*—Bluffton, 2. *Marion*—Ostrander, 2 35. *Steubenville*—Richmond, 2 65. 34 40
OREGON.—*Portland*—Portland Westminster, 2. *Southern Oregon*—Phoenix, 1. 3 00
PENNSYLVANIA.—*Blairsville*—Union, 2. *Butler*—Jefferson Centre, 1. *Erie*—Mercer 2d, 8; Salem, 2. *Huntingdon*—Houtzdale, 1 71; Orbisonia and sab-sch, 4; Shirleysburgh and sab-sch, 4. *Kittanning*—Cherry Tree, 2 31; Harmony, 2; Union, 3. *Lackawanna*—Wyoming sab-sch, 3. *Northumberland*—Lewisburgh 1st, 29 54. *Philadelphia*—Philadelphia 3d, 30 48; — Scots, 9 52. *Pittsburgh*—Pittsburgh 1st, 422 87. *Redstone*—Long Run, 9. *Washington*—Cross Creek, 26; Upper Ten Mile, 25. 585 43
SOUTH DAKOTA.—*Aberdeen*—Pierpont, 1. *Dakota*—Ascension, 4. 5 00
TENNESSEE.—*Kingston*—Welsh Union, 1 10. 1 10
WASHINGTON.—*Olympia*—La Camas, St. John's, 2; Tacoma Immanuel, 3 58. 5 58
WISCONSIN.—*Chippewa*—Hager, 1. *Madison*—Madison Christ, (a member), 5. *Milwaukee*.—Beaver Dam 1st. 8. 14 00

From Churches and Sabbath-Schools..... $ 2,195 43

FROM INDIVIDUALS.

"T and M," 3; "Friend," Washington, D. C., 50; "Memorial Birthday Gift," Brooklyn, N. Y., 3; "Cash," 1; "A Friend," 5; "Friend in Princeton, N. J.," 3; Mrs. A. S. Scofield, Strasburg, Pa., thank offering, 10; "C. Penna.," 6; S. H. Stevenson, McLean, Ills., 3; Rev. J. G. Touzeau, Medellin, Colombia, 20; Rev. W. L. Tarbet and wife, 60 cents; Rev. G. M. Hardy, 2; "Friends," 3; Mrs. J. H. Fleming, Chambersburg, Pa., tithe, 10; Rev. J. L. Hawkins, Fort Scott, Kas., 50; Miss M. L. Hawkins, Fort Scott, Kas., 5..... $ 174 60
Interest from the Permanent Fund..... 3,711 50

For the Current Fund..... $ 6,081 53

PERMANENT FUND.
(*Interest only used.*)

Additional from the estate of D. S. Ingalls, deceased, Springville, N. Y., 20,288 57. Additional from the Estate of Rev. John Spaulding, deceased, at hands of Board of Church Erection and the Seamen's Friend Society, 333 34..... $20,621 91

Total receipts in June, 1895,..... $26,703 44

Total for the Current Fund since April 1, 1895.. $27,192 96
Total for the Current Fund during the same period last year..... 26,885 04

WILLIAM W. HEBERTON, *Treasurer*,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1895.

ATLANTIC.—*Atlantic*—Adam sab-sch, 8; James Island, 12; Summerville sab-sch, 1 75. *East Florida*—Candler, 5; Hawthorne sab-sch, 7 25; Jacksonville 1st sab-sch, 20 62; St. Augustine, Mather Parrett Memorial sab-sch., 5; Weirsdale, 4 52. *Fairfield*—Carlisle, 1 50; Carmel, 5; Lebanon, 3 12; New Haven sab-sch, 5 90, Sumter 2d, 2 50; Trinity, 5. *Knox*—Ebenezer, 4; Macon Washington Ave, 71 cts.; Medway sab sch, 1 50; — Shorlow sab-sch, 1; Newnan, 5 81, Riceboro' sab-sch, 2. *McClelland*—Marion sab-sch, 3 50; Obed sab-sch, 2. *South Florida*—Auburndale, 4; Sorrento sab-sch, 6 71; Upsala Swedish, 5 80; Winter Haven church and sab-sch, 7 25. 131 44

BALTIMORE. — *Baltimore* — Baltimore Aisquith Street sab-sch, 19 78; — Central, 15 10; — Park Pres. sab-sch, 16 76; Brooklyn Crisp Memorial (sab-sch, 7 27), 8 70; Bel Air, 17 86; Canton sab-sch, 5; Cumberland sab-sch, 25; Emmittsburgh (sab sch, 15 53), 20 39; Hagerstown (sab-sch, 21 12), 37 22; Havre de Grace sab-sch, 7 26; Lonaconing sab-sch, 23 87; New Windsor, 11; Relay, 17 50; Taneytown, 4 50. *New Castle*—Bridgeville sab-sch, 10; Christiana sab-sch, 4; Federalsburgh sab-sch, 3 41; Frankford sab-sch, 5; Georgetown, 10 50; Green Hill sab-sch, 20; Gunby Memorial (sab-sch, 8 38), 11 40; Lewes, 26 50; Makemie Memorial (sab-sch, 37 66), 43 46; — Mission sab-sch, 2 40; New Castle, 34 86; Perryville sab-sch, 2 05; Port Deposit, 21; Port Penn, 3 50; Rehoboth (Del), 9 63; Smyrna, 6 54; Trinity, sab-sch, 10; West Nottingham sab-sch, 15; White Clay Creek, 15 14; Wicomico sab-sch, 40 87; Wilmington Hanover Street sab-sch, 10; Zion sab-sch, 15 08. *Washington City*—Alexandria Balston sab-sch, 54 72; Bethany sab-sch, 17 81; Clifton sab-sch, 4; Darnestown sab sch, 15; Falls Church sab-sch, 30 42; Hermon sab-sch, 3; Lewinsville sab-sch, 10; Neelsville, 25; Vienna, 10 50; Washington City 1st sab-sch, 27 16; — 4th, 30 10; — Gurley Memorial sab-sch, 9; — Metropolitan sab-sch, 39 15; — Warner Memorial sab-sch, 16 01; — Westminster, 23; Tacoma Park, D. C., sab-sch, 20 08. 885 23

CALIFORNIA.—*Benicia*—Arcata sab-sch, 10; Calistoga sab-sch, 10; Covelo sab-sch, 9 25; Fulton, 15 25, Healdsburgh sab-sch, 5 50; Lakeport sab-sch, 3 00; Mendocino, 7 15; St. Helena, 19 75; — Rutherford sab-sch, 4 75. *Los Angeles*—Ballard, 5; Carpenteria, 3; Elsiuore, 7; Fillmore, 5 55; —Hueneme (sab-sch, 13 55), 21 32; Los Angeles 2d, 33 13; — 3d sab-sch, 16; Los Olivos, 3 57; Orange church and sab-sch, 10; Point Loma sab-sch, 2 10; Pomona (sab-sch, 11 65), 16 65; Riverside Arlington church and sab-sch, 68 31; — Calvary sab-sch, 30; San Fernando, 7 31; San Pedro sab-sch, 10 13; Santa Maria sab-sch, 8 45; Ventura sab-sch, 13; Westminster, 11. *Oakland*—Centreville sab-sch, 9 40; Concord sab-sch, 4; Danville sab-sch, 10; Livermore, 8 50; Newark sab-sch, 6 40; Oakland 1st sab-sch, 34 82; Pleasanton sab-sch, 12 12; San Leandro, 5 55; Valona church and sab-sch, 15. *Sacramento*—Arbuckle, 3; Carson City, 12 50; Colusa sab-sch, 3; Dixon, 7; Elko, 16 50; Ione sab-sch, 13 50; Tremont Westminster sab-sch, 9; Virginia City, 10 60; Wells sab-sch., 3 20. *San Jose*—Cambria sab-sch., 16; Gilroy, 7; Highlands sab sch, 4; San Jose 1st sab-sch, 18 03; — 2d, 18; San Luis Obispo sab-sch, 16 59; Templeton, 5 80; Wrights, 5 55. *Stockton*—Columbia, 3 60; Grayson, 4 50; Hickman sab-sch, 3; Modesto sab-sch, 6 38; Oakdale sab-sch, 6; Sanger, 3; Sonora, 8 60. 666 31

CATAWBA.—*Cape Fear*—Bethany Mt. Olive and Union sab-sch, 1 30; Lillington sab-sch, 68 cts.; Mt. Pleasant, 6 *Catawba*—Good Hope, 2 22; Huntersville, 1 92; Jackson Grove, 75 cts.; Lodo sab-sch, 8 20. *Southern Virginia*—Big Oak sab-sch, 5; Christ sab-sch, 4; Danville Holbrook Street sab-sch, 6 11; Ebenezer sab-sch, 8 25; Mizpah sab-sch, 2 50; Mt. Zion, 1; Roanoke Fifth Avenue sab-sch, 5; Russel Grove sab-sch, 5. *Yadkin*—Aberdeen, 3 94; Antioch, 1 03; Booneille sab-sch, 2 54; Freedom East, 4 08; Lexington, 5 80; Mebane sab-sch, 7 49; Mocksville 2d church and sab-sch, 11; Mt. Airy, 6; Mt. Pleasant sab-sch, 60 cts.; Silver Hill, 3 05; Statesville Third Creek Union, 1 95; Mt. Vernon church and sab-sch, 2 65; Winston, 10. 118 06

COLORADO.—*Boulder*—Boulder (sab-sch, 6), 15; Brush sab-sch, 4 12; Greeley sab-sch, 20; Holyoke church and sab-csh, 10; Longmont Central (sab-sch, 8), 13; Wolf Creek sab-sch, 95 cts. *Denver*—Denver 1st Avenue sab-sch, 19 25; — 23d Avenue sab-sch, 13 80; — Westminster sab sch, 7 87; Georgetown sab-sch, 7 40; South Denver sab-sch, 5. *Gunnison*—Grand Junction sab-sch, 8; Gunnison, 1 60; Poncha Springs, 3; Rosewood Union sab-sch, 2 05. *Pueblo*—Antonito church and sab-sch, 5; Canon City sab-sch, 25 35; Del Norte church and sab-sch, 13 17; Las Animas sab-sch, 4; Monte Vista sab-sch, 5 05; Pueblo 1st sab-sch, 6 28; — Fountain, 3 60; Westminster sab-sch, 7; Rocky Ford, 11; Silver Cliff sab-sch, 12; Trinidad 1st, 16 28; Victor sab-sch, 5 80. 245 59

ILLINOIS. — *Alton* — Bethel, 5 45; Blair sab-sch, 9 50; Brighton sab-sch, 5 43; Carlinville sab-sch, 6 68; Carlyle, 8; Carrollton sab-sch, 8 54; Chester, 3 27; Edwardsville sab-sch, 6 83; Elm Point sab-sch, 4; Greenfield, 5 66; Greenville (sab-sch, 4), 8; Hardin sab-sch, 7 65; Raymond sab-sch, 10; Rockwood, 3 35; Spring Cove sab-sch, 10 55; Steelville, 4; Troy sab-sch, 7; Waveland, 2 47; Whitehall sab-sch, 10 65. *Bloomington* — Cayuga, 2; Champaign sab-sch, 30 66; Chatsworth church and sab-sch, 8 41; Chenoa sab-sch, 15 05; Clarence, 7 15; Colfax sab-sch, 11 50; Cooksville, 11 79; Danville 1st Pres. church, 10 07; — 2d Pres. church, 12 15; Elm Grove, 5; El Paso (sab-sch, 3 50), 11 50; Fairbury sab-sch, 6; Farmer City sab-sch, 4; Gilman sab-sch, 14; Mahomet sab-sch, 12 73; Minonk, 6 36; Onarga sab-sch, 12; Piper City sab-sch, 21; Pontiac sab-sch, 18; Rossville church and sab-sch, 14 30; Selma, 13 40; Sidney sab-sch, 3; Towanda, 7 14; Wenona sab-sch, 13. *Cairo* — Anna sab-sch, 14; Bridgeport sab-sch, 17 25; Cairo, 13 50; Carmi sab-sch, 19; Carterville, 7; Centralia sab-sch, 35; Enfield, 5 05; Equality, 2 55; Mount Carmel, 10 35; Murphysboro, 14; Odin sab-sch, 5 33; Pisgah sab-sch, 15; Potter Memorial, 91 cts.; Richland sab-sch, 3; Sumner (sab-sch, 2 07) 9 07. *Chicago*—Austin, 13 99; Braidwood sab-sch, 29 20; Chicago 5th 11: — 6th sab-sch 44 40; — 8th, 14 30; — Avondale sab-sch, 4 50; — Calvary sab-sch, 2 10; Covenant sab-sch, 65 90; — Highland Park sab-sch, 19; — Immanuel, 7 25; — Lakeview sab-sch, 24 08; — Ridgway Avenue sab-sch, 5 43; — South Side Tabernacle sab-sch, 25; Du Page (sab-sch, 10 07), 34 20; Elwood 17; Evanston South, 38 94; Gardner sab-sch, 8; Herscher, 12; Itaska sab-sch, 4; Joliet 1st sab-sch, 22 90; — Gunn. chapel, 80 cts.; Libertyville sab-sch, 3 05; Manteno, 19; New Hope, 23 30; South Chicago Church and sab-sch, 5 35; Waukegan (sab-sch, 5 13), 19 13; Wilmington sab-sch, 8 40. *Freeport*—Belvidere, 10; Elizabeth sab-sch, 8 04; Galena 1st sab-sch, 5 22; — South sab-sch, 20 64; Harvard sab-sch, 3; Prairie Dell German church and sab-sch, 11; Ridgefield (sab-sch, 3 22), 8 09; Rockford 1st, 13; — Westminster, 6 16; Woodstock sab-sch, 10 60. *Mattoon*—Arcola (sab-sch, 15), 19 66; Ashmore (sab-sch, 15), 17; Assumption, 13 45; Beckwith Prairie, 7 50; Bethel Church and sab-sch, 9 32; Casey sab-sch, 3 50; Chrisman sab-sch, 6; Mattoon (sab-sch, 3 68), 8 68; Moweaqua, 3 66; Palestine (sab-sch, 4), 6 10; Pana sab-sch 1st Presbyterian, 16 71; Pleasant Prairie, 15 05; Shelbyville sab-sch. 10 61; Taylorville sab sch, 10 03; Toledo sab sch, 6 38; Vandalia sab-sch, 22 19; West Okaw sab-sch, 14 06. *Ottawa*—Earlville church and sab-sch, 7; Mendota sab sch, 12; Oswego, 1; Rochelle sab-sch, 10; Sandwich sab-sch, 17; Troy Grove, 8 21; Waltham, 8 35; Waterman, 5. *Peoria* — Astoria sab-sch. 3 94; Brinfield sab sch. 4; Brunswick sab-sch, 4 40; Crow Meadow sab-sch, 7 60; Deer Creek sab-sch. 3 43; Eureka sab-sch, 6 25; Farmington sab-sch, 9 52; French Grove sab-sch, 8 50; Green Valley, 14; Ipava, 16 37; Limestone sab-sch, 24 23; Oneida church and sab-sch, 12; Peoria Arcadia Chapel, 3; Princeville sab-sch, 15 62; Prospect sab-sch, 9 67; Vermont sab-sch, 3 55; Yates City sab sch, 10 50. *Rock River*—Albany sab-sch, 4 50; Aledo (sab-sch, 25), 46 45; Ashton sab-sch, 17 31; Beulah, 10 59; Centre sab-sch 10; Coal Valley, 2 33; Dixon, 12 50; Edgington sab sch, 7; Ladd sab-sch, 5 67; Millersburgh sab-sch, 11 51; Munson, 5 50; Newton, 25; Perryton sab-sch, 5 24; Princeton, 11 14; Viola sab-sch, 9. *Schuyler*—Brooklyn sab-sch, 2; Camp Point church and sab-sch, 11; Carthage (sab-sch, 9 73), 17 09; Chili (sab-sch, 11 66), 13 76; Clayton, 3 75; Ebenezer sab-sch, 8; Ellington Memorial sab-sch, 7 55; Elvaston, 11 56; Good Hope sab-sch, 3; Kirkwood (sab-sch, 19 63), 22 63; Mount Sterling sab-sch, 14 69; Prairie City sab sch, 10; Quincy 1st sab-sch, 12; Rushville sab-sch, 20 30; Wythe church and sab-sch, 14 92. *Springfield* — Athens sab-sch, 11; Brush Creek, 13; Farmington (sab-sch, 25 40), (C. E. S., 5 38), 30 78; Greenview, 6 25; Jacksonville United Portuguese sab-sch, 15 25; — Westminster, 14 53; Lincoln, 16 15; Macon sab sch, 8; Manchester sab sch, 10; Pisgah sab-sch, 1 19; Pleasant Plains, 4 50; Springfield 3d sab-sch, 12; Unity, 8 75. 2,068 65

INDIANA.—*Crawfordsville*—Bethany, 10; Colfax sab-sch, 5; Covington sab-sch, 4; Crawfordsville 1st, 12; Dana sab-sch, 4 78; Darlington, 5; Judson, 7 57; Ladoga, 6; Lafayette 1st sab-sch, 19; Prairie Centre, 4 14; Rock Creek sab-sch. 5; Rockfield sab-sch, 7; Rockville sab-sch, 14 15; Russellville sab-sch, 4 45; Spring Grove, 5 70; Sugar Creek sab-sch, 8; Thorntown, 3 65; Union sab-sch, 5 66; Veedersburgh sab-sch, 2. *Fort Wayne*—Decatur, 5 46; Fort Wayne 1st (sab-sch, 22 43), 55 87; — Bethany Presbyterian sab-sch, 6 03; Goshen sab sch, 16 30; Highland sab-sch, 1 75; Kendallville, 7 95; Ligonier sab-sch, 5 21; Pierceton sab-sch, 3 16; Salem Centre sab-sch, 3 70; Warsaw sab-sch, 7 08. *Indianapolis*—Bethany (sab-sch, 15), 18 65; Greencastle sab-sch, 6 05; Hopewell, 18 53;

Indianapolis 6th, 6 30; — Olive Street, 3; New Pisgah, sab-sch, 4; Southport, 2 35; White Lick sab-sch 15. *Logansport*—Brookston, 3 55; Concord sab-sch, 5 26; Crown Point sab sch, 9; Goodland sab-sch, 13 26; Hebron sab-sch, 7 50; Lake Prairie sab-sch, 12; La Porte sab-sch; 18; Logansport Broadway sab sch, 26 17; Lucerne, 4 53, Michigan City sab-sch, 22 70; Monticello sab-sch, 2 48; Remington sab sch, 13; Union sab-sch, 2 37; Valparaiso sab sch, 23 06. *Muncie*—Centre Grove sab-sch, 3 25; Elwood sab sch, 5 45; Hartford City sab-sch, 10; Jonesboro, 5 50; Marion sab-sch, 7 84; Montpelier sab sch, 4 41; Red Key sab sch, 2 42; Shiloh sab sch, 5 47. *New Albany*—Charlestown sab sch, 12; Corydon sab sch, 3 26; Crothersville sab-sch, 5 25; Lexington sab-sch, 3 25; Madison 2d, 6 05; New Albany 1st (sab sch, 7 70), 14 37; — 3d sab sch, 4 84; New Philadelphia, 2 61; Paoli, 5 39, Salem sab-sch, 4 50; Valley City sab sch, 70 cts ; Vernon sab-sch, 8 01; Vevay sab sch, 2 55. *Vincennes*—Carlisle sab sch, 7 40; Indiana sab sch, 15; Mount Vernon sab sch, 6 11; Petersburg sab sch, 6; Sullivan sab sch and Y. P. S. C E., 2 56; Terre Haute Central sab sch, 3. *White Water*—Cambridge City, 6 80; Cold Spring sab sch, 2; Dillsboro sab sch, 2; Dunlapsville sab sch, 3; Kingston sab sch, 10; Lawrenceburgh sab sch, 21 08; Lewisville sab sch, 3 36; Liberty sab sch, 6 22; Palmetto, 3 62; Providence, 10 31; Rising Sun, 12 15; Shelbyville sab sch, 25 66; Sparta sab sch, 2; Versailles sab sch, 2. 749 76

Indian Territory.—*Cherokee Nation*—Eureka sab-sch, 3 80; Pheasant Hill, 1 97; Vinita sab sch, 5 75. *Choctaw*—Beaver Dam, 1; Hebron, 1 50; McAlester church and sab sch, 5 55. *Muscogee*—Nuyaka sab sch, 10; Red Fork sab sch, 6 70; Tuisa, 3 68. *Oklahoma*—Beaver sab sch, 1 15; Cimarron (Hopewell sab sch, 3), 4; Edmond sab sch, 6; Herron sab sch, 2 58; Norman, 10; Purcell sab sch, 10; Rush Springs, 5 40; Stillwater sab sch, 5; Waterloo sab sch, 2 76; Westminster sab sch, 2 50; Yates sab sch, 84 cts. 90 18

Iowa.—*Cedar Rapids*—Atkins sab sch, 14 63; Bellevue sab sch, 7 07; Blairstown sab sch, 26 80; Cedar Rapids 1st sab sch, 24 35; Garrison, 6 30; Lyons sab sch, 5; Mechanicsville sab sch, 18 15; Monticello sab sch, 10 10; Onslow sab sch, 6 25; Pleasant Hill sab sch, 2; Springville sab sch, 5 15; Wheatland, 5 17. *Corning*—Afton, 10; Arlington sab sch, 6 50; Clarinda sab sch, 22 12; Diagonal sab sch, 11 60; Emerson, 5; Essex sab sch, 5; Lenox (sab sch, 916), 14 16; Morning Star sab sch, 7 25; Pilot Grove, 7 08; Platte Centre sab sch, 5 30; Prairie Chapel sab sch, 3 97; Prairie Star sab sch, 3 66; Randolph sab sch, 4 64; Red Oak sab sch, 11; Sharpsburg sab sch, 6 28; Sidney sab sch, 10. *Council Bluffs*—Atlantic sab sch, 14 68; Audubon (sab sch, 11), 14 03; Casey sab sch, 5 58; Hardin sab sch, 19 71; Lone Star church and sab sch, 5; Marne sab sch, 9 62; Neola, 4 21; Pleasant Hill sab sch, 3 65; Walnut sab sch, 4. *Des Moines*—Adel sab sch, 4 23; Albia, 10 95; Allerton sab sch, 4; Centreville, 9; Charlton, 7 46; Dallas Centre sab sch, 12 25; Des Moines Bethany, 7 70; — Central (sab sch, 26 90), 42 97; — Clifton Heights sab sch, 6; — Highland Park sab sch, 4 97; East Des Moines, 11 55; Garden Grove sab sch, 6 53; Grimes sab sch, 7 70; LeRoy sab sch, 1 75; Lucas sab sch, 3; Minburn sab sch, 3; Osceola sab sch, 10; Panora (sab sch, 10 50), 11 75; Perry, 7 53; Plymouth, 5 80; Promise City sab sch, 5 16; Ridgedale, 5 20; Seymour, 4 40; Winterset, 16 50. *Dubuque*—Frankville sab sch, 4; Hazleton, 16; Lansing 1st, 6 78; Maynard sab sch, 3 85; Otterville, 11 28; Walker, 15 75; Zion sab sch, 8 87. *Fort Dodge*—Arcadia sab sch, 12; Boone (sab sch, 26), 34 50; — Hope Mission sab sch, 13 50; Carron Lea sab sch, 2 20; Churdan (sab sch, 1 60) 5 51; Dana sab sch, 8 50; Emmett Co. 1st, 4 15; Estherville (sab sch, 11 50), 13 31; Germania Eng. Presbyterian sab sch, 5; Irvington (Newcomb sab sch, 3 10), 8 35; Lake City (sab sch, 6 04), 16 36; Lake Park, 6 25; Lohrville sab sch, 5 78; Manilla sab sch, 11 75; Paton, 12 06; Plover sab sch, 5 66; Pleasant View sab sch, 3 04; Pomeroy, 12; Ramsey German, 6; Rippey, 5; Rowan Lea sab sch, 4 50; Rolfe 2d sab sch, 20 28; West Bend, 5 10. *Iowa*—Bentonsport, 3 25; Birmingham (sab sch, 12 70), 14 70; Hope sab sch, 8; Keokuk 2d Presbyterian Church sab sch, 5 45; — Band Street Mission sab sch, 13 11; Kirkville, 13 47; Libertyville, 11 04; Martinsburg sab sch, 18 25; Mediapolis (sab sch, 23 47), 29 19; Middletown sab sch, 6 57; Mount Pleasant 1st church and sab sch, 12 32; — German church and sab sch, 6 50; Salina sab sch, 1 37; Wapella, 16 65; West Point, 13 50. *Iowa City*—Bethel (sab sch, 3 40), 6 40; Bethlehem sab sch (Oxford), 75 cts. Blue Grass sab sch, 6 42; Davenport 2d church and sab sch, 10 41; Fairview sab sch, 10; Hermon sab sch, 5 55; Iowa City (sab sch, 5), 22; Le Claire, 6 18; Marengo, 7 18; Montezuma, 5 77; Mount Union, 4; Oxford, 20 70; Princeton, 9 15; Red Oak Grove, 12; Washington sab sch, 33; West Branch 15 27; West Liberty sab sch, 30; What Cheer, 3 75; Williamsburgh, 15. *Sioux City*—Cleghorne (sab sch, 6 28), 7 16; Denison sab sch, 5 50; Hartley Union sab sch, 3 11; Hawarden, 12 14; Lake Side sab sch, 2 84; Mt. Pleasant sab sch, 7 58; Odebolt sab sch, 9 90; Sioux City (sab sch, 6), 9; Vail sab sch, 7 58; Woodbury Co. Westminster, 5 24; Zoar, 4 50. *Waterloo*—Ackley church and sab sch, 43 82; Bristow sab sch, 6; Cedar Valley, 5 50; Conrad sab sch, 16; Dows sab sch, 5 85; East Friesland (German) sab sch, 5 12; Eldora sab sch, 3; Greene sab sch, 6 10; Grundy Centre sab sch, 8 45; Holland German, 6; Land Mission sab sch, 1 37; Marshalltown sab sch, 34 62; Morrison, 6; Owasa, 2; Salem sab sch. 5 18; Toledo sab sch, 13; Waterloo C. E., 7; Williams sab sch, 6 50.

1,496 85

Kansas.—*Emporia*—Argonia, 2 24; Caldwell, 7 65; Calvary sab sch, 3 01; Cedar Point, 2 56; Dwight sab sch, 2 50; Eldorado, 15 48; Elmendaro, 2 75; El Paso, 73 cts.; Emporia 1st sab sch, 20; — Arundel Avenue sab sch, 5; Florence sab sch, 7 00; Howard sab sch, 6 45; Indianola sab sch, 2 50; Madison, 3 55; Mayfield, 1 61; Mulvane sab sch, 5 92; Peabody sab sch, 8 78; Peotone church and sab sch, 5 30; Quenemo sab sch, 7 10; White City sab sch, 2 50; Winfield, 5 73. *Highland*—Axtel sab sch, 3; Effingham sab sch, 5; Huron, 7 91; Vermillion sab sch, 4. *Larned*—Arlington sab sch, 6 18, Burton, 6 56; Dodge City sab sch, 16 70; Garden City, 10; Geneseo sab sch, 2 83; Great Bend sab sch, 3 39; Greensburg, 2 75; Halstead sab sch, 4; Harper sab sch, 3 50; Kingman sab sch, 6 36; Liberal sab sch, 8; McPherson sab sch, 12 75; Pratt sab sch, 7 90; Valley Township, 8 03. *Neosho*—Altamont sab sch, 4; Bartlett sab sch, 3 60; Baxter Springs 1st sab sch, 5; Carlyle sab sch, 5; Central City sab sch, 3 50; Chanute, 4. Chetopa sab sch, 4; Columbus, 6 13; Edna church and sab sch, 4 25; Elk City, 6; Garnett sab sch, 6 54; Glendale sab sch, 2 00; Independence, 16 75; Lone Elm, 2 30; Moran, 5 75; Osage 1st church and sab sch, 37 61; Parsons sab sch, 44 05; Thayer sab sch, 8 02; Yates Centre sab sch, 2 39. *Osborne*—Calvert sab sch, 2 50; Hill City sab sch, 2 79; Hoxie sab sch, 4 78; Osborne sab sch, 5; Russell sab sch, 4 70; Smith Centre, 4 50; Wakeeny sab sch, 7 98. *Solomon*—Abiline sab sch, 16 46; Carlton sab sch. 1 25; Clyde church and sab sch, 6; Culver, 7; Delphos sab sch, 8 04; Fort Harker sab sch. 1 70; Elk View sab sch, 75 cts.; Herrington sab sch, 3 50; Lincoln, 5 37; Mt. Pleasant sab sch, 6 26; Solomon sab sch. 8 29; Wilson, 5 66. *Topeka*—Baldwin church and sab sch, 5 53; Black Jack sab sch, 5 50; Clinton, 5 77; Edgerton, 9 41; Gardiner sab sch, 12; Junction City sab sch, 15; Kansas City Central sab sch, 14; Manhattan sab sch and church, 20 31; Media, 2 85; Mulberry Creek, German, 6; Oak Hill sab sch, 1 07; Olathe sab sch, 5 61; Perry, 4 35; Roseville, 5 15; Spring Hill sab sch, 2 70; Topeka 3d, 12; Vinland, 4 50. 642 39

Kentucky.—*Ebenezer*—Greenup sab sch, 8 65; Ludlow sab sch, 11 37; Maysville sab sch, 4 50; Williamstown, 5 58. *Louisville*—Chapel Hill, 3 80; Hopkinsville 1st sab sch, 11 18; Louisville Calvary sab sch and church, 14 28; — Warren Memorial sac sch, 50. *Transylvania*—Burkesville sab sch, 13 20; East Bernstadt, 5; Greensburgh sab sch, 8 50; Lancaster sab sch, 17 48; Livingston sab sch, 4. 157 54

Michigan.—*Detroit*— Ann Arbor sab sch, 41 32; Birmingham, 4 30; Detroit 2d Avenue church and sab sch, 26 28; — Calvary sab sch, 24 50; — Grand River Avenue Mission sab sch, 24 25; — Fort Street sab sch, 92 83; — Immanuel sab sch, 21 00; — St. Andrew Mission sab sch, 9 95; East Nankin sab sch, 5; Holly, 5; Milford sab sch, 25; Mount Clemens, 6 50; Plainfield sab sch, 10 34; Pontiac (sab sch, 25 15), 45 15; Shutts' Corners sab sch, 2; Springfield, 5 25; Stony Creek sab sch, 8 20; Unadilla sab sch, 2 50; White Lake, 6; Ypsilanti, 24 78. *Flint*—Avoca sab sch. 3; Bad Axe sab sch, 12 88; Bingham, 3 55; Brookfield, 4 41; Caro, 6 18; Columbia sab sch, 8; Deckerville sab sch, 7 50; Fairgrove, 9; Flushing (sab sch, 8 50), 10 50; Flynn, 3 50; Frazer, 3 23; Fremont sab sch, 2 00; Gaines sab sch and Jr. C. E. S, 9; Grindstone City sab sch, 2 47; East Huron Union sab sch, 4 10; Mariette 1st sab sch. 12 50; Morrice, 5; Mundy, 5 50; Otter Lake, 4 20; Popple church, 12; Port Hope, 5; Sand Beach sab sch, 3 90; Vassar sab sch, 13. *Grand Rapids*—Ferrysburgh, 5; Ionia sab sch, 6 75; Lucington, 11; Tustin sab sch, 7 15. *Kalamazoo*—Benton Harbor sab sch, 9 23; Edwardsburgh, 7 40; Kalamazoo 1st sab sch, 68 47; Richland church and sab sch, 13 50. *Lake Superior*—Gladstone Westminsier, 6 50; Ishpeming, 19 57; Manistique Redeemer sab sch, 13 95; Marquette sab sch. 40; McMillan, 1 95; Newberry sab sch, 6 33; — Dallasville sab sch, 2 89; Rapinville sab sch, 5; St. Ignace, 7. *Lansing*—Battle Creek sab sch, 13 27; Delhi, 3 37; Eckford sab sch, 5 50; Hastings, 3 51; Homer, 11 88; Lansing 1st sab sch and chapel sab sch, 40; — Franklin Street sab sch, 15 55; Oneida sab sch, 7 17; Parma sab sch, 3; Springport, 2 95; West Sebawa, 1 80. *Monroe*—Adrian church and sab sch, 23; Blissfield church and sab sch, 18; Clayton, 8 80; Erie sab sch, 11; Hillsdale, 11 75; Jonesville sab sch, 17 33; Monroe, 9 03; Petersburg sab-

sch, 5 65; Raisin sab sch, 8. *Petoskey*—Boyne City, 3 12; East Jordan, 8 20; Elmira sab-sch, 3; Mackinaw City (sab-sch, 2), 4; McBain sab-sch, 6 90; Petoskey sab-sch, 6 60. *Saginaw*—Alma sab-sch, 10 12; Bay City Memorial, 13 50; Beaverton sab-sch, 12 50; Caledonia sab-sch, 5 60; Emerson sab-sch, 16 71; Fairfield, 3; Gladwin 2d, 5; Ingersoll, 2 82; Lafayette 2d, 3; Midland sab-sch, 1; Munger's sab-sch, 16; Omer sab-sch, 3 25; West Bay City Covenant sab-sch, 9 72. 1,126 91

Minnesota.—*Duluth*—Duluth Highland, 4 58; Ely, 7 70; La Prairie, 3 28; Long Lake (sab-sch, 8 10), 9 10; Pine City sab-sch, 4 20; Thomson sab-sch, 1 31; Tower St. James, 8; Two Harbor sab sch, 6 35. *Mankato*—Amboy, 16; Balston sab-sch, 5 70; Beaver Creek, 5; Blue Earth City sab sch, 15 70; Cottonwood sab-sch, 56 cts.; Currie sab-sch, 2 95; Fulda sab-sch, 5; Holland sab-sch, 7 22; Jackson, 8 18; Kasota sab sch, 14 83; Kinbrae, 5; Luverne sab-sch, 5 62; Marshall sab-sch, 3 06; Montgomery, 4 45; Pilot Grove, 3 50; Pipestone, 2; Redwood Falls, 10; Round Lake, 4 24; St. Peter's Union church and sab-sch, 34 60; Swan Lake, 2 35; Tracy (sab-sch, 11 65), 14 84; Windom sab-sch, 9 50; Worthington Westminster sab-sch, 11. *Minneapolis*—Buffalo sab sch, 16 16; Delano church and sab-sch, 4; Howard, 6 95; Minneapolis sab-sch, 26 54; — Bethany sab-sch, 13 26; — Highland Park (sab-sch, 6 93), 11 84; — Oliver, 4 40; — Providence Mission, 4 75. Oak Grove, 7 50; Rockford, 5; Waverley sab-sch, 3 03. *Red River*—Angus, 3; Argyle sab-sch, 13 02; Bethel, 12 62; Evansville, 4; Hallock sab-sch, 15 73, additional sum, 3 74; 19 47; Keystone sab-sch, 3 25; Knox, 6 40; Stephen sab-sch, 8 50; Warren, 1 37; Western, 4 00. *St. Cloud*—Clara City sab-sch, 10; Diamond Lake sab-sch, 7; Harrison sab-sch, 9 15; Litchfield sab-sch, 7 75; Rising Sun, 2 10; Rockville sab-sch. 5; Willmar sab-sch, 4; — Eddy sab-sch, 4 45; Faribault, 7 50; Farmington church and sab-sch, 5 00; Macalester sab-sch, 8 76; North St. Paul sab-sch, 5 66; Oneka, 57 cts.; St. Paul Dana Norwegian sab-sch, 4 17; — Dayton sab-sch, 55 56; Vermillion Miss (sab-sch, 2 05), 4 05; White Bear (sab-sch, 5 38), 6 43. *Winona*—Canton, 9 03; Chatfield Mission chapel, 3 75; Fremont sab-sch, 13; Hope Chapel sab-sch, 2 68; Houston Yucatan sab-sch, 1; Le Roy sab-sch, 7 80; Oakland S. C. E., 2; Oronoco, 2 50; Ostrander, 1; Owatonna sab-sch, 5 83; Utica sab-sch, 5 27; Winona 1st sab-sch, 7. 617 09

Missouri.—*Kansas City*—Butler, 6 95; Centre View, 2 30; Clinton, 2 70; Deepwater, 10 40; Drexel sab-sch, 17 25; High Point, 3 03; Kansas City (sab-sch, 60 25), 73 98; — 3d sab-sch, 9; Lowry City sab-sch, 8; Osceola sab-sch, 5 25; Pleasant Hill, 2; Raymore, 19 38; Sunny Side sab-sch, 5 75; Tipton, 10; Vista sab-sch, 1 50. *Ozark*—Bolivar, 6 62; Burkett, 38 cts.; Cane Spring, 1 75; Carthage 1st Presbyterian sab-sch, 21 54; — Westminster sab sch, 10 20; Conway sab-sch, 3 00; Ebenezer church and sab-sch, 12 22; Fairplay sab-sch, 7; Joplin (sab-sch, 2), 16 35; Monett sab-sch., 31 40; Neosho, 13; Oak Grove sab-sch, 5; Ozark Prairie sab-sch, 5; Shiloh, 86 cts.; Springfield 2d, 5; — Calvary, 10 66; Webb City sab-sch, 6 08; West Plains sab-sch, 12 55. *Palmyra*—Bethel sab-sch, 6 04; Brookfield church and sab-sch, 17 55; Canton sab-sch, 4; Centre, 6; Glasgow, 10 40; Lingo, 2 25; Milan, 1 30; New Cambria sab-sch, 1; New Providence sab-sch, 6. *Platte*—Cameron, 14 11; Graham sab-sch, 8; Grant City, 5; Hopkins sab-sch, 4 50; Lathrop, 8 20; Mound City, 7 88; New Hampton sab-sch, 4; New York Settlement, 4 94; Parkville, 7 08; Savannah sab-sch, 9 50; St. Joseph, Hope church, 5; Union, 8 35. *St. Louis*—Elk Prairie, 5; Ironton sab-sch, 9; Marble Hill sab-sch, 5; Rolla sab-sch, 12; St. Charles sab-sch, 11 24; St. Louis 2d German sab-sch, 3; — Carondelet, 30; — Clifton Heights, 23 76; — Franklin Avenue Mission sab-sch, 7 47; — Oak Hill church and sab-sch, 5 78; — West, 48 45; Washington, 10; Webster Grove church and sab-sch, 50 50. *White River*—Allison chapel, 30 cts; Harris chapel, 8. 717 00

Montana—*Butte*—Butte sab-sch (2d Presbyterian), 5; South Butte Union sab-sch, 3 50; Deer Lodge sab sch, 8 78; Hamilton, 13 30; Missoula sab-sch, 13 25; Phillipsburg, 13 50. *Helena*—Boulder Valley, 6 50; Corbin, 10 60; Livingstone sab-sch, 6 35; Rock Creek Basin sab-sch, 2 60; Wickes, 4. 87 38

Nebraska.—*Hastings*—Aurora sab-sch, 4 22; Axtell sab-sch, 4; Beaver City sab-sch, 4 43; Blue Hill sab sch, 4; Culbertson, 3; Edgar church and sab sch, 5 84; Hastings 1st sab-sch, 30; Holdrege, 8 44; Kenesaw sab-sch, 3 90; Lebanon sab-sch, 2 95; Ong church and sab-sch, 3 68; Oxford, 2 61; Republican City (sab-sch, 1), 2 50; — Riverside sab-sch, 1 04; Superior, 4. *Kearney*—Berg, 1 07; Broken Bow, 7 80; Central City sab-sch, 16 38; Kearney 1st sab-sch, 4; St. Edwards sab-sch, 6 25; St. Paul sab-sch, 9 31. *Nebraska City*—Alexandria sab-sch, 11; Auburn sab-sch, 6 36; Bennett, 10 58; Burchard, 1 10; Fairbury sab-sch, 7 15; Fairmount sab-sch, 6 20; Falls City (sab-sch, 5 70), 6 38; Goshen, 3 60; Hubbell sab-sch, 3 01; Lincoln 1st sab-sch, 35 38; — N. Mission sab-sch of 2d Presbyterian Church, 1 26; — 3d, 2 75; Nebraska City (sab-sch, 3 65), 6 40; Panama, 6 50; Plattsmouth sab-sch, 12 23; Table Rock sab-sch, 8 56; Tamora, 5; Utica, 5 10. *Niobrara*—Black Bird sab-sch, 1 05; Coleridge, 7; Hartington sab-sch, 16 75; Madison church and sab sch, 10 47; Millerboro, 5; Oakdale sab-sch, 4; O'Neill sab-sch, 4 23; Randolph, 3 30; Rushville, 10; South Fork sab-sch, 7 50; St. James sab-sch, 2; Stuart, 4 45; Wakefield, 6. *Omaha*—Ambler Place sab-sch, 5 36; Blair, 5; Ceresco, 4 01; Columbus sab-sch, 1 50; Craig sab sch, 9 01; Marietta sab-sch, 11 65; Omaha Bedford Place, 4 06; — Knox, 14 50; — Lowe Aveuue (sab-sch, 14 82), 16 74; Pleasant Valley sab-sch, 2 05; Silver Creek sab-sch, 2 60; Tekamah, 11; Wahoo, 4 75. 441 96

New Jersey.—*Elizabeth*—Basking Ridge church and sab-sch, 52; Clinton (ssb-sch, 25), 46 79; Dunellen (sab-sch, 14 20), 17 91; Elizabeth 1st, 50; — 2d, 56 75; Lamington 9 25; Plainfield Crescent Avenue (sab-sch, 55 91), 180 91; Pluckamin sab-sch, 20; Rahway 1st sab-sch, 8 87; Westfield sab-sch, 50; Woodbridge sab-sch, 2. *Jersey City*—Englewood sab-sch, 32 83; Hackensack sab-sch, 20 90; Jersey City 2d (sab sch, 40), 80; — Claremont sab-sch, 25; — Scotch sab-sch, 14 77; Kingsland sab-sch, 10; Newfeundland, 23 25; Norwood sab-sch, 5 90; Passaic, 22 29; Dundee Presbyterian sab-sch, 12 45; Paterson East Side sab-sch, 20; Rutherford sab-sch, 40 29; West Milford sab-sch, 10. *Monmouth*—Allentown sab-sch, 16 75; Atlantic Highlands (sab-sch, 16), 16 37; Bordentown sab-sch, 12 72; Calvary, 8 68; Cranbury 1st sab-sch 14 95; — 2d sab-sch, 26 32; Cream Ridge, 9 03; Eatontown sab-sch, 5 78; Forked River sab-sch, 9 63; Holmanville, 4 65; Hope sab-sch, 10 76; Jamesburgh, 25; Lakewood, 50; Matawan, 30 47; Moorestown sab-sch. 10; Mount Holly (sab-sch, 16 05), 31 05; Oceanic sab-sch, 15; Plumstead (sab-sch, 5), 9; Providence, 8 30; Shrewsbury sab-sch, 23; South Amboy sab-sch, 5; Tom's River sab sch, 3 49; Whiting and Shamong, 3 27. *Morris and Orange*—Boonton, 13 50; Chatham, 12 18; Dover sab-sch, 28 50; Hanover sab-sch, 11 32; Mendham 1st, 10; — Washington Corner sab-sch, 1 85; Morris Plains sab-sch, 4 98; Mt. Olive church and sab-sch, 12 23; Myersville German, 4 40; New Providence sab-sch, 5; New Vernon sab-sch, 12 95; Orange 1st (sab-sch, 100), 175; — Central, 100; Pleasant Valley German, 10; Schooley's Mountain sab-sch, 12; South Orange Trinity sab-sch, 50; St. Cloud (sab-sch, 9 38), 14 38; Stephensburg, 2 09; Wyoming sab-sch, 7. *Newark*—East Newark Knox, 12 92; Newark 2d sab-sch, 40 77; — 5th Avenue, 15 86; — Central, 3; — North Park, 3 26; — Park, 18 92. *New Brunswick*—Amwell United 1st, 4; Dayton sab-sch, 11; Ewing church and sab-sch, 14 35; Hamilton Square church and sab-sch, 15; Holland sab sch, 13; Kingston sab-sch, 13 67; Kirkpatrick Memorial sab sch, 16; Lambertville sab sch. 60 78; Milford, 30 33; Mount Airy sab-sch, 5; New Brunswick 1st church, 33 96; — 2d sab-sch, 17 75; Pennington sab-sch, 13 69; Pleasant Valley Union sab sch, 1 75; Princeton Stony Brook Missionary sab-sch, 3 20; Rosedale sab-sch, 9 45; Stockton sab-sch, 10; Trenton 1st sab-sch, 8 72; — 2d sab-sch, 33 81; — Bethany, 32 20; — Prospect Street (sab-sch, 42 95), 81 95; — Prospect Street Mission School, 31 32. *Newton*—Andover church and sab-sch, 8 50; Beatyestown 6 21; Belvidere 2d sab sch, 1892; Harmony sab-sch 16 02; Knowlton sab-sch, 5 05; Mansfield 2d, 6; Marksboro, 2; Monroe sab-sch, 3 56; Musconetcong Valley New Hampton sab-sch, 11; North Hardiston sab-sch, 12 74; Oxford 1st, 15 14; Phillipsburgh Wesminster, 5; Stillwater sab-sch, 7; Wantage 1st sab-sch, 4 78. *West Jersey*—Atco sab-sch, 3 35; Atlantic City German sab sch, 5 50; Billingsport, 5 91; Blackwoodtown sab-sch, 20; Brainerd sab-sch, 2 50; Bridgeton 2d, 14 50; Irving Avenue Presbyterian church, 5 10; Camden 1st sab-sch, 20; — Calvary sab-sch, 23 15; Cedarville 1st sab-sch, 9; Cold Spring sab-sch, 5 36; Deerfield sab-sch, 9; North Cramer Hill Grace church (sab-sch, 10 60), 15; Janvier 2; May's Landing church and sab-sch, 17; Millville sab-sch, 25 68; Pleasantville sab-sch, 5; Swedesboro sab-sch, 9 32; Tuckahoe sab-sch, 5; Vineland sab-sch, 14 50; Woodbury sab-sch, 29 50. 2,572 71

New Mexico.—*Arizona*—Florence sab-sch, 9; Peoria, 6 25; Springerville sab-sch, 8 05. *Rio Grande*—Santa Teresa Spanish, 1; Socorro 1st sab-sch, 8. *Santa Fe*—Las Vegas 1st, 12 15; Ranchos sab-sch, 2 50; Santa Fe sab-sch, 6 07. 53 62

New York.—*Albony*—Albany Madison Avenue sab-sch, 75; Ballston Centre sab-sch, 28 30; Corinth sab-sch, 5 29; Emmanuel sab-sch, 15; Gloversville Kingston Avenue, 6; Jefferson church and sab-sch, 13; Mariaville, 11 25; Mayfield Central sab-sch, 8 75; Northville, 1 55; Rensselaerville, 2 50; Schnectady Park Place sab-sch, 18 75; Stephentown church and sab-sch, 11; Voorheesville, 6 39. *Binghamton.*—Bainbridge (sab-sch, 8 70), 14 82; Binghamton 1st sab-sch, 9 50; — Floral Avenue, W. E., sab-sch, 4 24; — Immanuel sab-sch, 10 02; — North sab-sch, 33 35; — Ross Memorial, 11 65; — West sab-sch, 64 50;

Conklin, 3 07; Finch Hollow, 52 cts.; Preble (sab-sch, 1 07), 2 52; Whitney's Point sab-sch, 19; Windsor sab-sch, 8 04. *Boston*—Boston 1st sab-sch, 73 05; Fall River Globe sab sch, 2 03; Holyoke, 20; Londonderry, 5 56; Lonsdale sab-sch, 7; Newburyport 1st church and sab-sch, 20; Newport sab sch, 31 03; Providence 1st sab-sch, 10; Roxbury church and sab-sch, 21 25; South Ryegate church and sab-sch. 18 75; Springfield sab-sch, 7 78; Windham sab sch, 8 75; Woonsocket (C. E. S., 5), 16 12. *Brooklyn*—Brooklyn Bedford Presbyterian sab-sch, 16 29; — Grace sab-sch, 30; — Greene Avenue sab-sch, 65; — Lafayette Avenue, 91 37; — Mount Olivet sab-sch, 10; — Siloam sab-sch, 2 10; — South Presbyterian chapel (24th Street) sab-sch., 25; — Trinity sab-sch, 5 43; Woodhaven French Evangelical sab-sch, 10. *Buffalo*—Alden sab-sch, 6; Allegany, 5; Buffalo Covenant, 10; — Westminster sab-sch, 75 95; Conewango 5; Dunkirk sab-sch, 20 49; Orchard Park (sab-sch, 1), 2; Ripley, 4 30; Silver Creek church and sab-sch, 18 73; Springville sab-sch, 8 26; United Mission, 3 50. *Cayuga*—Auburn 2d sab-sch, 5 80; Cayuga, 4 13; Fair Haven sab-sch, 14 64; Genoa 1st, 26; Meridian (sab sch, 5 50), 10 50; Port Byron church and sab-sch, 15; Weedsport, 8 32. *Champlain*—Brandon church and sab-sch 3 50; Chateaugay, 9 39; Childwold sab-sch, 91 cts.; Fort Covington, 18 32; Keeseville, 10; Mineville sab-sch, 18; Mooers sab-sch, 1 85; Plattsburgh Peristrome Presbyterian church, 28 79; Port Henry sab-sch, 18 30; Rouses Point sab-sch, 5; Saranac Lake, 4 79. *Chemung*—Big Flats, 23 50; Burdett, 2 50; Havana sab-sch, 13; Hector, 4 50; Monterey, 1 55; Moreland sab-sch, 3 25; Spencer church and sab-sch, 5 90; Sugar Hill, 4 62. *Columbia*—American Lead Mines, 5 70; Cairo, 14; Catskill, 24 59; Centreville sab-sch, 1 50; Greenville, 13 70; Hillsdale sab-sch, 4 00; Jewett, 5; Windham Centre sab-sch, 12 56. *Genesee*—Batavia, 18 61; Castile sab-sch, 11 13; Leroy (sab-sch, 23 06), 38 06; Leroy and Bergen, 10; Orangeville, 5; Wyoming sab-sch, 6. *Geneva*—Dresden, 5; Gorham, 6; Naples sab-sch, 10; Ovid sab-sch, 31 55; Romulus, 15; Seneca Falls sab sch, 14 71. *Hudson*—Amity sab-sch, 11 85; Chester (sab-sch, 2), 29 45; Cochecton church and sab-sch. 27 16; Denton church and sab-sch, 11 54; Florida (sab-sch, 13), 14 50; Good Will. 1 50; Goshen (sab-sch, 25), 38 01; Greenbush church and sab-sch, 13 60; Hamptonburgh, 16 40; Haverstraw 1st sab-sch, 18; — Central church and sab-sch, 47; Jeffersonville German sab-sch, 5; Liberty sab-sch, 18; Mideletown 2d sab-sch, 22 30; Montgomery sab-sch, 16 25; Nyack sab-sch, 15 67; Nyack German, 3 50; Otisville church and sab-sch, 7; Palisades sab-sch, 7; Ramapo, 26; Ridgebury church and sab-sch, 8 12; Rockville sab-sch, 2 27; Stony Point (sab-sch, 23 22), 38 87; Unionville church and sab-sch, 30; West Town sab sch, 20; White Lake Bethel (Union), 7 36. *Long Island*—East Hampton sab-sch, 25 43; Greenport sab-sch, 20; Middletown (sab-sch, 8), 13 50; East Moriches sab-sch, 4 22; Port Jefferson, 6 78; Shelter Island sab-sch, 10 50; Shinnecock sab-sch, 3 16. *Lyons*—Clyde Presbyterian sab-sch, 10 73; Rose, 5 12; Victory, 12 70. *Nassau*—Far Rockaway (sab-sch, 12 14), 27 64; Freeport church and sab-sch, 17 83; Glen Wood sab-sch, 2 50; Islip, 7 50; Jamaica sab-sch, 12 58; Newtown, 17 04; Oyster Bay sab-sch, 20; Ravenswood, 7 20; Roslyn. 9 71; Whitestone sab-sch, 17 10. *New York*—New York 4th sab-sch, 27; — Brick, 50 25; — Central sab-sch; 25; — E. 80th St. Mission sab-sch, 1; — Lenox sab-sch, 20; — Morning Side, 11 19; — Mount Washington (sab-sch, 10 09), 16 80; — Sea and Land, 18 47; — University Place sab sch, 25; — West End, 46 96; Woodstock sab-sch, 5. *Niagara*—Charlton, 4 40; Lewiston sab-sch, 15; Lyndonville sab-sch, 4; Mapleton, 5 08; Medina, 10; Sanborn sab-sch, 3 40; Youngstown, 14. *North River*—Amenia sab-sch, 5 25; Cold Spring sab-sch, 10; Cornwall on Hudson sab sch, 25; Hughsonville sab-sch, 12 29; Marlborough, 20; Newburgh 1st. 32 02; — Calvary, 66 69; — Silver Stream sab sch, 6 00; New Hamburgh sab-sch, 14 75; Pleasant Plains sab-sch, 25 88; Pleasant Valley sab-sch, 25; Rondout sab-sch, 27 80; Salisbury Mills, 6 61. *Otsego*—Cherry Valley, 8; Colchester, 5 50; Cooperstown, 42 13; East Guilford, 7 80; Guilford Centre church and sab-sch, 11; Hobart, 16 77. Laurens, 5 40; Oneonta, 17 80; Otego sab-sch, 5 75; Shavertown sab-sch, 4 30; Springfield, 13 42; Stamford, 26; Unadilla sab-sch, 17 66; Worcester sab-sch, 5. *Rochester*—Avon. 11 50; Brighton church and sab-sch. 38 50; Brockport church and sab-sch, 20 10; Caledonia. 8 98; Chili, 5 91; Clarkson, 3 00, Fowlerville, 10; Gates, 22; Geneseo 1st. 16; Geneseo Village sab-sch, 59 87; Groveland sab-sch, 16; Lima, 14 34; Livonia sab-sch, 6 43; Ogden, 5; Ossian sab sch, 6; Pittsford church and sab sch, 27 17; Rochester 1st, 25 16; — Westminster church and sab-sch, 40; Sparta 1st sab-sch, 22 17; Springwater sab-sch, 4 78; Tuscarora sab sch, 4 15; Victor, 16 60; Webster, 11; Williamson sab-sch, 3 07. *St. Lawrence*—Brownville sab-sch. 13 31; Gouveneur sab-sch, 47; Heuvelton sab sch, 5; Louisville sab-sch, 12; Ox Bow, 15; Plessia, 4; Washington sab sch (Scotch Presbyterian), 21 11; Watertown Stone Street sab-sch, 16 50; — Hope chapel, 18 70. *Steuben*—Almond, 9; Angelica sab-sch, 12 14; Bath church and sab-sch, 20; Belmont sab-sch, 7 81; Cohocton sab-sch, 9; Corning sab-sch, 41 42; Cuba sab-sch, 23; Hartshorn church and sab-sch, 3 50; Hornellsville 1st, 29 67; Howard sab-sch. 19; Jasper, 16 55; Painted Post, 9; Prattsburgh sab-sch, 12 68; Putney, 10. *Syracuse*—Amboy sab-sch, 10; Camillus sab-sch, 5; Hastings, 2; La Fayette, 11; Liverpool, 10 25; Manlius, 5; Onondaga Valley, 6; Oswego 1st sab-sch, 6 77; Parish sab-sch, 1; Skaneateles, 21 40; Syracuse Genesee ch. and sab-sch, 23 94; — Park Central sab-sch, 60; Wampsville, 2; Whitelaw sab-sch, 6 50. *Troy*—Argyle, 7 50; Bay Road sab-sch, 6 50; Brunswick, 4 04; Cambridge sab-sch, 17 09; French Mountain sab-sch, 6; Glens Falls sab-sch, 100; Hoosick Falls sab-sch, 28 46; Johnsonville, 6; Lansingburgh 1st sab-sch, 31 97; Lake George Presbyterian sab-sch, 7; Middle Granville sab-sch, 2 50; Salon, 3 32; Troy Liberty Street sab-sch, 5; — Park, 17 75; — Second Street, 40 70; Warrensburg, 5 55. *Utica*—Alder Creek and Forestport, 8; Augusta, 9 12; Camden, 21 94; Dolgeville sab-sch, 10 85; Holland Patent church and sab-sch. 13; Ilion sab-sch, 16 48; Litchfield sab-sch, 3 75; Little Falls sab-sch, 26 79; Lyons Falls Forest Presbyterian sab-sch, 18; Martinsburgh, 8; Norwich Corners 3; Oriskany sab-sch, 11 06; Redfield sab-sch, 5; South Trenton Union sab-sch, 5; Turin sab-sch, 8 81; Utica Westminster sab-sch, 50; Vernon Centre sab-sch, 26 78; Verona, 11 66; West Camden sab-sch, 7 43. *Westchester*—Bedford sab-sch, 25 27; Bridgeport 1st church and sab-sch, 78 51; Croton Falls sab sch, 16; Darien, 40; Gilead (sab sch, 14 43), 25 43; Huguenot Memorial sab-sch, 102; New Rochelle 1st, 29 50; Patterson sab-sch, 20; Peekskill 2d Armsville sab sch, 6; Poundridge. 13; Sparta Calvary chapel, 15 25; Stamford 1st Y. P. S. C. E., 7 81; Thompsonville, 100; White Plains Hope chapel sab-sch, 1; Yonkers Dayspring sab-sch, 32 30; — Immanuel chapel sab-sch, 29 01; — Westminster (sab-sch, 40), 51 35. 5,118 37

North Dakota.—*Bismarck*—Bismarck sab-sch, 8 35. *Fargo*—Broadlawn sab-sch, 3 75; Buffalo, 6 94; Jamestown (sab-sch, 5), 10; La Moure, 18 71; Lisbon sab-sch, 11 25; Lucca sab-sch, 2 30; Mapleton, 9. *Pembina*—Arvilla sab-sch, 3; Drayton sab-sch, 15; Elkmont, 6 25; Gilby, 10; Greenwood, 4 20; Minot, 5 46; Osnabruck sab-sch, 2; Pittsburg. 2 03; St. Thomas, 5 24; Tyner sab sch, 13 54. 137 02

Ohio.—*Athens*—Amesville, 13 65; Barlow, 3; Bashan sab-sch, 1 50; Beech Grove sab-sch, 8 75; Bristol, 2 74; Cross Roads sab-sch, 3; Cutter church, 2 50; Deerfield, 5; Logan sab-sch, 10; McConnellsville, 6 06; Middleport, 10; Nelsonville, 11 75; New Matamoras sab-sch, 8; Syracuse church and sab-sch, 5; Warren, 5 12. *Bellefontaine*—Belle Centre, 8 69; De Graff, 27 11; Forest sab-sch, 12 50; Huntsville sab-sch, 8 44; Spring Hills, 24 75; Upper Sandusky sab-sch, 5; West Liberty sab-sch, 46 68; Zanesfield sab-sch, 11. *Chillicothe*—Bainbridge, 4 40; Bethel sab-sch, 19 80; Bloomingburgh (sab-sch, 17 43), 17 68; Chillicothe 1st sab-sch, 42 50; Frankfort sab-sch. 6 70; Greenland, 3; Hamden church and sab-sch, 6 19; McArthur sab-sch, 3 02; New Petersburgh sab-sch, 2 69; Salem, 11 50; Waller Memorial sab-sch, 1; Washington sab sch, 5 50; White Oak sab-sch, 22; Wilmington, 13 52. *Cincinnati*—Bethel sab-sch, 6 51; Blue Ash, 4 20; Cheviot German sab-sch, 6 25; Cincinnati 1st, 10; — 5th, 9 75; College Hill church and sab sch, 13; Glendale, 19 42; Lebanon church and sab-sch, 12 60; Madisonville sab sch, 2 41; Milford, 1 63; Pleasant Ridge sab-sch, 22 02; Reading and Lockland, 8; Williamsburgh sab-sch, 16; Wyoming, 8 97. *Cleveland*—Akron 1st church, 7; — Central sab sch, 7 13; Ashtabula sab sch, 6 83; Cleveland 2d sab-sch, 100; — Beckwith sab-sch, 27 07; — Forest Dale Mission, 1 06; — Madison Avenue, 7 31; — Miles Park sab-sch, 5 61; — Old Stone Church sab-sch, 33 56; — South sab-sch, 14 90; East Cleveland Collamer sab-sch, 20 45; Milton sab-sch, 1 05; Northfield sab-sch, 21 50; North Springfield, 7 85; Rome, 7 30; Streetsborough, 2 42; Willoughby sab-sch, 10 89. *Columbus*—Amanda sab-sch, 18 88; Black Lick, 2; Central College sab-sch, 3; Circleville sab-sch, 12 90; Columbus Olivet Presbyterian Church, 9; — West Broad sab-sch, 12; — Westminster (sab-sch, 34 05), 38 52; Dublin sab sch, 6; Grove City sab-sch, 3 65; Lithopolis sab-sch, 10; London, 17 34; Lower Liberty, 6 15; Scioto, 9; Sedalia, 1 45; Westerville sab-sch, 7 26. *Dayton*—Bethel, 8 87; Camden sab-sch, 13 50; Clifton sab-sch. 7 05; Collinsville, 9; Dayton 1st sab-sch, 39 22; — Wayne Avenue, 5 53; Franklin (sab-sch, 23), 26; Greenville, 15; Hamilton sab-sch (Westminster) 5 50; Middletown sab-sch, 7 06; Monroe sab-sch, 3 40; New Jersey, 11 37; New Paris, 7; Osborn, 3; Oxford, 15; South Charleston, 14 79; Springfield 1st sab-sch, 69; — 3d sab-sch, 13 92. *Huron*—Bloomville, 20 30; Elmore, 7 10; Fremont sab-sch, 15 50; Huron (sab-sch, 20 52), 22 94; Monroeville sab-sch, 5 69; Norwald church and sab-sch, 32 36; Republic, 5; Steuben sab-sch,

2 90. *Lima*—Blanchard, 18; Blufton, 4; Convoy. 2 30; Enon Valley sab-sch, 10; Lima 1st sab sch, 17 50; — Main street sab-sch, 8 60; McComb sab-sch, 5 50; New Stark, 5 02; Ottawa sab sch. 4 07; Rockport sab sch, 8 26; Sugar Creek Welsh Presbyterian, 3 20; Turtle Creek sab sch, 9 14. *Mahoning*—Beloit sab-sch, 6; Canfield sab-sch, 23; East Palestine sab-sch, 17 40; Kinsman Congregational and Presbyterian sab-sch, 18 29; Poland sab-sch, 11 72; Westminster sab sch, 70 25; Youngstown (sab-sch, 28 38), 108 38; — 1st Presbyterian Mission Church, 19 38. *Marion*—Delaware sab-sch, 50; Iberia sab-sch, 15 60; Jerome church and sab-sch, 8 12; Kingston sab-sch, 5; Kilbourne sab-sch, 9 60; Liberty (sab-sch, 7), 8; Marysville, sab sch, 8 83; Milford Centre sab-sch, 5 68; Mount Gilead, 8 12; Ostander church and sab-sch, 5 88; Providence church and sab-sch, 2; Richwood, 10 18; South Berlin, 6 62; York, 2 50. *Maumee*—Delta, 15; Edgerton, 4; Grand Rapids (sab-sch, 2 75) (C. E. Society, 50 cts.), 3 25; Holgate sab-sch, 10; Lost Creek, 4 90; Montpelier, 6 05; Perrysburgh 1st sab-sch, 2 13; Scott sab-sch, 2 46; Toledo 1st sab-sch. 11 75; — 3d sab-sch, 11 50; — 5th sab-sch, 22 28; — Collingwood Avenue 44 13; West Bethesda, 24 07. *Portsmouth*—Eckmansville (sab-sch, 10) (Y. P. S. C. E., 5), 15; Georgetown, 9; Jackson sab-sch, 18 36; Mount Leigh sab sch 9; Red Oak sab-sch, 13 85; Russellville, 5 82; Wellston sab sch, 7 04; *St. Clairsville*—Antrim sab sch, 5; Bannock, 16 50; Barnesville, 10 82; Bellaire 1st sab-sch, 20 65; Cadiz sab-sch, 58 73; Cadwallader sab sch, 4 50; Cambridge sab-sch, 18; Farmington (sab-sch, 16 50), 18 50; Kuknova sab-sch, 36 29; Lore City, 8; Martin's Ferry, 10 86; Nottingham, 15 08; Pleasant Valley sab sch, 8 62; Powhattan sab sch, 8; Rock Hill church and sab-sch, 14 25; Scotch Ridge (sab-sch, 9 30), 12 08; Short Creek church and sab sch, 19. *Steubenville*—Bakersville, 8 02; Bergholz sab-sch, 7 50; Bethesda sab-sch, 11; Bloomfield sab-sch, 10; Centre Unity, 10; Cross Creek sab-sch, 5; Deersfield sab-sch, 5; Feed Spring sab sch, 11; Irondale sab-sch, 12 09; Kilgore sab-sch, 5; Lima sab sch, 9 56; New Hagerstown, 5; New Harrisburgh sab sch, 10; Solarbill Mission sab sch, 1 40; Smithfield sab-sch, 6; Steubenville 1st sab-sch, 17 11; — 2d sab sch, 6 35; Urichsville, 8; Unionport (sab-sch, 2 70), 3 70; Wellsville, 22; Yellew Creek, 14 91. *Wooster*—Blooming Grove sab-sch, 6 50; Fredericksburgh sab-sch, 33 50; Hopewell sab-sch, 7 50; Lexington (sab-sch, 11), 17; Millersburgh sab-sch, 6 90; Mt. Eaton, 5 70; Nashville (sab-sch, 4 50), 10 50; Perrysville sab-sch, 3; Plymouth sab-sch, 9; Wayne, 7 15; Wooster Westminster (sab sch, 14), 29 33. *Zanesville*—Brinkhaven, 3; Brownsville sab-sch, 17 05; Chandlerville sab-sch, 5; Granville sab-sch, 13; Hanover church and sab-sch, 8 50; High Hill, 6 50; Homer, 4 55; Jersey, 18; Keene church and sab-sch, 16; Martinsburgh, 4 11; Mt. Pleasant, 4 76; Mt. Zion, 11 26; Muskingum, 10 63; Newark 1st, 17 34; New Lexington, 1 20; Norwich sab-sch, 9 37; Rendville, 4 22; Tunnel Hill sab-sch, 3 30; West Carlisle sab-sch, 9 50; Zanesville church and sab-sch, 20 50. 2,918 71

OREGON.—*East Oregon*—Monkland, 6. *Portland*—Arbor Lodge sab-sch, 8; Bethel, 2 60; Portland 1st, 28 86; — sab-sch, 19 70; Selwood, 3 27. *Southern Oregon*—Ashland, 13; Medford, 7 70. *Willamette*—Gervais sab-sch, 3; Lebanon sab-sch, 8; McCoy sab sch, 3 40; Oak Ridge, 2 08; Octorara (sab-sch, 3), 5; Salem 7. 117 61

PENNSYLVANIA—*Allegheny*—Allegheny McClure Avenue, 18 41; — Melrose Avenue sab-sch, 22 70; Aspinwall, 11 14; Avalon sab-sch, 37; Beadling sab-sch, 14; Bellevue sab-sch, 32; Bethlehem sab sch, 4; Concord sab-sch, 9 10; Cheswick Presbyterian Church, 23 10; Emsworth (sab-sch, 21 08), 25 67; Evans City, 7 27; Fairmount, 3 25; Glenfield, 4 38; Industry sab-sch, 7 81; Leetsdale, 46 92; Millvale sab-sch. 25; Pine Creek 1st, (sab-sch, 3 25), 14 55; — 2d, 14 56; Plains, 5 56, Tarentum sab-sch, 9 25; Wood; lawn sab-sch, 15 55. *Blairsville*—Arch Spring sab sch, 25; Braddock, 24 80; Conemaugh 9 50; Cresson sab-sch, 17 75; Cross Roads, 15; Derry sab sch, 24; Ebensburgh, 10; Greensburgh Westminster, 10; Harrison City sab-sch, 19 50; Irwin, 22; Laird, 6; Moxham sab sch, 10 15; Murrysville sab-sch, 30 56; New Alexandria church and sab-sch. 42 65; Pine Run, 28 65; Unity, 9 38; West Fairfield, 1 30. *Butler*—Amity, 6 10; Buffalo, 10 50; Butler, 22 05; Concord (sab-sch, 7 77), 14 92; Fairview sab sch, 15 60; Harrisville sab-sch, 9 24; Mount Nebo sab-sch, 22; North Washington sab-sch, 18; Petrolia sab sch, 25; Prospect, 16 18; Unionville, 5 59; Westminster, 11; West Sunbury sab-sch, 21 52; Zelienople, 9 51. *Carlisle*—Big Spring church and sab-sch, 22 59; Bloomfield sab-sch, 18 39; Carlis'e 1st (sab sch, 15 14) 27 14; — Biddle Memorial Mission, 4 57; Centre, 15 00; Chambersburgh Falling Spring, 51 53; Dauphin sab-sch, 21 30; Gettysburgh sab sch, 25 78; Great Conewago sab sch, 9 69; Green Hill, 3; Harrisburgh Capitol Street sab-sch, 3; — Olivet (sab-sch, 86 cts.), 2 86; Lebanon 4th Street (sab-sch, 8), 8 14; — Christ sab-sch. 65 16; Mechanicsburgh (sab-sch, 15 60), 19 38; Mercersburgh sab-sch, 23 09; Middle Spring sab-sch, 6 65; Middletown, 15; Monaghan (sab-sch, 21 33), 31 83; Newport sab-sch, 16; Robert Kennedy Memorial sab-sch, 9; Shippensburgh sab-sch, 14 68; Silver Spring, 8; St. Thomas, 3; Waynesboro sab-sch, 18 55 *Chester*—Avondale, 22 38; Bethany, 10; Bryn Mawr, 48 70; Chester 1st sab-sch, 50; Devon, 85 11; Doe Run sab-sch, 7; — Martinville, 14; Goshenville sab-sch, 5; Honey Brook (sab-sch, 18 34), 31 34; Kennett Square sab-sch, 7 41; Media (sab-sch, 20 47) 43 06; Middletown church and sab-sch. 17 25; Oxford 1st, 48 22; — 2d, 6 70; Penningtonville sab-sch, 11 02; Phœnixville sab-sch, 20 41; Preston Garnall Memorial sab-sch, 11 11; Ridley Park sab-sch, 50; Toughkenamon sab sch, 2 84; Trinity, 13; Unionville, 6 85; Wayne, 42 25; West Chester 2d sab-sch. 4. *Clarion*—Academia sab-sch; 11; Beech Woods (sab-sch, 28), 29 65; Callensburg, 9 75; East Brady. 17 54; Edenberg sab-sch, 34 13; Emlenton sab sch, 29 48; Falls Creek sab-sch, 20 55; Greenville sab-sch, 10; Leatherwood, 13 80; Mill Creek sab-sch, 4; Mount Pleasant, 3 05; New Rehoboth sab-sch. 7 48; Penfield, 22 75; Rathmel sab-sch, 1; Reynoldsville sab-sch, 26; Richland, 7 25; Tionesta sab-sch, 34 25; West Millville, 4; Wilcox sab-sch, 12. *Erie*—Cambridge sab-sch, 9; Cochranton, 15; East Springfield sab-sch, 8 95; Erie Chestnut Street sab-sch, 44 43; — Park (sab sch, 54 25), 73 80; Fredonia, 3 25; Garland, 12; Girard (sab-sch, 19 87), 25 31; Greenville, 34 68; Gresham sab-sch, 13 40; Harbor Creek sab-sch, 6 11; Harmonsburg, 3 75; Irvineton, 10; Kendall Creek, 4 03; Mercer 2d sab-sch, 34 05; Milledgeville, 5 35; Mill Village church and sab-sch, 6; North Clarendon, 10; Pittsfield sab-sch, 12 74; Pleasantville, 16; Utica sab-sch, 16 01; Venango, 4 14; Waterford, 25. *Huntingdon*—Academia sab sch, 9 83; Altoona 3d, 8 26; Bradford, 2; Duncansville sab sch, 5 50; Hollidaysburgh, 26 35; Houtzdale (sab-sch, 15) 16 71; West Huntingdon sab-sch, 7 71; Juniata (sab-sch, 10 52), 19 13; Kerrmore sab sch, 11 32; Logan's Valley, 13 30; Lost Creek sab-sch, 1 75; Lower Spruce Creek, 10; McVeytown (sab-sch, 5) (Y. P. C. E., 1 52), 6 52; Madera, 6 63; McCulloch's Mills sab-sch, 16 50; Middle Tuscarora, 2 66; Mifflintown Westminster, 15 14; Orbisonia church and sab-sch, 4; Osceola, 14 34, Petersburgh sab-sch, 17 00; Philipsburgh, 20 26; Pine Grove, 11 41; Shellsburgh (sab-sch, 9 58), 15 75; Shirleysburgh church and sab-sch, 4; Spring Mills sab-sch, 2 83; Tyrone, 24 81; Warrior's Mark Chapel, 12 85; Williamsburgh, 9 62; Winburn, 8 57. *Kittanning*—Apollo sab-sch, 58; Appleby Manor, 10; Bethel, 11; Black Lick church, 6 11; Boiling Spring 11; Cherry Tree, 76 cts.; Clarksburgh, 16 21; Ebenezer, 12 44; Gilgal church and sab-sch, 4 35; Glade Run (sab-sch, 12 22), 27 78; Harmony, 6; Homer sab sch, 14 18; Kittanning 1st sab-sch, 36; Mechanicsburgh sab-sch, 4 57; Rockbridge, 4 17; Rural Valley sab sch, 10; Slate Lick sab-sch, 13 71; Srader's Grove church and sab-sch, 12 40; Washington sab-sch, 18 35; West Lebanon sab-sch, 13 34; Worthington, 9 32. *Lackawanna*—Ararat, 13 76; Ashley sab-sch, 47; Athens, 7 50; Bethany sab-sch, 13 80; Brooklyn sab-sch, 7; Dickson City sab-sch, 8 21; Drake's Hall sab sch, 5 40; Elmhurst sab-sch, 8 19; Freeland sab-sch, 16 60; Forty Fort sab-sch, 55 cts; Greenwood sab-sch, 5; Honesdale (sab-sch, 39 77), 58 35; Kingston (sab-sch, 34 42), 78 53; Lebanon, 6 86; Merryall Presbyterian sab-sch, 5; Mehoopany sab sch, 3; Meshoppen sab-sch, 9; Montrose (sab-sch, 50 42). 76 32; Nanticoke sab-sch, 5; New Milford, 8; Nicholson (sab-sch, 4 07), 12 07; Beckville sab sch, 8 68; Pleasant Mount, 5; Prompton sab sch, 11 45; Scott, 10; Scranton Juvenile Missionary Association, 72 14; — Cedar Avenue Mission. 43 20; — 2d Presbyterian Church Adam's Avenue Mission, 17 78; — Providence church, 57 80; Silver Lake (sab-sch, 5 50), 8; Stella, 30; Terrytown. 3; Tingley sab-sch, 2 62; Tracyville sab-sch, 10; Ulster, 2 21; Wilkes Barre Memorial sab sch, 109 05; — Wastminster (sab-sch, 42 08), 52 08; Wyalusing 2d sab-sch, 23 50; Wyoming sab-sch. 1; Wysox sab-sch, 6 49. *Lehigh*—Allentown sab-sch, 62 54; Bangor sab-sch, 10; Bethlehem 1st sab-sch, 8 80; — Heights sab-sch, 8 01; Catasauqua 1st sab.sch, 25 00; Easton 1st sab-sch, 20 61; — Brainerd sab-sch. 14 18; — Union Mission, 8 59; East Stroudsburg sab-sch, 10 55; Ferndale sab-sch, 15 49; Hokendauqua sab-sch, 6 18; Lehigh Union sab-sch, 2; Mauch Chunk sab sch, 41 77; Reading 1st sab-sch, 67 90; — Olivet sab sch, 23 38; — Washington Street sab-sch. 8 54; Sandy Run, 21 64; Shawnee, 20; Shenandoah, 15; South Bethlehem 1st, 10; South Easton, 18 42; Stroudsburg, 22 25; Upper Lehigh Mount Bethel sab-sch, 7; White Haven sab-sch, 17. *Northumberland*—Bald Eagle and Nittany, 4; Beech Creek sab-sch, 8 78; Buffalo, 19; Chillisquaque sab sch, 8; Derry, 11 34; Hidlan Union sab-sch, 5 70; Jersey Shore (church and sab-sch, 13 66) (C. E. Society, 3 92), 17 58; Milton, 39; Montoursville church and sab-sch, 7; New Columbia, 4; Northumber-

land church and sab-sch, 10; Shiloh, 3; Sunbury sab-sch, 16 25; Washington, 18 22; Washingtonville, 6; Williamsport 2d sab-sch, 21; — 3d sab-sch, 17; — Bethany sab-sch, 9; — Finley sab sch, 5 34. *Parkersburgh*—Buckhannon, 13; Fairmont (sab-sch, 18 10), 27 60; French Creek, 1; Grafton sab-sch, 20; Hughes River sab-sch, 9; Kingwood sab-sch, 7 55; Parkersburgh 1st sab sch, 25; Ravenswood sab-sch, 1 50; Sisterville sab sch, 20 63; Weston sab-sch, 4 63; Winfield sab-sch, 4 32. *Philadelphia*—Philadelphia 1st sab-sch. 25. — 3d, 21 01; — 4th sab-sch, 11 29; — Bethany Mission, 1 91; — Bethlehem sab-sch, 80; — Cohocksink sab-sch, 8 20; — Covenant, 53 51; — Evangel. (sab sch, 20), 27; — Fifty seventh Street sab-sch. 35 10; — Gaston sab-sch. 11 74; — Hebron Memorial, 6 91; — North (Main sab-sch, 7 55) (Primary, 7 25), 14 80; — North Broad Street sab-sch, 75; — North 10th Street sab-sch, 20; — Patterson Memorial sab sch 27 50; — Tabernacle sab sch, 48 82; — Tabor church and sab-sch, 55 55; — Temple sab-sch, 21 50; — Tioga (sab-sch, 15), 40; — West Green Street sab-sch, 8 05; — West Hope sab-sch, 23 82; — West Spruce Street C. E. S., 26; — Woodland sab-sch, 40 67. *Philadelphia North*—Branchton Mission sab-sch, 5; Bridesburg, 12 90; Bristol church and sab-sch, 34 61; Chestnut Hill sab sch, 34; — Trinity sab-sch, 52 50; Conshohocken, 6 64; Fox Chase Mizpah sab-sch, 7 73; Frankford sab-sch, 50; Germantown 1st sab-sch, 79 85; — 2d sab-sch. 69 89; — Market Square sab-sch, 50; — Somerville Mission sab-sch, 23; Holmesburgh sab-sch, 23; Jenkintown Grace sab-sch, 13 68; Langhorne church and sab sch, 16 21; Manayunk, 89; Morrisville, 16 80; Narbeth sab-sch, 28 93; Newtown (sab sch, 55 19), 67 19; New Hope sab-sch, 29 23; Norristown 1st, 47 64; — 2d, 16 25; Overbrook, 43 58; Tacony Disston Memorial sab sch, 20; Taylorsville Davis Memorial sab sch, 5 29; Thompson Memorial sab-sch, 11; Wissinoming sab-sch, 8. *Pittsburgh*—Bethel, 41 59; Cannonsburgh 1st sab-sch, 15 05; — Central. 12 09, — Shupetown Mission sab sch, 1 17; Centre, 55 36; Coal Bluff, 10 38; Coraopolis Mission sab sch of Groveton, 35 02; Edgewood sab-sch, 30 81; Idlewood, 4 50; Ingram church and sab-sch, 25 89; Lebanon sab-sch, 27 50; McDonald 1st, 28; McKee's Rocks sab sch, 50; Mansfield sab sch, 10; Monaca, 23 79; Monongahela City sab-sch, 25 50; Mount Olive sab-sch, 6 52; Mount Pisgah church and sab sch, 20; Neville Island sab-sch, 21 02; Oakmont 1st sab-sch, 40; Pittsburgh 4th sab-sch, 7 47; — 6th sab-sch, 31 85; — 8th sab-sch, 36 66; — Hazlewood, 30 75; — Homewood Avenue, 19; — Morning Side Church, 9 73; — Point Breeze sab-sch, 140; — Shady Side sab-sch, 200; — Tabernacle, 58; Swissvale sab-sch, 23; Valley, 27. *Redstone*—Belle Vernon sab-sch, 6 37; Dunbar church and sab sch, 52 73; Fairchance, 17; Little Redstone church and sab-sch, 40; Long Run sab-sch, 20 35; McKeesport Central sab-sch, 42 26; Mendelssohn sab-sch, 13 61; Mount Moriah, 4 33; Mount Pleasant sab-sch, 45; New Geneva, 3; New Salem church and sab-sch, 11 28; Rehoboth sab-sch. 11 10; — Webster sab-sch, 11; Scottdale sab-sch, 62 53; Suterville sab-sch, 20. *Shenango*—Clarksville (sab-sch, 18 68), 23 99; Elwood, 9; Enon sab sch, 14 25; Hernon, 13; Mahoning sab-sch, 33; Moravia, 8 02; Mount Pleasant sab-sch, 15 69; New Brighton sab-sch, 26 33; New Galilee sab sch, 7 70; North Sewickly, 7; Pulaski sab sch, 11; Rich Hill, 10 40; Sharpsville, 2 54; Slippery Rock, 20; Transfer (sab-sch, 1), 13 30; Unity, 10; Wampum church and sab-sch, 14 50. *Washington*—Allen Grove sab-sch, 2 70; Burgettstown, 23; Cameron sab-sch, 10; Claysville sab-sch, 26 26; East Buffalo, 20 29; Forks of Wheeling church and sab-sch, 38; Holliday's Cove sab-sch, 4 82; Leatherwood sab-sch, 6; Moundsville, 10 40; Mount Olivet, 8; Pigeon Creek, 2; Tyrconnell sab-sch, 5; Upper Buffalo, 24 21; Upper Ten Mile, 25; Washington 2d, 28 02; — 3d sab sch, 27 02; West Liberty (sab-sch. 8 14), 12 14; West Union, 10; Wheeling 1st sab-sch, 40; — 2d sab-sch, 15; — 3d, 30; — Beech Glen sab-sch, 9 *Wellsboro*—Arnot, 17; Beecher Island church and sab-sch, 6 50; Coudersport, 4 26; Covington sab-sch, 8; Elkland and Osceola, 8; Farmington, 7; Lawrenceville, 8 41; Mansfield, 5; Mount Jewett, 2 77; Tioga, 10; Wellsboro sab sch, 20 40. *Westminster*—Cedar Grove sab-sch, 5; Centre, 20 73; Columbia, 33 05; Little Britain church and sab sch, 5; Martinetta sab-sch, 27; Mount Nebo sab sch, 7 80; Pequea sab-sch, 19; Stewartstown, 13 50; Strasburgh, 10; Wrightsville sab-sch, 7 13; York Calvary, 36 20; — Faith Presbyterian Church sab sch, 10. 8,827 11

South Dakota. — *Aberdeen* — Gary sab-sch, 1 75; La Grace, 5; Roscoe, 4 22; Wilmot sab-sch, 5. *Black Hills*—Sturgis, 5 25. *Central Dakota*—Artesian. 71 cts; Blunt sab-sch, 8; Brookings sab sch, 17 82; Endeavor sab-sch, 2 77; Hitchcock, 5; Madison, 17 65; Manchester sab-sch, 4 63; Miller sab-sch, 10; Rose Hill, 2; Volga sab-sch, 3 40; White, 10; Woonsocket, 6 70. *Southern Dakota*—Bridgewater 1st Bohemian, 3; Parker sab-sch, 6; Parkston, 6 25; Union Centre, 3. 128 15

Tennessee — *Holston*—College Hill, 5 13; Hendersonville sab-sch, 4; Mayberry sab-sch, May day, 4 72; Mount Bethel (sab-sch, 15 22), 17 50; Salem, 12 10. *Kingston*—Bethel (sab-sch, 1 50), Chatanooga Park Place sab-sch, 3; Dayton sab-sch, 3 52; Grassy Cove sab-sch. 3; Lancing 59 cts.; Mount Tabor sab-sch, 4 50; Piney Falls, 3 33; Sherman Heights sab-sch, 3 80; Thomas, 18; Wartburg sab-sch, 5 75; Westminster sab-sch, 12. *Union* — Baker's Creek sab-sch, 1 11; Cloyd's Creek, 3 91; Eusebia, 4; Hebron, 4 50; Knoxville 2d, 41 88; Madisonville sab-sch, 2 06; Maryville 2d sab-sch, 2; New Market (sab-sch, 16), 25 New Providence sab sch, 18 25; Shannondale church and; sab-sch, 20; South Knoxville sab-sch, 10 75; Spring Place, 80 cts.; St. Luke's, 2 04; Westminster (White Pine) sab-sch, 5. 252 53

Texas — *Austin*—Austin 1st (sab-sch, 6 45), 25. *North Texas*—Leonard sab-sch, 6 37; Seymour sab-sch, 7 50; St. Jo sab-sch, 10. *Trinity*—Dallas 2d, 10; Terrell, 8. 66 87

Utah.—*Boise*—Lower Boise sab-sch, 6 65; Nampa, 9 92; Payette sab sch, 5 82. *Kendall*—Malad sab-sch, 8 70. *Utah*—American Fork sab-sch, 6 25; Benjamin sab-sch, 4 10; Ephrain church and sab-sch, 6 25; Fairview sab-sch, 6; Kaysville Haines, 3 35; Logan Brick sab-sch. 2 50; Manti church and sab-sch, 7 50, Monroe sab-sch, 4; Nephi Huntington sab-sch, 6; Richfield, 4 10; Salt Lake City 1st sab-sch, 52 20; — 4th Presbyterian Missionary sab sch, 3 16; Salina, 5 50; Smithfield Central, 1 85; Wellsville Garfield Memorial sab-sch, 2 60. 146 45

Washington. — *Olympia* — Chehalis, 8; Kelso sab-sch, 6; Olympia sab sch, 9 28; Tacoma Tracy sab-sch, 8 10; — Immanuel sab sch, 14 70; — Westminster sab sch, 6. *Puget Sound* — Ballard sab-sch, 5 50; Buenna Grace Union sab sch, 2 80; Everson sab-sch, 4; Lopez sab sch, 2 18; Nooksack sab-sch, 4 25; North Yakima, 17 42; Port Townsend sab sch. 9 50; Sumner, 8 60. *Spokane*—Cortland, 7 10; Kettle Falls sab-sch, 4; Smith's sab-sch, 3 15-Waterville sab sch. 1 50. *Walla Walla*—Lapwai sab-sch, 6 50; Lewiston, 3 20. 131 78

Wisconsin.—*Chippewa*.—Ashland 1st sab-sch, 20; — Bethel (sab sch, 3 65), 7 88; Baldwin sab-sch, 24 02; Hager, 1; Mrs. Janeway Memorial sab-sch, 5 60; Hudson church and sab sch, 28 50; Ironwood church and sab-sch, 8 29; Rice Lake, 5; Superior sab-sch, 6 47; West Superior sab-sch, 35. *La Crosse*.—Bangor, 6 12; Neillsville, 1 60; New Amsterdam sab-sch, 2. *Madison*—Beloit German sab-sch, 5; Cambria sab-sch, 14 87; Bane sab sch, 6 65; Fancy Creek, 2; Kilbourne City sab-sch, 5; Lodi sab sch, 20 15; Madison St. Paul's German sab-sch, 2; Okee sab-sch, 4 30; Platteville German Presbyterian sab-sch, 9; Prairie du Sac 1st Presayterian church and sab-sch, 23 81; Prairie du Sac, 7 50; Richland Centre, 11 85. *Milwaukee* Beaver Dam Assembly sab-sch, 18; Cambridge, 10; Cato sab-sch, 3 07; Fagle sab-sch. 8; Milwaukee Bethany Presbyterian church, 22 76; — Holland sab-sch, 1 93; — Immanuel sab sch, 37 50; Ottawa, 8; Somers 9 75; Stone Bank, 8 67. *Winnebago*—Amberg sab-sch, 4 35; Buffalo sab sch, 5 16; Fort Howard church and sab-sch, 12; Marinette sab-sch, 50; Marshfield, 2 10; Montello sab sch, 6 24; Nasonville sab-sch, 7 15. Neenah, 46 49; Oconto, 3 50; Oshkosh sab-sch, 8 30; Oxford, 8 43; Packwaukee, 83 cts.; Pine Grove sab-sch, 3 25; Sherry sab-sch., 3 91; Stockbridge Indian, 2; Wequlock sab sch, 6 40; Westfield Hope Glen sab-sch, 3 50; West Merrill, 9 50; Winneconne church and sab-sch, 12 15; Woodlawn sab-sch, 2. 588 55

MISCELLANEOUS.

Cottonwood Star sab sch, Neb., 1; Glenville sab-sch, Ohio, 2 90; Vetera sab-sch. Pa., 4; Sandusky Adams Street Mission, Ohio, 5 20; collected by Wm. Travis, Portland, Ore., 5 45; Riverside sab-sch, Minn., 3 91; Union sab-sch, N. Y., 1 90; North Branch sab-sch, N. J., 3 50; Smith's Ferry sab-sch, Pa., 1 71; Waconsta sab-sch, Iowa, 2 30; Slight's sab-sch, Mich., 75 cts.; Gulliver sab-sch. Mich., 1 70; Cottonwood Star sab-sch, Neb, 1 30; Mission sab sch, Portland, Ore., 2; Kauffman Union sab-sch, 3; Martinsville sab-sch, Va, 35 cts; Methon Union sab-sch, Wash., 1 05; Muir sab-sch, Mich., 2 95; Williamston sab-sch, N. C., 82 cts.; Belwood sab-sch, N. C., 1 50; Tallahasse sab-sch, Fla, 1 17; Union sab-sch, Hanna City, Ill, 4 25; Meadow sab sch, Tenn., 2 65; Thebes sab-sch, Ga, 1; Washington Immanuel Mission sab-sch, 1 37; Earling sab-sch, Iowa, 2 13; New London sab-sch, Minn, 1 55; Camp Clark sab-sch. Neb., 5 32; S. S, Chicago, Ill, 15 47; Mission sab-sch, Grant, I. Ty., 30 cts.; Gans sab-sch, Pa, 4; Pedigo sab-sch, Va., 1 78; Caneros sab-sch, Cal, 4 30; Bethany sab sch, Cal., 6; Arroyo Valley sab-sch, Cal., 1 35; Marrowbone sab sch, Va., 2;

Harrison sab-sch., N. C., 1; Bertha Union sab-sch, Minn., 3; Union sab-sch, District No. 5, Neb., 40 cts.; Ravenels sab-sch, S. C., 1; Lakeside sab-sch, Iowa, 50 cts.; Washington Township sab-sch, Iowa, 1 25; Lawrenceburg sab-sch, Md., 75 cts.; collected by C. W. Higgins, 5 06; Helena Mission sab-sch, Mont., 9 63; sab-sch, Chicago, Ill., 25 85; Pleasant View sab-sch, Neb., 1 14; District sab-sch No. 27, N. Dak., 194; Bellville sab-sch, Ontario, 4; collected by R. H. Pollock, 2 90; Granite sab-sch, Ore., 1 75; Weatherly sab-sch, Ore., 2 20; Hilgard sab-sch, Ore., 95 cts.; Bridge sab-sch, Ore., 85 cts.; Eatonton sab-sch, Ga., 1 15; Blackfoot sab-sch, Mont., 2 75; collected by C. K Powell, 6 45; Centennial sab-sch, S. Dak., 3; collected by J. D. Irwin, 79 cts.; collected by G. Enloe, 3 33; collected by J. H. Leas, 1 50; cash, 10 cts..... 185 17

INDIVIDUAL CONTRIBUTIONS.

L. J. R., Philadelphia, 5; Cash, 1; "Cash," Chicago, Ills., 100; C., Penna., 1; S. H. Stevenson, McLean, Ills., 2; Rev. J. G. Touzeau, Medallia, Columbia, 10; Rev. W. L. Tarbet and wife, 90 cts.; Pueblo, Friends, 3..... $122 90

Total contributions from churches.....	$6,687 15
Total contributions from Sabbath-schools.....	24,799 22
Total contributions from churches and Sabbath schools.....	$31,486 37
Interest on bank balances.....	161 78
Individual contributions.....	122 90
Total.....	$31,771 05
Deduct $6 80 from Birmingham Church, Ala., paid over to Business Department.....	6 80
Total contributions for June, 1895.....	31,764 25
Amount previously acknowledged.....	8,402 86
Total contributions since April 2, 1895.....	$40,167 11

C. T. McMULLIN, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

QUESTIONS FOR THE SEPTEMBER MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. Name the five prominent features of the past year's work in Home Missions. Page 202.

2. What are the features of the present outlook? Page 202.

3. What is said of the extent of the work of this Board? Page 203.

4. What do the leaders of Home Mission work in different parts of the country say of present demands? Page 203.

5. Glean interesting incidents from the Home Mission letters. Pages 204, 205.

6. Describe the origin of the Chorokee alphabet, and the beginnings of a literature for that tribe. Pages 196, 197.

7. What Indian name did the Cherokees give to Dr. Samuel A. Worcester? Page 198.

8. Relate the story of the imprisonment of Dr. Worcester and Dr. Butler for sixteen months because they preached the Gospel to the Cherokees. Pages 199, 200.

9. Describe the removal of the Cherokees from their homes. Page 200.

10. State the cause of the recent massacre of Indians in Wyoming. Page 189.

11. What is Gen. Morgan's opinion regarding the Five Tribes? Page 190.

12. State the reasons for locating the Mary Holmes Seminary for colored girls at West Point, Miss. Page 241.

13. What has been the result of a recent attempt at Negro colonization? Page 190.

14. What are the two motives of the services of "Rallying Day" and "United Movement?" Page 239.

15. On what date is "Rallying Day," and for what purpose are contributions to be made? Pages 239–241.

16. Is the Board of Education a mere office where money is received and disbursed? Page 231.

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22. What is the danger line which the Board of Ministerial Relief has now reached? Pages 237, 238.

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46. Describe the effort to establish sanitary regulations at Jeddah, on the Red Sea. Page 190.

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48. What is the agency by which the work of missions is made successful? Page 247.

CURRENT EVENTS AND THE KINGDOM.

SUGGESTIONS FOR FURTHER STUDY.

[See pages 189, 190.]

For a study of Japan and recent events in the Island Empire, this number of the CHURCH AT HOME AND ABROAD supplies rich material. In addition to the authorities noticed on pages 215, 216, the reader is referred to the suggestions for study on page 158 of our August issue.

The affair at Jeddah is discussed in *Youth's Companion*, July 18, 1895, and in the *Chautauquan*, August, 1895.

For Endeavor Convention see pages 243–5.

Other current events discussed in this number are "The Massacre of Christians in Kucheng, China," page 207. "The Railway to Uganda and the British Protectorate," page 209. "French Aggression in Madagascar," page 208. "Pen Pictures of New Korea," page 212.

The graphic description of an early period in the history of the Cherokees, given in the article on Dr. Worcester, the Missionary Hero, will help to a better understanding of our relations with the Five Tribes to-day.

Those who have undertaken this study of Current Events and the Kingdom will find much help in the *Review of Reviews*, *Public Opinion*, the *Literary Digest*, and *Current History*.

A new weekly, called *Information*, gives items covering every phase of current thought, life and research. What would in the newspaper take columns of space, is here condensed in a brief article, giving the essence of the theme, with the latest and best information obtainable. The new living topics of current interest the world over are here presented in a form for instant reference. This paper is published at 63 Fifth Avenue, New York, at $2 50 per year.

The number is steadily increasing of those Endeavor Societies that subscribe for a copy of the CHURCH AT HOME AND ABROAD for the use of the Missionary Committee. Some of them say: Send promptly, for our Missionary Committee is waiting for information.

That is just what we attempt to do—furnish information for all who love to read of the progress of the church of Christ, at home and abroad.

Read the Questions given above on the contents of this single issue. Is it not a rich feast of good things? And is there not an advantage in bringing into view at the missionary meeting the work of all the Boards of our own church, as well as that of the church universal?

THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1895.

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This Magazine, initiated by the **General Assembly** of 1886, now approaches the end of its **Eighteenth Volume** and of its ninth year of publication.

In no previous year have we received so many encouraging assurances of its interest and helpfulness to its readers.

These testimonies have come from **Pastors** desiring their people to be made acquainted with the work of **Our Church** in all its **Departments:** also from

Leaders of MISSION BANDS and YOUNG PEOPLE'S ASSOCIATIONS of every form and name; from Mothers and Teachers of CHILDREN and from students of God's Word and Providence and HIS COMING KINGDOM.

Please look carefully through this

SPECIMEN NUMBER.

Consider whether you can get so much of what you want to know about the vast and various **work** which our **Church** is doing, in any other way as by taking and reading

THE CHURCH AT HOME AND ABROAD

Please notice especially the **HELPS TO STUDY** indicated on pages 333 and 338, and in **THE CHRISTIAN TRAINING COURSE** outlined and explained on pages 332, 340–343.

ONE DOLLAR A YEAR

Send the Dollar to the Business Superintendent,

JOHN H. SCRIBNER

1334 Chestnut Street, Philadelphia, Pa.

THE CHURCH
AT HOME AND ABROAD.

OCTOBER, 1895.

CURRENT EVENTS AND THE KINGDOM.

CENTRAL AMERICAN FEDERATION.

When the Central American States declared their independence of Spain in 1821, a union was formed which, however, did not continue for many years. The suggestion made a few months ago that the five republics share the payment of the indemnity which Great Britain demanded of Nicaragua, was prompted by the feeling that their interests were mutual. The presidents of Salvador, Honduras and Nicaragua have now formed a league in which they hope to be joined by Costa Rica and Guatamala. Its purpose is to unite the interests of the republics in foreign relations, and, by preventing exiles from one state fomenting a revolution while residing in another, to guarantee peace. The population of Central America is about 3,500,000. The area of the five republics is 170,000 square miles.

SPANISH-AMERICAN REVOLUTIONS.

At the Centennial exposition in 1876 Dom Pedro, then emperor of Brazil, was looking at the Corliss engine. When told how many revolutions its wheel could make in a minute, he remarked: "That beats some of our Spanish-American republics." Happily revolutions in South America are not as common as they were thirty years ago. Yet Colombia had one early in 1895; Brazil has nearly succeeded in concluding terms of peace with the insurgents in her southernmost state of Rio Grande do Sul; Peru, after nearly a year of domestic disturbance, has elected to the presidency Nicolas Pierola, leader of the revolutionary party; and in Ecuador General Alfaro with his victorious rebel army has entered Quito, and will doubtless soon be installed in the place of President Cardero.

THE NEGRO AT THE ATLANTA EXPOSITION.

The colored people of the South are to be represented in the industrial display at the Atlanta Exposition. The exhibit of evidences of Negro genius will be an object lesson to the race more effective than any help white men and women can give. Very appropriately the authorities have invited Mr. Booker T. Washington, President of the Tuskegee Normal and Industrial Institute, to deliver an address at the opening ceremonies. The late General Armstrong regarded Mr. Washington as, next to Frederick Douglass, the most representative Negro in the United States. He seeks as an educator to develop a manly, self-reliant spirit.

A CITY OF GOLD.

Bishop Butler, a century and a half ago, desired that "navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse." The recently-opened Delagoa Bay Railway will aid the progress of the kingdom of Christ in South Africa. It connects with the eastern coast that remarkable "city of gold," Johannesberg, with its 40,000 inhabitants and its floating population of 30,000. Greed for gold has caused this town to rise as if by magic, though all material for the construction of its magnificent and well-appointed buildings was carried in ox-wagons four hundred miles. The rail-

way may be an aid to those who seek the gold of character, and who are striving to make Johannesberg a centre of Christian influence.

MAPS AND MISSIONS.

"Give me a missionary map to pray by," said McCheyne. Mr. W. W. Rockhill believes that the extension of geographical science is the most important practical result of the Sixth International Geographical Congress, which met in London, July 26–Aug. 3. "With a better knowledge of geography," he continues, "our interest in foreign affairs and countries will broaden, and we will be better able to follow intelligently what is going on around us in the world, and understand history as we cannot possibly do without it." More and better maps are an important part of the equipment of those who are studying the relation of current events to the progress of the kingdom.

THE PERSIAN BREAD RIOTS.

Agriculture in Persia is in a rudimentary state, and the most primitive implements are used. While less than one fifth of the land is under cultivation, it is in the hands of large proprietors who rent it to the peasants, receiving for rent, seed and stock, about three-fourths of the produce. Frequent famine is the natural result. Early in August scarcity of bread in Tabriz led to a riot in which several persons were shot by the soldiers called out to quell the disturbance. It is a significant fact that many of the residents of Tabriz took refuge at the Russian consulate.

JEWISH HOME MISSIONS.

The Russian exodus, which began in 1881 and has continued through subsequent years, says the *Outlook*, has almost doubled the Jewish population of New York, and has given an impetus to broadened and more thorough agencies of philanthropy and education in behalf of the Jews of the down-town districts. A body of heroic Jews and Jewesses resolved to face the new conditions. The creation of a chain of new institutions, which constitute the Jewish Home Missions of New York, is the result. . . . So marked has been the progress of these schools that they are recognized as among the very best of their kind, and many of their graduates are already earning good salaries. The commendable feature of such mission work is that it helps the needy to help themselves. It educates in the noblest and broadest sense by stimulating a true ambition in the hopeless, and making them conscious that they may become useful and happy in life.

SERVANTS OF THE POOR.

An English journal reports a charitable organization with the beautiful name, "Servants of the Poor." It possesses four houses, and sixty sisters are engaged in the work. A Benedictine monk who originated the idea was accustomed to say: "My daughters, when the poor are ill there is no one to take care of the house, for both husband and wife have to gain their livelihood by labor. Go to them, and be kinder and more serviceable than any servant; be sweet and amiable, that you may win their hearts and that they may see that God has sent you." Surely this is the spirit of Him who "came not to be ministered unto, but to minister," and who said: "I am among you as one that serveth."

MASSACRES IN CHINA AND IN THE UNITED STATES.

The Chinese Consul-general in New York is reported to have said in a recent interview: Every country is subject to these outbreaks, and we are not more fanatical than Americans. You have been making a great outcry against China about these murders, but you seem to forget the attack in 1885 upon the Chinese at Rock Springs, when my countrymen were cut and shot down like dogs. America is not wholly blameless in the matter of attacking and murdering foreigners. Ex-Secretary John W. Foster also suggests that we should be chary of our condemnation. In contrast with the summary administration of justice visited upon the murderers in Ku-cheng by the Chinese authorities, he says, stands the fact that no punishment followed the Rock Springs massacre. Compensation was delayed for three years, and then accompanied by legislation against the Chinese which was pronounced by our Supreme Court as in violation of treaty, but without remedy.

THE SYNODS.

October is the month of synods as conspicuously as May is the month of general assemblies. Of the thirty-one synods of our Church, nearly all hold their annual meeting in October. Two have met earlier and three will meet in November.

The importance of these bodies, and the interest and value of their annual meetings has been greatly increased within the last fifteen years. The number of synods was formerly much larger, and necessarily the several synods were proportionately smaller. There were, for example, six synods in the State of New York; now the one Synod of New York embraces all the presbyteries in that state, and all in New England, Chile, Persia and Siam. The Sun is perpetually shining upon that synod, for before it has set to the residents of Buffalo it has risen on those in Bangkok.

In like manner, the Synod of Pennsylvania embraces all the presbyteries in the two states of Pennsylvania and West Virginia, and also those in Mexico and Africa. These are the two largest synods, both in territorial extent and in the number of their presbyteries, ministers, churches and members.

The smallest number of presbyteries that can constitute a synod is three, and there are six such synods. These are the synods of Baltimore, Kentucky, Montana, New Mexico, North Dakota and Texas.

Our Church has two foreign missionary synods, viz: the Synod of China and the Synod of India, each containing five presbyteries. These are in addition to the nine foreign mission presbyteries in countries in which we have no synods, and which are connected with the synods of New York, New Jersey and Pennsylvania. Of the greater part of our synods each bears the name of one of the United States, and is co-terminous with that state. The exceptions are where a state has not presbyteries enough to constitute a synod.

When this general idea of state-synods was accepted by the church, it was seen that it would be impracticable for the larger synods to hold their meetings if they retained their previous constitution, embracing all the ministers and delegates from the sessions of all the churches under their jurisdiction. The Synod of New York, for example, thus constituted, would have had at its first meeting over 1,800 members. An amendment to the Form of Government was therefore adopted, enabling such large synods, with the consent of their presbyteries, to become delegated bodies, like the General Assemblies, each presbytery being entitled to a number of delegates proportioned to its membership on some convenient ratio. These changes were not made with entire unanimity, and probably there are some who still regret it, feeling that a synod which is only a larger presbytery is better than one consisting of delegates representing the presbyteries. We believe that the more general opinion is that the experience of a dozen years justifies the change, and shows increased and increasing efficiency in these bodies.

In nothing is this more apparent than in Home Missions. The power of the Synod in this great work of evangelizing our own country has only begun to be realized. Some of the older and larger synods have undertaken to relieve the over-burdened Board of Home Missions of the care of their respective fields, committing it to *Synodical Agencies*. So far as this has been tried, its success has been most notable.

The fear that such revived and intelligent interest in and direct responsibility for a synod's own field, would diminish its liberality toward the continental work entrusted to the General Assembly's Board has been proved to be groundless. The synods thus manfully assuming the care of their own fields, contribute more bountifully to the general treasury than when they allowed their own weak churches to draw their needed aid from it. They put more money into that treasury now, when they take nothing from it, than they did before, when a considerable part of what they put in was drawn out again by their own churches. New synods, like new congregations, need help from the whole Church, through the Board that represents it. Synods as well as congregations should outgrow this dependence,

and in doing so they become conscious of their ability to help those that still need help and of their responsibility for so doing. We look for a steady increase of this synodical efficiency in Home Missions, and proportionate increase in the ability of the General Assembly's Board to push its proper work in the regions that need it.

STRANGERS AND FOREIGNERS.

SYLVANUS KIRK.

I was talking lately with an intelligent and interesting man about Philadelphia, where I live. I told him that I thought that Philadelphia has a larger number of American-born inhabitants than any other city. Perhaps I seemed a little proud of this. No doubt I showed that I thought this fact made it a better city to live in. Before the conversation ended, I learned that I was talking with a man who was born and reared and educated in Belfast, Ireland, and whose father lives there yet. He himself has been, a few years, a missionary of the Irish Presbyterian Church in China, and is now pastor of a Presbyterian church in this country. I had talked that way about *American-born* people, without noticing that he was not one of that class. He seems to be a good enough American, if he was not born so.—He took no notice of my Americanish conceit, but I felt a little ashamed of it, when I found that he was an Irish-born American.

I once heard a Home Mission address spoken to a vast Presbyterian audience in the evening of Home Mission Tuesday, during the sessions of the General Assembly. The speaker began his address with the lines of Sir Walter Scott:

> Breathes there a man of soul so dead
> Who never to himself hath said:
> This is my own, my native land;
> Whose heart has ne'er within him burned
> As home his footsteps he has turned
> From wandering on a foreign strand?

Proceeding to affirm that patriotism is not a sordid affection, and that it has a worthy and holy place in Home Missions, he naturally reiterated and emphasized the patriotic phrase, *my native* land.

But it suddenly occurred to him that the stalwart American who was presiding at that meeting, Dr. John Hall, is a native of Ireland.

The speaker was not disconcerted, but turning to the honored chairman, frankly alluded to his nativity, and acknowledging that it was the same as that of many of the best of Americans, cordially welcomed all such "Americans by their own intelligent choice," as "no more strangers and foreigners but fellow citizens."

Later, on that occasion, Dr. Hall gracefully introduced to the audience the only man on the platform who was not only a native American but of a native American ancestry from a period of unknown antiquity, an *aboriginal* American.

May it not be that we are making too much of this thing of being *born* Americans? I sometimes hear home mission addresses and read home mission articles that make a great show of statistics, telling how great a percentage of the people in many of our cities were born outside of the United States, or, if they were not, their fathers or mothers were. When good men say so much about this, as if it were an alarming thing, to a Presbyterian congregation, I wish they would ask all present who were born outside of America, and all whose parents—one or both—were so born,—to stand up, I think the preacher would be astonished at their number, but he would not find them very frightful-looking. Let us leave it to the Chinese to be afraid of "foreigners," and let us Americans remember how lately all of us or our near ancestors came to this continent, and not be too sure that those of us who came so lately in the loins of our ancestors are any better Americans than those who came of their own choice.

It is evident enough that many immigrants are not well qualified for American citizenship, and our nation has made a grave mistake in making it so easy to acquire this,

with all its powers and privileges. But whatever danger there is in this is not diminished by working up our fears of these immigrants. Let our study be how we can show them the excellence of our country and of our religion, by kindness, helpfulness and love to them and their children. They are here with us and of us, and more are coming. We shall not exclude them. Let us regard them as sent hither for us to help and benefit and bless. Let us try, with God's help, to make them happy Christians, then they will be good Americans. If we make them feel that we are afraid of them, we shall alienate them, *i. e.*, keep them aliens. We want them to become not only citizens of our country, but "fellow-citizens with the saints."

After we had put the foregoing article into print we found the following in *The Interior*, and gladly copy it, as it throws so bright a side-light upon the same topic. We need to "know the heart of the stranger," if we would help him to become "no more a stranger and foreigner, but a fellow-citizen with the saints" and of our nation.

A PORCELAIN PIN.

W. T. MELOY, D. D.

Last week I met in the dining hall of a western railroad a gentlemanly official of a great corporation. After our introduction we were seated in the same car, and occupied an hour in discussing the wonderful resources of our country, as our train carried us alongside the ripe grain fields of North Dakota. More than fifty laborers, who had come west seeking work, were to be seen at every prominent station. They were mostly loggers from the Wisconsin pine forests, and their ragged clothing told the story of their poverty and vices.

"What a story some of these lives would make, if we could only get the truth about them," I remarked in a careless sort of way.

"What a story any life would make, if we only knew it," he replied with some emphasis. He then continued: "Some of these poor fellows speak my native tongue. They knew nothing but poverty in their old homes, and here, even here, where the hundred acre fields are standing, richly burdened with the ripe wheat, these fellows never think of plenty." I said:

"It is hard for such people to become good citizens. They have been accustomed to tyranny and poverty, where life has only been a drudgery, and civil government afforded protection to the oppressor. It is hard to unlearn in a single day or year the lessons that have been inwrought by schools of wrong—schools where the whole morning of life has been spent."

My words seemed to touch a responsive chord in his nature, yet for a time he made no reply, but sat as if trying to recall some incident of the long ago. To recall or to forget, I could not determine which.

"I would not have imagined," I continued, "that ever you had spoken any tongue save that which you now use with so much purity. But how mighty a gulf there is sometimes between those who speak the same language. How little we understand the issues of those diverging lines which mark the footsteps of two boys who go out from the same home. The mother kisses first a hero and then a villain. But can you think that any of these poor dejected-looking mortals ever knew the meaning of a mother's kiss?

"It may be so," he answered, speaking like one who had been suddenly wakened from sleep. "Let me see. You were saying that I spoke pure English. Is there no other way in which you might detect my foreign birth?"

He tried to laugh, but his mirth was evidently feigned. He was studying me, and for what purpose I could not guess. He was really considering whether he might open the book and permit me to read the secret of his

life. I answered his feigned laugh with a genuine one and said:

"Yes, but I fear that it will not be esteemed delicate for me to answer you. Yet you have asked, and I will say that I never knew an American to wear a porcelain pin like yours."

He seemed to be startled by my words and it was this honest but somewhat rude remark which opened up the strange story of a human life. I do not pretend to use the very words he uttered. Our conversation had been so disconnected, that it was a study afterward to know how it came about. I shall, however, tell it as it now appears to me. He reverently took the pin from his cravat and began:

"I was born in Germany forty years ago. Our family consisted of five; my three brothers and a sister. Our younger years were such as you have seen when in that country. We saw all about us the toil and poverty which you have described. These were intensified in our minds by the stories of fabled wealth and ease and luxury in America. A dream came into my young mind. I would cross the sea, amass a fortune, care for my friends, and enjoy the protection of the stars and stripes. This haunted me by day and night. I was but thirteen years of age and my baby brother was but eight. I told him of my plans, and he entered into them with ardor and enthusiasm. We matured our plot and began to collect our little belongings. In our haste and confusion we took the waist of our mother's wedding dress. This she had kept as a peculiar treasure. With our little packages we got aboard a vessel and crept into the hold. All was dark and cheerless. We became very hungry, but encouraged one another and slept as much as we could. At last my little brother began to cry and we were taken out. A kind family took an interest in us. They listened to our story and took us to their home. We wrote home and gave our parents glowing descriptions of the great west. It was trying enough to keep up my little brother's courage. We advised with our friends about mother's dress. They took us to the German consul, and he sent the dress back again to our home. But before we sent it back, we each cut off a button. This, sir, is the button I cut from my mother's dress. It cost about a mark, but I would not sell it for a thousand dollars! I had it mounted and have worn it ever since and ever shall wear it. My opportunity came when a company wanted a boy to work. I applied for the place and was soon able to send my brother to school, while I attended night school. He was a lovely boy and grew up to a splendid manhood. He is dead and mother is living with me. I never married, but gave my life to her. Yes! I brought my parents here and talked with them a long time before I told mother who I was. Of course she forgave me; a mother alway does forgive her child. But I never quite forgave myself. I never drank intoxicating liquors in my life. The only queer thing I do is to wear this porcelain pin! I will always wear it. Pardon me! I did not mean to talk so much about myself. Do you think that wheat will yield more than thirty bushels to the acre?"

Then I laughed, but my new-made friend was replacing the button pin in his cravat and a manly tear was stealing down his cheek.

We greatly regret the mistake by which the name of the author was omitted from the excellent article which was printed in our September issue, entitled *Rev. Samuel Worcester, D. D., and Early Missionary Work Among the Cherokees.*

The writer of that article is Rev. Robert W. Hill, of Muskogee, Indian Territory.

The Editor is sure that he only is responsible for this mistake. He is sure that Dr. Hill pardons it, and hopes that all readers will also pardon it.

This series of biographical sketches is of great and growing interest. It was a happy thought of Dr. McMillan to engage competent writers to do this labor of love, so like that of restoring the effaced inscriptions on the tombstones by Sir Walter Scott's "Old Mortality."

NICODEMUS.

Who was this eminent Jewish teacher, so often mentioned, in the New Testament as "he who came to Jesus by night"? What manner of man was he!

1. "*Of the Pharisees*," the sect to which Saul of Tarsus belonged, the straitest, strictest, rigidest sect of the Jewish religion. Then he was not an immoral man; not a man of irregular or vicious life; not a profane scoffer; not a neglecter of religion. He was a religious man, a strict disciple of Moses, a careful student of the Scriptures, and a scrupulous observer of the law.

2. "*A ruler of the Jews*." By this it is understood that he was a member of the Sanhedrim, or supreme council, which then exercised all the powers, civil and ecclesiastical, which the Romans had left to the subjugated nation. This was an exceedingly honorable and influential position.

3. He was a *thoughtful and candid man*. We infer this from his conversation with our Lord, related by John. His first words are a clear statement of an important truth, viz.: that the manifest power to direct or to alter the forces of nature shows a man to be commissioned by God, and that he is to be respected and obeyed accordingly. Nicodemus frankly acknowledged that Jesus had shown such signs of a divine commission, and therefore ought to be accepted as a prophet—"a teacher come from God." The true import and use of miracles has never been better stated, nor the office of a prophet more lucidly defined.

Nicodemus had been an attentive observer of what Jesus had been doing. He had candidly considered those signs of his divine commission, and found them conclusive. He desired a personal interview with one so signally authenticated as a prophet of God.

4. Nicodemus was *a cautious man*. Some would call him *cowardly*. But may it not be rather cowardly in us to apply to a man so long dead an epithet which we probably would not apply to him if he were alive and we were personally acquainted with him? Certainly it is not well for us to treat him less respectfully than our Lord did. We can think of other reasons for his coming to Jesus by night that are not bad reasons. It may not have been easy to find Jesus at leisure in the daytime; and Nicodemus would not like to interrupt his work of healing the sick and preaching the gospel to the poor, even if the Lord would have allowed such interruption. Compare Mark iii, 31-35.

Cautious and considerate Nicodemus was, but not cowardly. He was associated with another "honorable counsellor," or member of the Sanhedrim, Joseph of Arimathea, a disciple of Jesus, "but secretly, for fear of the Jews."

These two cautious men were together in the courageous action of giving honorable burial to the dead Jesus. Such courage of principle and love overcoming natural timidity is far nobler than that instinctive boldness in which the bravest men are scarcely superior to the bravest beasts.*

The courage and prudence of Nicodemus were shown together, admirably blended, when he withstood the clamor of those who were demanding the arrest of Jesus, firmly and calmly insisting that their law did not allow them to condemn a man, without first hearing him. John vii, 51.

Let us not forget that while most of the disciples of Jesus, in his earthly lifetime, were from the less conspicuous classes—fishermen, publicans, and some converted from disreputable antecedents — there were at least two honorable counsellors who would not consent to the counsel and deed of them who condemned Jesus, and who, with the tenderness and courage of true heroes, claimed and exercised the privilege of giving him conspicuously honorable and costly burial.

The late Rev. Nehemiah Adams, published a volume of sermons on *The Friends of Jesus*. Was he not right in entering on that list the two who gave him such honorable sepulture, and in the thought that, we shall all want to thank them for that loving service to our Lord?

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*A general famous for his valor was observed, at the beginning of a bloody battle, to be trembling. A young officer by his side, surprised at this, said, "General, you are frightened." The hero's calm reply was: "Certainly, I am badly frightened. If you were half as badly frightened, probably you would run."

SEEING THE KINGDOM OF GOD.

Might not Christ's first words to Nicodemus be fairly paraphrased thus: Sir, you have been hearing that the Kingdom of Heaven is at hand. You have heard this as coming from that prophet to whose preaching and baptism the multitudes thronged in the wilderness of Judea; you have heard it also from me, whose miraculous deeds you have pronounced sufficient signs of my divine mission. Are you looking to *see* this kingdom? Are you wondering why it does not reveal itself in visible pomp and power? Are you looking for visible signs that it is as near at hand as John and I have proclaimed? Are you looking for an army with banners ready to give battle to the Roman legions? Are you looking to see such an army encamped round about the royal Messiah, ready to conduct him to the holy hill of Zion, and seat him there in glory surpassing that of Solomon, in power from the presence of which the power of the Cæsars shall shrink away?

No such kingdom as that is at hand. No such kingdom is ever coming. That would be a kingdom of earth. The kingdom of Heaven cometh not with observation. It is righteousness, peace, and joy in the Holy Spirit.

That which opposes this kingdom is not the Roman army. It is the evil in your own heart. It is sin. Repent, and put sin away if you would have the Kingdom of God come. The Kingdom of God is what a carnal man is not able to see. And all men are naturally carnal. A man must become spiritual before he can have any true view of the kingdom of God. Any one must be generated anew before he will ever be able to *see* the kingdom of God.

The Greek word here used is not adequately rendered by the English words *be born*. It means all that our word *generate* expresses, the being brought into being and life by those marvelous generative forces whereby our race is propagated through successive generations. It recognizes the truth, scientific and revealed, that the character of those ancestral progenitors through whom those generative forces have given us being and life, have determined what kind of beings we shall be. No modern scientific discovery is this which we call *heredity*. We have it in Genesis as clearly and as strongly stated as it can ever have been stated in the *Popular Science Monthly*, or in any other scientific publication, or in any writings of Darwin or Huxley, or any other man of science of our own or of any other time. God created living creatures able to produce offspring only after their own kind—each plant yielding seed and each tree yielding fruit after its kind, and each parental pair generating offspring in their own likeness. This awful law of heredity continued in force, a permanent law of human as of animal nature, after the human nature fell from its original holiness. It is not possible for sinful man to beget a sinless child. Sinful woman can naturally bear no sinless offspring.

Jesus instructed Nicodemus that no man, generated from sinful parents, is able to *see* the kingdom of Heaven until he is generated anew—until he has experienced a spiritual transformation. Full justice is not done to the thought which our Lord expressed to Nicodemus that night by conceiving of the kingdom of Heaven as some blessed and glorious region into which a man will not be permitted to come who has not been generated anew. The kingdom of Heaven is what such a man cannot *see*. He may be never so near it; it may be all about him; unless it is within him, he is not able to see it. So a blind man may dwell within the most lovely of landscapes, or may walk under the most gorgeous scenery of cloud or of starry sky, and not be able to see the one or the other. Born without the power of vision, he can never see the kingdom of beauty. He needs to have a change wrought in him whereby that shall be supplied which failed from the process by which he was naturally generated.

"The natural man receiveth not the things of the Spirit of God * * neither can he know them, because they are spiritually discerned." Let us not marvel because Jesus has said to us: "Ye must be generated anew."

PULPIT AND PARISH.

The preacher needs to be pastor, that he may preach to real men. The pastor must be preacher that he may keep the dignity of his work alive. The preacher who is not a pastor grows remote. The pastor who is not a preacher grows petty. Be both, for you cannot really be one unless you are also the other.—*Phillips Brooks.*

The minister, in his study and in his pulpit, is still the pastor as truly and as watchfully and as tenderly as when sitting in any parishioner's home or standing by a parishoner's bed-side, or speaking words of comfort and hope over a parishoner's coffin.

The pulpit is not one sphere of duty and the pastorate another, the two ever competing with each other. The pulpit is the foremost of the pastor's instruments, the mainspring in the system of pastoral activities. From it must emanate the potent, penetrating, pervasive forces which diffuse themselves through every department of pastoral work, along every line of pastoral activity. Everywhere, but pre-eminently in the pulpit, must the minister be the pastor. Never ascend those hallowed stairs to exhibit a work of art to admiring beholders, but always to "feed the flock of God which he hath purchased with his blood;" to guide the flock "over which the Holy Ghost hath made you overseer," or to send forth persuasive voices win lost sheep to the shelter of the fold.

Being thus in your pulpit, and making your pulpit what that will make it, you will have a correspondingly high standard of parochial visitation. In the honest endeavor to get near our people, to find access to their homes and hearts, to rid them of such bashful fear of us as closes the avenues to their minds, we ministers are in real danger of forgetting the highest purpose, for which all such intimacy with us is desirable to our people. We may even be liked and praised by the people for a kind of affability which is not doing their souls any good. They may be fond of talking with us, of laughing with us, of joking with us, they may account us first-rate company, real good fellows, and all this familiarity may not have any tendency to open their hearts to the divine message which we are sent to deliver.

There are some people who like a pastor all the better if his manners are such as to make it easy for them to be much in his company without ever thinking of him as a preacher. But that sort of popularity is a shame to him and a curse to them.

Nothing else can so effectually save a minister from such cheapening levity of intercourse with his people as earnest, studious, prayerful preparation of sermons and earnest preaching of them for the purpose of saving their souls.

Coming forth from his study fatigued with the labor of searching through his library, and with anxious study of the Bible, comparing Scripture with Scripture to assure himself of the true meaning of a text, or pale from the travail of which true sermons are born, the pastor may well seek rest and diversion of mind by pleasant and playful intercourse with other men, or with children, or even with a spirited horse or sociable spaniel or terrier. But the minister who is familiar with the toil of such study and has frequent experience of the agony of such composition —delicious agony though it indeed is—and whose heart is moved to such labor and sustained in it, by love to the souls of his people, that minister cannot leave his pastoral love and care, and solemn sense of responsibility in his study, and go among his people merely as a lively companion, an easy, attractive, jolly good fellow. His pastoral love and care and gravity will be inwrought into the very substance of his character. He cannot take them off like a study-gown or a pulpit coat.

Neither will such a pastor ever feel that his house-going work is on a lower plane than that which he does in the study and in the pulpit. He will not think of his visitation of his people as something that *must* be done to get them to come to church. He will see that the true view unites the house-going work with the pulpit work and gives it equal dignity. All the house-going helps the preparation for the pulpit, enriches and adapts and vivifies the sermons; makes them, more than otherwise they could be, the very message of God to this very people, through the brain and heart and lips of their very own pastor.

THE ANNIVERSARY REUNION FUND.

BY THE TREASURER, REV. W. H. ROBERTS, D. D.

In connection with this Fund certain things need to be specially noted.

1. This Fund is intended primarily for the payment of the debts of the Missionary and Benevolent Boards of the Church, as reported to the General Assembly, in May of this year. Any sums contributed over and above the debts will be distributed among all the Boards in accordance with the plan found in the minutes of General Assembly, for 1895, p. 815.

The debts are as follows:

Board of Home Missions, General Work	$220,347 68
Women's Executive Committee of Home Missions	144,502 37
Board of Foreign Missions	174,770 54
Board of Missions for Freedmen	22,351 56
Board of Education	3,539 33
Board of Ministerial Relief	1,977 86
Total	$567,489 34

2. Not one dollar of the debt has been caused by the erection of the New Mission House, in the City of New York. That building is purely a business enterprise, and is totally separate from the ordinary work of both the Home and Foreign Mission Boards. This statement is made upon the authority of the officers of both the Mission Boards. Further, not one dollar of the sums contributed to the Anniversary Reunion Fund will be appropriated for the building, by either the Committee or the Boards.

3. One-fourth of this debt of the Boards, $144,502.27, was incurred in connection with the work of the Women's Executive Committee of Home Missions. This fact has an important bearing upon the efforts now being made throughout the Church for the payment of the debt. The Women's Societies in all our congregations are urged earnestly to unite in the effort to raise monies. By so doing they will contribute to the payment of a debt which rests, in part, upon their own work.

4. September 29th and October 6th have been appointed as alternative days for the taking up of subscriptions and collections for this Fund in the congregations. If, however, any Session thinks it best to take up the collection at a later date, the members are most earnestly requested to do so. The Committee in suggesting the days above mentioned was controlled simply by a desire to finish its work at an early date, and so leave the way clear for collections for the ordinary work of the Boards.

5. The co-operation of all the Sabbath-schools is most earnestly invited. September 29th, Rallying Day, is the date which the Committee suggests for the effort in the schools. Documents have been already distributed by U. S. Mail, for the use of superintendents, teachers and scholars. Among these will be found a certificate to be given to the scholars who may desire the same, and who contribute each at least ten (10) cents to the Fund.

6. Quite a number of the Young People's Societies have already contributed to the Fund. Every such society within the Church should emphasize its belief in missions by its contributions.

7. Presbyterial Committees have been appointed to look after the interests of the Fund. Chairmen of Synodical Committees have also been appointed. All have been duly notified.

8. The receipts to the Fund up to September 10, were about $65,000. The Committee has information showing about $100,000 in addition subscribed. Of the 7,500 churches on the roll of the Assembly, 6,500 are yet to be heard from. Only two churches in the larger cities have as yet sent in contributions.

9. Sixty thousand dollars of the sums received have been already paid to the treasurers of the Boards.

10. Among many notable collections, one calls for special mention. The Presbytrian Mission Churches in the Republic of Mexico, have already sent in $212 as their partial contribution towards the debts of the Boards. Such a gift as this from Foreign Mission Churches should stimulate the Home Churches to yet larger generosity in their gifts.

11. A detailed statement of the gifts will be made in due time in the columns of the

Assembly Herald. A report will also be made in the Minutes of the General Assembly for 1896.

12. The pressing need upon the Church at this time is to sweep away these debts. Only by so doing, will there be an unobstructed way to the prosecution of the Church's ordinary mission work, and to effort for further expansion. The Church is rich enough to pay this debt without difficulty. Let there be a united effort by every church and Sabbath-school, and by all the societies, both of women and of young people, that we may clear away this incubus which rests upon us as a church of Christ.

Any persons desiring documents can address the Treasurer, at 1334 Chestnut Street, Philadelphia, Pa.

CHINESE VIEW OF OPIUM TRAFFIC.

Rev. F. P. Gilman, of Hainan, in a communication of which a part was printed in our July number, gives an account of his preaching to students who come to Kiungchow, the capital of Hainan, to be examined by a Commissioner of Education, who comes from Peking once in three years. Mr. Gilman has been there, it seems, at the last two of these official examinations, improving the rare opportunity of preaching the gospel to those educated men. He says:

At the preceding examination the common question which was asked, was, "Why do you foreigners come preaching righteousness to us, when you bring opium here?" The missionary usually replied "Who brings opium? Do you see us selling opium?"

"No! But your countrymen do."

"Perhaps you know what country I am from."

"Yes, you are from the red-haired country."

That country, according to Hainanese ideas, is England, so the speaker excused the personality and explained that he was not from England.

"Then what country are you from?"

The missionary usually answered:

"I am from the Flowery-flag-ginseng-country,* and do you know that my country has made an agreement with the Emperor in which it is stated that America shall take no opium to China, and China shall take no opium to America? Moreover, do you know that we are trying to break up that opium trade?"

"Yes," they replied, "Why do you not bring out your army and navy and compel England to stop bringing opium here?"

"That is not the way to break it up. Ten of the eighteen provinces of China are now raising some opium, and if we would prevent England from bringing it here, you would only raise that much more, and be as badly off as before. The way to break up the opium trade is for every one who is using opium to stop, and then there will be no opium trade."

"But how," they replied, "but how can a man give up this vile habit?"

"If any of your friends have the opium habit and cannot break from it, please tell them to come to our dispensary. We have a physician here who is skillful in the cure of the opium habit, and he will help them to break it up."

After answering this question almost daily for nearly six weeks, the question became less frequent, and at the last examination, when I addressed the same body of men, I heard only a few times the question about opium. They had not learned that Jesus is greater than Confucius, but they had learned that we were righteous in so far that we did not approve of the opium.

ANOTHER SORT OF QUESTIONS.

At the last examination they asked some more interesting questions For instance, one man came asking concerning the shape of the earth. After being satisfied on this point, he asked why we believed that Jesus is the Son of God? He listened attentively to the proofs from prophecy and teaching and miracles, until the death and resurrection of our Lord were described, then he whispered to his neighbor: "If He arose from the dead, He is greater than Confucius." Then he started for the door, where he stopped and called back, saying: "I can believe most of what you teach. * * * But I cannot believe that a man who died on the cross, as you say Jesus did, and was buried for three days, could rise from the dead." Then he began to talk to those around him of the difficulty of accepting such a doctrine as that.

Like many another unbeliever, he did not want the proofs, for if he should be led to believe that Jesus arose from the dead, he must believe that Jesus is greater than Confucius.

*The Hainan students are very ignorant of geography, and know America chiefly as the source from which the ginseng comes, which is known among them as a great tonic remedy, and is called "Flowery-flag-ginseng."

HOME MISSIONS.

A church was organized with fourteen members at Denver, Idaho. The Rev. Silas Perkins is the pastor.

Rev. S. W. Griffen, of Enid, Oklahoma, received fourteen members into his church on a recent Sabbath.

The Zion Bohemian Church at Clarkson, Neb., received sixteen members by profession on a recent Sabbath. The young pastor, Rev. Vaclar Losa, is encouraged by the growing congregation.

Rev. A. Moss Merwin, in charge of Mexican work at Pasadena, Cal., has received four on confession and one by letter into one of his churches. Another Spanish-speaking church, San Gabriel, has contributed $10—above 50 cents per member—as a special offering to Home Missions.

Nebraska, South Dakota, Western Iowa and Kansas, suffered last year from a grievous drought. But this year they are blessed with excellent crops. Restricted districts have a repetition of last year's crop failure, but their neighbors in adjoining counties will be able to supply their needs. These states in the main are rejoicing with thanksgiving, and so is the Board of Home Missions.

A synodical missionary, writing about the hard times, says:—"The great debt weighs on us all. Many of the missionaries are simply being carried on the books of their grocers and butchers and by their merchants generally.

"I have given my note to the bank and paid discount in having it renewed, as perhaps you yourself may have had to do."

Our church at Myrtle Point, Oregon, has been prospering under the ministry of Rev. T. Bronlette. Twelve have just been added to the Church on confession and one by letter. The Sabbath-school has grown to a membership of 140. This weak Church has manifested the true spirit of consecration by giving to Home Missions an average of 50 cents per member in a single collection, besides paying their portion of the pastor's salary in advance, which averages $15 per member.

The amount which the General Assembly asks of the Church for Home Missions, if equally apportioned among the membership of the Church, would be about *one dollar a year*, or *two cents a week* for each member.

Can it be possible that *two cents a week* or *a dollar a year* is too large an average?

Hundreds of communities of our own people and of foreigners prefer the Presbyterian Church, and could work and grow best within its fold. They have found the symbols of its faith and the forms of its worship most helpful to them. They desire the same for their children, and they appeal to the Board of Home Missions, but appeal in vain. Just at this time, when society is in its formative period in the young states,—when popular sentiment, especially with regard to religious matters, is taking shape, when good and bad influences are contending for the supremacy, opportunities of very great value to us—opportunities of rare occurrance in a nation's life—are slipping from us.

It has been erroneously stated that "The Home Missionaries have not been paid their salaries since April, owing to the Board having used all available money in the erection of the new building." The fact is, that not a cent of current receipts, or of money contributed for the missionary operations of the Board, has been used in the erection of the building. The erection of the building has nothing whatever to do with the Board's debts, and if the building had not been erected

the Board would not have had a single dollar more for current work than it has had. If the building were sold to-day, not a dollar of the proceeds of the sale could be used for paying the missionaries.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE TREASURY.

The treasury is empty. "The portions of the Levites have not been given them," and their treasurer has been compelled to borrow in order that those who minister at the altar might have their daily bread. Not only is the treasury empty, but there exists a large deficit, or rather the accumulation of the deficits of several years.

The causes for this condition of our finances might be easily given, but the remedy is the thing we are after. The church must rise to a juster conception of the opportunities before her, and rescue the country, or suffer the fearful consequences.

The Board reported to the General Assembly at Pittsburg a debt of $364.850. This ought not to be a grievous burden. It is less than thirty-four cents for each communicant in the church—less than one cent a week. The present interest-bearing debt of the United States is about three times as much for every man, woman and child of all nationalities and races in our country.

The memorial fund committee appointed by the last assembly have already sent the Board's treasurer $36,000, which is nearly one-tenth of the debt. The season has not been favorable for their efforts. Large churches have been closed all summer. Generous givers have been absent from home. The receipts so far, since April 1, the beginning of the fiscal year, including the memorial fund special for the debt, scarcely equal the receipts for the corresponding months of last year.

The aid-receiving churches have responded generously, and the patience and heroism of the missionaries have been conspicuous, many of them relinquishing in whole, or in part, their well-earned and much-needed salaries.

Knowing that the salary of a missionary allows him no margin above an economical support, it is the purpose and most strenuous effort of the Board to give the matter of prompt payment prominence in all its plans of operation, and it calls most earnestly upon those who desire to make the best possible use of money for the advancement of the cause of Christ and the relief of His faithful servants on the field, to think on these things.

The financial straits of the year have thoroughly tested the resources of the churches that are dependent upon the Board. If there were churches receiving aid which ought to be self-supporting, as has been by some supposed, and if there are others which ought to receive less than the amount they are receiving, the stringency of the times has afforded the best opportunity to discover them.

Presbyteries and their committees have strong motives for relieving the Board and placing it upon a better financial footing. There are satisfactory reasons for believing that they have been conscientious and wise. There has been careful presbyterial oversight. A blessing that has attended our financial trial is a more general acquaintance with the affairs of the Board and a deeper personal interest in the great cause of Home Missions.

But portions of the country have been neglected. New communities have been growing strong under ungodly influences. Much that could have been done economically and effectively must now be done, if done at all, at greatly increased expenditure of money, labor and time.

Four years of this kind of retrenchment have left the harvest to the evil one, and, while the Church has restrained its servants with the cry "No new work," the devil has been exultingly shouting "Plenty of new work."

REV. SALMON GIDDINGS.

REV. SALMON GIDDINGS.

REV. GEORGE EDWARD MARTIN.

Salmon Giddings, the father of Presbyterianism in Missouri and Southern Illinois, was born in Hartland, Connecticut, on the second of March, 1782. His parents were not members of any Christian church, but were highly respected for their intelligence, industry and strict morality. They were careful to instruct their son to fear God, honor his parents and do all he could to make more useful and happy the life of his neighbors.

In January, 1807, Mr. Giddings joined the Congregational Church. From that which his after life disclosed of the man, we may be sure that this decisive step was taken only after a most prayerful and concientious preparation. Joining the Church with him was entering a haven of rest. The communion of the saints meant to him the assured and assuring counsel of soldiers, who no more doubted the victorious outcome of the truth for which they strove than they did their call to the fight. He enlisted only after a severe struggle, but, once committed, fought the good fight and finished his course. Not long after his connection with the Church, he found himself greatly troubled as to the conflict of Divine Sovereignty with man's free agency. As you read the story of his life during these days of mental and spiritual turmoil, you are really watching a great battle between great forces, on the one side the devil with his insinuations of weakness in self-contradictory truths, on the other a strong soul, girded with a faith that is supreme and, at last, musters reason fairly into line and wins the day. So, this apostle of the Southwest has his time of trial and preparation before he puts foot upon the land of his future hardship and triumph. There would have been something lacking in the early spiritual schooling of this resolute pioneer, had there not been these hard times before the quiet but heroic labors, that did more than those of any other man to sweeten the Jesuit blight over the Mississippi Valley, and lift the pall of ignorance Romanism always casts over any land it dominates. One duty, henceforth, was as clear as the sun to this Connecticut missionary. Where he could not fathom he could follow; Him, whom he could not understand, he could obey; the sovereign pleasure of God should be matched by a royal doing on his servant's part; as his master settled the question of conflict between sovereignty and will, so did he. The motto of his life was pre-eminently —"not my will but thine be done." From this victory his abiding peace of mind was assured and the whole desire of his soul was to see God's will for him clearly and do it speedily. When a man's life is focalized to this splendid purpose, he is ready for any toil in waiting or of active work, at any time or anywhere. So, Mr. Giddings kept always in view the work of a pioneer missionary through his college course at Williams and his theological training at Andover. It must have been in his thought at the solemn hour of his ordination in September, 1814, for, in the following year, we find him itinerating in Connecticut and Massachusetts, where he won many souls for Christ. The following December, he received a commission from the Missionary Society of Connecticut to labor in the western country and especially in St. Louis and vicinity. Thither on April 6, 1816 he arrived, and became in a large and fundamental degree the father of Protestantism, west of the Mississippi, and, in 1817, the founder of the only Protestant Church, which, from that date to this, has had a continuous existence west of the "Father of Waters." To Romanism, then assertive and almost exclusive, in the Mississippi Valley, this young soldier of the faith threw down the guage of battle, and, after a struggle of less than a dozen years, won a victory, signalized to-day by a respected because potent Protestantism. The Jesuitism, which in our early national history, received a staggering blow on the plains of Abraham received another at the hands of a Connecticut missionary, in the rich valley, where Protestant America may yet find a new lease of power.

For some time before his actual appointment by the trustees of the Connecticut Missionary Society, he had contemplated a missionary life. He drank deeply of the same fountain from which Mills, Rice, Nott,

Hall, Judson and Newell had imbibed their splendidly-sacrificing spirit.

Mr. Giddings came to Missouri from his native state on horseback and in the winter. On his slow way through New York, Pennsylvania, Ohio and Indiana he held gospel meetings and, as his Master, preached now to one, now to groups and throngs. He found a rude but ready welcome everywhere. In the log cabin of the people he slept; partook of frontier fare; made of many a simple home a Bethel, gathered the children about him and left a strong, sweet memory behind, when he journeyed on. He never forgot the real dignity of an Apostle, while he always disdained the artificial sort. With the grace of a high and strong life, he came down to the level of the men and women to whom he had been sent that he might lift them to higher levels. The missionary explorations of Mills and Schermerhorn through the valley of the Mississippi determined Mr. Giddings to devote himself to the region in and about St. Louis. The trustees of the Missionary Society, when they knew of this decision, immediately commissioned him, but his missionary enterprise did not depend primarily on the contingency of aid from this source. He found much to discourage when he arrived on his untried field and among entire strangers, many of whom were, to say the least, not friendly. The older settlers spoke a language unknown to him, and were, from education, opposed to the Protestant religion. The entire population was sparse, generally poor and very ignorant of Gospel truth. A master hand was needed to lay the foundations of the Protestant Church in such material. Under the lead of the Divine Spirit, our young missionary was forced to depend on his own methods and good sense; but common sense outlined wise methods and a great work was laid on good foundations, as witness the regnant Protestantism in and about the metropolis of the Southwest to-day. The labors of Mr. Giddings on both sides of the Mississippi were abundant, noiseless and persevering. He planted and occasionally watered twelve churches, six in Missouri and six in Illinois. Besides his stated labors in St. Louis, he itinerated frequently on both sides of the river and, like Paul, was burdened with "the care of all the churches." With rare foresight he focalized his toil in the then little city of St. Louis, doubtless foreseeing that that little city was to dominate the Southwest, and that Protestantism, well centered there, would hold an abiding vantage-ground.

On November 15, 1817, the First Presbyterian Church of St. Louis was founded. That first organization numbered ten, eight of whom were women; the only men in that early church were ordained elders. January 26, 1825, the first house of worship this society ever erected in St. Louis was dedicated. It cost $8,000, of which $5,000 was carried as a debt. At that time this was a greater debt for them than the sum expended for the society's present beautiful and commodious structure would be for the present membership of the First Church. It is worthy of note that the first subscription list ran from two to two hundred dollars in individual amounts, and that the catholicity of the movement was emphasized by the fact that, among some of the large givers were prominent Romanists of the town. The year 1817 is significant, not only in the history of the First Presbyterian Church, but of the state and the nation. After fluctuating from the fickle French to the patriarchal Spanish domination, and back again to the French, the Louisiana Purchase, so called, after thirty-eight years of foreign domination, was ceded to the American Government. In 1816 the territory of Missouri arrived at the highest rank of territorial dignity, and in November, 1818, petitioned Congress for the privilege of forming a state constitution. When this petition was presented to Congress in February, 1819, a severe, extended, and comprehensive debate began, which attracted not only the notice of the parties immediately interested, but of the nation. The balance of power at that time in the Senate was in this degree: eleven states Northern and free, ten states of slave sentiment. When Missouri territory applied for statehood, Alabama applied with her; thus, two slave territories applied for statehood. If both were admitted as slave states, the balance of power in the

Senate would be changed from the Northern and free to the Southern and slave side. So it happened, that, immediately upon the appeal of Missouri territory for the privilege of making a state constitution, an amendment was offered by one of the New York Senators, which in substance was this: That no territory, admitted into statehood, should countenance slavery, except for crimes of which the criminal had been duly convicted, and that every child, grown to twenty-five years of age after the territory had been admitted, should be free. Ostensibly this was a move for national morality. Really, it was a bold scheme in politics. Those of the Northern and free party were determined to keep the balance of power in the Senate. This could be accomplished in one of two ways: either by frustrating the admission of one of the new states or by admitting one as a free state. The result was the Missouri Compromise, which provided that in the territory called Louisiana, ceded by France to the United States, there should be no slavery North of 36° 30′ North latitude. On August 10, 1821, Missouri was enrolled as a state, but as a slave state, notwithstanding the strenuous exertions of the free-state men. While the debate, which culminated in the Missouri Compromise, was growing warm and attracting national attention, Salmon Giddings came to St. Louis. He came from Williams College and from Connecticut. He was imbued with free-soil and free-man principles. What influence he and those he, in turn, influenced had upon this question, which was of such vital interest to Missouri territory and St. Louis, we may not definitely say; but, remembering the vast concourse—almost half of the then little city—which attended his funeral, and the after history of the church he founded, a history which has always been signalized by loyalty, at a time when such loyalty meant something, to free-soil and free-man principle, we may venture to say that the influence of Mr. Giddings upon the free side of the Missouri debate was by no means inconsiderable. It may not be beyond the bounds of truth to say that the spirit of his labors did much in after years to crystalize the free-man sentiment in Missouri.

During our late Civil War, the First Presbyterian Church was a strong and steadfast supporter of St. Louis loyalty to the Union and freedom. Thirteen years after the legal power of the Pope was at an end in the Mississippi Valley, this first Protestant church was begun. It was and is the main measure of the work of Mr. Giddings. It was the focus of his labors when in the body, and after his death, it became the growing promise of larger and still larger things to come.

The story of this young man's life is quickly told in print. He was in the full vigor of his powers, when he was called to the perfect service; but his life was short as an intense focus is small. Less than a dozen years sum up his missionary and prophetic labor in the Southwest, but those dozen years have already counted for a splendid Protestantism, which, in all the great national issues since, has borne a clean and powerful hand. As I think carefully over his life, I mark three characteristics that made him the man he was.

First. He was a man of *habitual prayer*—that sort of prayer which Jacob used at Penuel. With him, to be in touch with God, was to be a power with men. From his closet he came to his perplexing and often disappointing work as a soldier new armored.

Second. He was a man of *singular perseverance.* He found himself at the outstart obliged to do frontier work, and that of a sort that taxed his utmost ingenuity, yet he never faltered. The first railroad was thirty years off. He made his parish calls on horseback or on foot. Warned against by Jesuitism, before which he was among the very first to throw down a Protestant challenge, looked at askance by the majority of the inhabitants of St. Louis as politically foreign to them, nevertheless, true to his New England instincts and principles, he founded his church not only by, but literally in the school, and kept on his quiet, determined way, until it may fairly be said the whole town was his friend.

Third. He was a man of great *prudence.* Common sense was needed for Mr. Giddings' task, and the Lord gave him a generous supply. There are evidences yet in the present life of the First Presbyterian Church

and the Presbyterianism of St. Louis of the rare wisdom of their founder.

When a man is prayerful, persevering and sensible, he is a power. Mr. Giddings was such a dynamic in the early history of the Presbyterianism of the Mississippi Valley. It would be hard to find a man of less than forty-six, who has left behind him more abiding and more prophetic work. His character is fairly outlined in the lines which used to greet the eye of the passer-by from the marble tablet in the wall of the old St. Louis Church on Fourth and St. Charles streets, which, later, met the eye of the worshipper from one of the walls in the second edifice this society erected and used, and which now can be read on the identical tablet, which graced the walls on the old Fourth Street Church, and at present rests on the Assembly-room wall of the society's present structure. These are the lines: "As a man he was prudent, kind, decisive; as a Christian he was pious, cheerful and prayerful; as a preacher he was meek, laborious and persevering." Whenever, in her increasing prosperity, the Mother Protestant Church of St. Louis shall be in danger of forgetting her storied and instructive years, this mute, but eloquent tablet and the silent dust of Mr. Giddings, reposing in its vault under the floor of the main chapel, will quicken tardy and disloyal memories.

Seventy-nine years ago we see a solitary Christian pleading with the friends of Christ in New England to send the bread of life to 25,000 famishing souls in the territory of Missouri, or, if this could not be done, at least to unite in pleading with the Lord of the Harvest to send supplies. Soon one missionary came. After nearly twelve years of toil, discouragement, frequent despondency and splendid perseverance, he sank into his grave, worn out in his Master's service. From the sowing of this "Seed of the Kingdom," what a harvest! Does any one doubt the economy and blessedness of Home Missions? Let any thoughtful person stand in the door of the present First Presbyterian Church and ask this question. He stands where the First Church has always stood—in the frontier and leading into untried but to-be-conquered fields. From the Church's present strategic position he can look back over the now great metropolis and count more than twenty Presbyterian churches, which either, directly or indirectly, trace their origin in whole or part, to this Mother Church; and he can look back over more than three-quarters of a century packed with thrilling history, and thank God for that young and devoted Home Missionary, who did so much to shape the nascent Protestantism of St. Louis and the Southwest towards its present regnant life.

Some lives drag on through lengthened days,
And end, as they have moved, in haze,
With nothing ready, nothing clear,
Save palsying doubt and easy tear.

Some lives move on through toilsome time,
Their end is like their work—sublime;
With hope alert and clear of sight,
In glare of day or gloom of night,
They counsel with their faith, not fears;
God measures life by deeds, not years.

—The effects of mission work are preceptible in the moral fibre, and in the correct habits of the people, who come under its training. Even casual observers discern differences in small matters. A man of affairs said that going up and down through New Mexico, he "knew as soon as he went into a Mexican plaza, whether there was a Presbyterian school there or not by the appearance of the children." This is good testimony. Another illustration of wholesome influence wrought by missionary educators comes from abroad. Maronites from Mt. Lebanon have gone to South America, and upon their return to Syria, he has heard some of them report that "the Protestant Christians they found in Brazil were much more honest than any other people they had to deal with there."—*Presbyterian.*

—The day is coming when the homes, the shops, the stores, the social clubs, the newspapers, the corporations, the political caucuses that have not for their sacred purpose the making of men divine will be regarded as out of place in a world that has been redeemed by the Son of God. There is no such thing as a secular affair in the universe of God? There is nothing but moral anarchy outside of the realm of God's authority.—*George. D. Herron.*

NEW ITALY.

REV. DAVID ACQUARONE.

About half a mile from Bangor, Pa., a little village has arisen in a few years which is called New Italy. It was founded by Italians and has about 500 inhabitants. Many other Italians live outside of the village. New Italy does not belong to Washington Township. These Italians, in largest part ignorant of the alphabet, a mass of the worst element of Southern Italy, in large part fugitives from justice, were not the element to make an excellent colony. Ignorant of the English tongue, unable to read Italian, led by the priest into every superstition and left to themselves without any care, they very soon sunk into many vices. Some Catholic priests came here from time to time, at long intervals, when they knew they could obtain money from these poor unfortunates, but none of them care to civilize and teach them or to speak to them of God. They were a forsaken people, feared and hated by everybody. The pastors of Bangor, first of all the Rev. Muir, tried often to go among this people, but not knowing their tongue they could do nothing. These Italians knew only one thing of religion, viz.: that the Protestants were a lost people who wished to take them to hell. Then it is easily understood that the Protestant pastors could do nothing here. Still this people, so low and so degraded by their loneliness, ignorance and vices, kept in their hearts the noble and generous Italian sentiment, always ready to awake when circumstances were favorable. The Rev. Muir had the happy idea of writing to the Rev. W. W. McNair, and in the month of September, 1892, Mr. Gozzelino, then Italian missionary at Hazleton, came here for the first time. To the simple Gospel this people awoke, and after only three sermons they saw the need of establishing a settled pastor. Mr. McNair found a strong, Christian minister, son of one of the most celebrated pastors of Italy, the Rev. E. Tealdo, and invited him to begin this work. Brother Tealdo came here and worked sixteen months, struggling against all difficulties and dangers. A good part of the population came to Jesus, and it was soon decided to erect an edifice for public worship. The Catholicism, which always had left these Italians to themselves, saw the danger of a full passage of them to the Gospel and shook with fear. Priests ran up here, these poor Italians gave all the money they had, and a papist church was built at the same time as the evangelical. This was a grave loss for the Presbyterian Mission. Many who regularly came to the meetings, but were not very strong, went back to the papism, and several became indifferent. But after the Presbyterian initiative, churches were built, and now in the papist church, if error is taught, morals are also preached. The fruits were soon evident. A house of fornication which was maintained in great part by vices of Italians was compelled to transfer itself elsewhere for want of patrons. Many Italians who secretly sold beer and liquors closed up for want of customers, and the only legal barroom here existing is very near to failing, which I wish it might with all my heart. Two years ago the temperate men were the exception, now the exception are the drunkards. Two years ago Sunday was the worst day of the week. Drunkenness, blasphemies, cards, strifes, fighting with fists and knives, took the place of divine worship. Now Sunday is the Lord's day. Presbyterians and Catholics go from home to the church and from the church home. A few drunkards and players are still here who do not belong to any church, having not been received in ours, or belong to the Catholic, which is not so strict as we, but I hope that also these few, one by one, will be converted to the Gospel or to the papism and so will discontinue their scandalous life. Now also they must be very prudent, being despised by the majority and avoided by everybody. The struggle is now definite between us and the papists. Invited by Brother Tealdo, I came here in December, 1893, a few months before the church was dedicated. Soon I began to work with zeal, and for the first time in New Italy we had a very nice Christmas tree. Before my arrival this church had only the Sunday services. I soon instituted a meeting on Thursday night for teaching the catechumens, and now it is changed to prayer-meeting and Bible class. Soon I made the roll of the catechumens and

found seventy-eight of them. I taught them for six months, and after examination sixty-four of them were admitted to membership of the church, which was regularly organized by a committee appointed by the Presbytery in the presence of many American people who came from Pen-Argyl and Bangor. Of the sixty-four members two were ordained as elders. One member was afterwards dismissed and three went to Italy where they are well testifying of the Gospel.

On September 20, the twenty-fourth anniversary of the downfall of the temporal dominion of the pope, our Presbyterian population, which is also a patriotic one, celebrated the auspicious event of the union of Rome with Italy. On that occasion a large number of people came from Bangor. A patriotic address was made by Rev. A Peruzzi, missionary at Hazleton, and powerful and patriotic and Christian words were spoken by the Rev. J. L. Rusbridge for the English people. The newly organized church called me as pastor, and on October 7 I was installed. I regularly follow up my work in the church and from house to house, and always am gathering some fruits. Every Monday night I have a Bible class in my house for the young men and have good fruits from it. With the first week of December I think of establishing a special meeting for women, made needful by the priest who is catching them. Every night my house is full of brothers, who stay with me until eleven or mid-night, speaking about religion or instructive things. I must praise the spirit, zeal and love of almost all of my brothers, and if a few of them give not those fruits which they ought, nobody of them has, therefore, a bad life or immoral conversation, and I well hope also for these few. The new catechumens, almost all women, are full of activity and zeal.

While the annual receipts for Home Missions have increased in twenty-five years from $282,430 in 1871, to $934,259.75 in 1895 the number of churches organized under the Board has decreased from 156 in 1871, to 97 in 1895. This is a sad result of the Board's inability to undertake *new work*.

Interest is being revived in the great work done for our country and the cause of Christ by Dr. Marcus Whitman, the Oregon pioneer. It will not detract from the glory of that immortal missionary to remember, in connection with his story, to do justice to his predecessor in that field. Rev. Samuel Parker was the first advocate of Protestant missions among the Indians of the remote Northwest, and while lecturing on the subject in Western New York, met Dr. Whitman, then a young Presbyterian elder, and a practicing physician. After an address by Mr. Parker, Dr. Whitman came forward and introduced himself and offered his services. Dr. Parker recommended him to the American Board, through which the Presbyterian Church was then working. Mr. Parker proceeded to Oregon, and was the real "pathfinder." After preaching a year among the Indians in Oregon, and preparing mission stations for Dr. Whitman, he was compelled to return to his family at Ithaca, N. Y., as Mrs. Parker could not go to him.

Letters.

COLORADO.

Rev. A. J. Rodriguez, *Ignacio:*—During the distribution of clothing, many Navahoes and Mexicans visited the reservation. They came to gamble with the Indians, and that is the cause of such a sad life among the Utes. Many gamblers come from different parts. They are the greatest enemy of the Christian cause. I have now four Indians living near me, who come to services every Sabbath and whenever they are invited. But principally one of them needs our attention. This Indian used to be a captive among the Mexicans. He speaks Spanish fluently and has manifested a great deal of interest in the Word of God. He was raised and taught in the doctrines of the Romish Church, but now he is a believer of the Word and has shown a great interest in knowing more. I asked my friend Picariche, an old man of eighty years, what he knew about the creation of the world. He said the first two creatures were the wolf and the coyote. The wolf was living in a great mountain, covered with different kinds of timber. One day the wolf began to break small pieces of timber, two of each

kind, until he had a great many. Afterward he placed them in a sock and placed the sock in one corner of his hut. One day the coyote came to visit the wolf at his cave, and when he saw the bundle, the coyote asked the wolf what was in it. The wolf ordered the coyote to go and see what was in it, and the coyote went and emptied the sock and behold from every two sticks came out one man and one woman, and from one kind of timber came out one nation, tribe and tongue. And that was the beginning of all the tribes in the world. These tribes were scattered all over the world. The coyote told these tribes that they had to carry on war, one nation with another, with the exception of some with whom they would be friendly. And more particularly the coyote told the Utes that they had to carry on war with the "Sariches" and the "Cumanches" (two Indian tribes) and ordered them never to be friendly with these tribes, and that if they would kill many of their enemies not only would they be chiefs in this world but they would be captains in the next world. I asked him if he knew where the other world was, and he said that the coyote had said that this world would come to an end but another world would take its place, where all the warriors would live forever, but the cowards would not live, therefore the custom of killing the best horses when one chief dies, and the best firearms are deposited in the graves of those who die. I asked him to whom they would give an account, he said "to the great Spirit of War," this they had been told by the coyote. I have heard some of them say that the coyote can foretell by its bark the happening of the weather.

MISSOURI.

Rev. E. D. Walker, D. D., Supt.:—The "Hard Times" have had effect upon some of our churches. Scarcely any of our Home Mission Churches feel able to make an advance upon what they gave two or three years ago for preaching. They do not handle the cash. Business men in this and other cities of the state have lost their positions and now have no income. Some of these, I know, were paying from twenty to seventy-five dollars per year to their pastor, but are now compelled to take their names off the subscription book. The pastors have been reduced to the minimum of expenses in the support of their families.

Our Synod has received a large population on the borders of Southern Missouri and Northern Arkansas, during the past year. The people came mostly in wagons out of the states west and northwest of Missouri. Many lived in wagons and in tents through all of the cold winter. They sought out the cheap lands of this part of our synod. I am satisfied that many of them have had position and connection in our church in those states which they left. I consider one of the important features of the synodical missionary's work for some time to come, is that of looking after this accession to these two states. This people have been reduced by failure of crops, financially, in those states which they left, hence they are very poor. Here is where that hard, hard phrase, "no new work," makes the outlook dark in the way of helping these people along Church lines.

One young man with a wife and three children, has labored since last fall in one of these neighborhoods of newcomers from the north and north-west, under my direction, and all that he has had for his services is just such little help as these poor immigrants could give him, and two boxes sent to him by a couple of the churches in the Synod. His little boys have been taking care of a few sheep for the farmer, whose house the family occupied and in this way they paid the rent.

There are at least three or four fields in the City of St. Louis which are in desperate need of aid to carry on a promising work, under an efficient leader in each. Two of these have buildings, but the Sunday Schools are dreadfully cramped for space. Every inch of room about and on the rostrum for the pulpit is occupied, and these pupils show that they come from families such as we usually find in the churches. The support of a man who will by force of character command the respect of these families is what is so much needed. The men, I think could be secured if we had the support.

NEW MEXICO.

Rev. Geo. G. Smith, *Santa Fé:*—An invalid whom I visited in the hospital at Santa Fé in March and April was very friendly to me years ago when he was well and in prosperous business. He went away from Santa Fé, somewhere in the East, suffered from the influenza, and came back to the Rocky Mountains with chronic bronchitis. He told me his history, as follows: "I had a good mother who taught me to read my Bible. When I came to the Southwest, before you ever saw me, more than twenty years ago, I fell in with ungodly men who professed not to believe in the Bible. Little by little I

came to think as they thought, or to imagine I did. I think the Lord often brings men back to himself by stripping them of things they value and trust and bringing them face to face with eternity. I was keepingia store on the bank of the Rio Grande, in Texas, and was making money so fast that I thought I could take care of myself, and did not need any God. I thought I did not believe in God any more, but I soon had an experience that proved that I did. When I was at the height of my good fortune, suddenly a company of mounted Mexican bandits swept down upon me, seized my store and led me out to put me to death. They tied my hands and told me I must die. I saw that but a few minutes lay between me and death. I called the captain of the gang and begged for my life, promising that he should have all that my store contained, and that I would never try to have him arrested or detected. He looked me in the face with a devilish expression and told me nothing could save me. 'I would rather kill a *Gringo,' said he, 'than eat!' I saw that there was no compassion in that man, and that I must die. Then I thought of my mother's God. There was a little delay in the preparations for my execution. I prayed to the Lord with my whole soul, and promised that if he would spare my life I would serve him. My sense of hearing seemed to be quickened by my intense anxiety. The sound of hoofs of horses coming on a gallop reached me, but the bandits gave no sign of hearing anything—perhaps were too busy with arrangements for my death. In the twinkling of an eye a company of Texans were charging upon the bandits, and shooting began on both sides. In the confusion I sought the doorway of my store for shelter, and almost before I could realize the truth I was free—saved by my mother's God. I came to Santa Fé. One night a friend of mine and I went round to the little adobe church where you were preaching at that time. The Lord knows what took us; I don't. We were not Christians and did not go for any good, but the sermon reached us both and we came out of the church with new feelings and new purposes. My friend went away from Santa Fé, but I continued to attend church. I became a Christian and you counseled me to connect myself with some church. You did this just as I was going away to California. I took your advice and joined the church as soon as I reached the coast, and I have been leading a Christian life ever since." (A period of sixteen or seventeen years.) The man who gave me this account of himself has given evidence of the thoroughness of his conversion.

*A Spanish epithet for one who speaks English.

Rev. Ezekiel C. Chavez, *Los Lunas:*—In every prayer-meeting some confessed Christ. Every member of our little church (but three or four) came out from the Romish Church. We organized our little church February 3, 1895, with fifteen members, and on February 17, we received four more members. Several others were prevented by their husbands, wives or mothers from joining. Soon after the organization of our church I met a lady who has been converted and has been attending our meetings. As soon as we met the tears commenced to roll down her cheeks and she said sobbing; "Mr. Chavez, I don't know what you have thought of me. I was ready to be received into the church but I could not do it on account of my mother, and the Lord alone knows what I have suffered and am suffering for attending your religious meetings." Several other persons in the village are converted like this lady but are prevented from coming out from the Romish Church. Most of these people are poor in earthly riches but there are several who are rich spiritually and those who were drunkards and lost in sin are turning from their old wicked ways There are still some persons in New Mexico who have never heard a sermon preached by a Protestant minister nor attended any religious meeting. They have been told by the Romish priests that all the Protestants are heretics and that they worship snakes, goats, etc. But as soon as these people listen to the Gospel of Christ they receive its teachings in their hearts with joy unless they are prejudiced.

I remember one day not long ago when I was preaching in a friends, house in one of the western villages of New Mexico, an old man of some fifty years of age came in and it could be seen in his face that he had never been in a religious meeting before. While I was reading he was reading after me and while I was praying he was praying after me too. When we closed our services he asked, "Please tell me in what kind of meeting I am? Are you what the priests call Protestants?" I answered him, Yes, and he added, "If I had known you were Protestants I would never have come in, as I was afraid of all Protestants, for I was told by the priests that all of you were heretics; but now I thank the Lord that I have heard his gospel and in the future I will not be afraid of the Protestants as I can see now that they are not heretics but true Christians."

FLASH LIGHTS.

INDIAN TERRITORY.—*Rev. R. J. Ramsey's*—A heart-rending scene at Mekesukey Mission. Peter Kendel, one of the most promising students of that school and son of one of the most worthy members of Wenoka Church, died at the mission, in a state of intoxication. Whiskey peddler from Oklahoma! How like the serpent in Eden! —that old serpent—Eden!

ALASKA.—*Rev. Livingston F. Jones'*—Blessed Communion service at Juneau—church crowded —a number of whites present—four received on profession of faith—all the girls old enough to understand the plan of salvation received to Communion, also all the boys save one.

During the quarter four received into the Church. Two infants baptized, five marriages and three burials. Since this quarter completes my year in Juneau it may be interesting to note that 24 have been received on profession of faith, 16 infants baptized, nine marriages and ten burials. Interest in church and Sunday-school work constantly maintained Church collection for the quarter $42.35. Twenty-five dollars given at last communion service. But most gratifying to note what pleasure the children take in giving and how their interest has been increased in the work by it. Hitherto, only to receive, now they give with pride.

HOME MISSION APPOINTMENTS.

K. McKay, Houlton and stations,	Me.
J. Mitchell, South Framingham,	Mass.
W. S. Brown, Sand Lake,	N. Y.
D. N. Grummon, Binghamton, Ross Memorial	"
C. E. Herbert, Genoa, 2d and 3d	"
S. S. Phelps, Dresden	"
J. L. Harrington, Middle Granville,	"
C. Vuillemier, Clarkstown, German,	"
J. L. Box, Ossian,	"
T. C. Kerr, Falmouth and New Concord,	Ky.
B. F. Guille, New Decatur, Westminster,	Ala.
H. M. Boyd, Reems Creek and station,	N. C.
I. A. Bartlett, Celina,	Ohio.
D. J. James, Felicity, Cedron and Higginsport,	"
J. D. Walkinshaw, Keithsburg.	Ill.
C. Daniels, Corunna,	Mich.
J. K, MacGillivray, Ontonogon,	"
T. J MacMurray, Gladstone, Westminster	"
F. L. Forbes, Presbyterial Missionary,	"
D. J, Mitterling, Coleman and North Bradley,	"
D. C. Jones, Rice Lake, 1st,	Wis.
W. H. McFarland, Superior,	"
J. F. Tubbs, Ellsworth, Hager and Hartland,	"
S. H. Cady, Cambridge,	"
S. L. McKee, La Crosse, North,	"
W. A. Ward, Sechlerville, Taylor and stations,	"
C. Campbell, Grand Rapids,	Minn.
J. S. Pinney, St. James, 1st,	"
J. D. Gibb, Jasper, 1st, and Hardwick,	"
W. M. Jennings, Kasson,	"
J. P. Gerrior, Washington and Jordan,	"
P. S. Davies, Mandan, 1st,	N. D.
J. S. Corkey, Corinne. Glenfield and Dover,	N. D.
J. C. Lane, Edgeley,	"
D. A. Greene, Monango, Fullerton and Whitestone,	"
A. W. Liggett, Sanborn Leal,	"
J Browne, Sheldon and station,	"
L. E. Danks, Hunter, 1st, and Blanchard,	"
T. Hickling Hendrum and Elm River,	"
A. Edgington Elkwood and stations,	"
E. C. Shedd, Mellette, Rondell and South Gair.	S. D.
W. J. Hill, Hitchcock, Blunt, Oneida and Canning,	"
J. Eastman, Flandreau, 1st (Indian),	"
J. Lynd, Mayasan (Indian),	"
J. Flute, Mountain Head (Indian),	"
L. Mazawakinyanna, Lake Traverse, Enemy Swim and vic. (Indian),	"
I. Renville. Long Hollow (Indian),	"
E. S. Chaffee, Alexandria and Hope Chapel,	"
T. McGregor, Bloomington, Olive and stations.	"
F. D. Bascom. Mitchell,	"
C. E. Sharp, Hurley and station,	"
A. E Kiser, Hamburg,	Iowa
D D. Buchanan, Adair, 1st,	"
W. M. Grafton, Highland Park,	"
C. E. Fulton, Lime Springs, 1st,	"
J. M. Wilson, Rossville,	"
C. E. Fisk, Alta,	"
J. A. Bardill, Buffalo Grove and Salem, German,	Neb.
D. K. Miller, Bennett and Palmyra,	"
L. W. Scudder, Emerson, 1st,	"
W. T Findley, Winnebago (Indian),	"
E. W. Miles, Plymouth and Webster,	"
V. Losa, Clarkson, Bohemian,	"
A. Kadlets, Wahoo and Weston, Bohemian,	"
A. D. Seelig, Hopkins and Gaynor,	Mo.
L. H. Schock, Breckenridge and New York Settlement,	"
L. L. Overman, St. Louis, Page Boulevard,	"
P. Grilli St. Louis, Italian and French,	"
G. R. Smith, Wichita, Lincoln, St.	Kan.
D. S. Hibbard, Lyndon,	"
F. Dametz, Troy,	"
E. W. Beeson, Fredonia and station,	"
R. Hardin, Baxter Springs and Galena,	"
R. M Wimmell, Mound Valley and Edna,	"
J. Baay, Smith Centre, Crystal Plains and station,	"
F. E Thompson, Mankato, Providence and Burr Oak,	"
W. H. Course, Miltonvale and stations,	"
A. C. Frick, Carlton, College Hill, Dillon and Hope,	"
B. J. Woods, Lennox and Spring Hill,	I. T.
S. A. Caldwell, Vinita.	"
R. C. McAdie, Seymour and Throckmorton,	Tex.
M. Bercovitz, Laguna,	N. M.
F. R. Wotring. Berthoud,	Colo
R. Robinson, La Salle and station,	"
J. McFarland, Hyde Park,	"
J. W. Gibson, Grand Junction and station,	"
A. M. Darley, Huerfano County and Arkansas Valley,	"
W. Hays, Dillon,	Mont.
C. H. Grube, Phillipsburg and Granite,	"
J. A. Hedges, White Sulphur Springs and station,	"
D. E. Deuninck, Manhattan, 1st and 2d (Holland),	"
W. L Van Nuys, Ridgefield and Woodland,	Wash.
H. V. Rice, Port Townsend Bay and stations,	"
F. B. Stevenson, Ellensburgh, 1st,	"
J. A. Townsend, Yaquina Bay and Yaquina City,	Oreg.
J. H. Beattie, Lebanon,	"
J. Stone, Crescent City,	Cal.
J. F. Cherry, San Leandro, Portuguese,	"
H. N. Bevier, San Francisco Memorial,	"

READY FOR MISSIONARY TOURING IN PERSIA.

FOREIGN MISSIONS.

NOTES.

Distressing tidings of a terrible famine in Bondei have been received from the missionaries of the Universities' Mission. The location of the famine is on the East Coast of Africa, about half way between Mombasa and Zanzibar. The missionaries are making every possible effort to alleviate the distress, but hundreds have already perished, and many more must succumb unless speedy rescue can be organized. Friends of the Society in England are sending timely contributions.

The missionary ship "The Morning Star" has just returned from a visit to the Mortlock Islands. There is something strikingly interesting in the account of the visit of this ship from island to island, where the missionaries would go on shore and hold religious services, which seemed to be attended with eager enthusiasm by the people. Everywhere crowds greeted the missionaries. At many places communion services were held, and large numbers were admitted to the Church. A unique feature of the visit to one of the islands was the marriage of thirty-five couples, who all stood up together while the missionary went through the formidable ceremony. In some cases almost the entire population of the island would attend the religious services. The native teachers had been doing good service in these lonely islands, and the missionaries' visit was rather a harvest time when ripened grain was gathered in. The "Star," after visiting almost all the islands of the group, returned to her harbor at Ruk without accident. During the trip 45 persons were baptized, 57 received into the Church, and 42 couples were married. The entire account of the trip will be found in *The Missionary Herald* for July, 1895.

Professor I. T. Headland, of Peking University, of the Methodist Episcopal Church, is responsible for the interesting statement that the Emperor of China has become a student of the New Testament. At the time of his writing, the Emperor was reported to be reading the Gospel of Luke. The information came from a reliable source connected with the palace.

The Christian Literature Society of China has recently received from the Viceroy, Chang Chi-tung, the most important official in Central China, a subscription of 1,000 *taels* (equivalent to about $750.) in support of its work. An encouraging increase is reported in the sales of the Society. From $561. in 1891, they have grown to $2,184. in 1894.

The Chinese have been shaken out of their conservatism sufficiently to begin to talk about the necessity of railroads in the "Celestial Empire." The fatal difficulties of transportation in the recent war have revealed to them the fact that they are too far behind the times to cope with any modern nation, even Japan, upon which they have been accustomed to look with serene contempt. The day of great changes in China seems to be already at hand.

"A Theological Seminary on Wheels" is reported in connection with the Madura Mission of the American Board. Rev. J. P. Jones, in a recent letter from Pasumalai, published in *The Missionary Herald* for July, gives the following account of this peripatetic experiment in theology. The whole theological seminary closed its books for twenty-two days, and having been reinforced by some of the best native preachers, went upon a round of visits among the villages. There were twenty-three preachers in the party, who were distributed in several encampments in the midst of a large group of villages. Mr. Jones continues the story as follows:

"From these centers we started daily, after prayer, between 5 and 6 A. M.; each of the

five parties assigned to certain villages within a radius of three miles from camp. The morning work lasts until about 10.30 A. M., when all return to their tents. At 2 P. M. we meet for prayer, Bible reading and reports. At 3.30 P. M. we resume our village work, which is continued until dusk. Then one-third of the whole party is told off every evening for the magic lantern preaching services in a neighboring village. These last are the most popular and effective services. The people crowd to them from neighboring villages, giving us large and very attentive audiences, the truth being pressed home to them through eye and ear. These services we had every night. You can easily imagine that in this way our days were full of hard work. Indeed, I doubt whether you ever saw a more tired party than we were at the end of this itineracy. Just think of walking daily an average of fifteen miles and spending about five hours in villages in constant work among the people!"

The outrages upon missionaries in China, culminating in the murders at Kucheng, and the violence to mission property in other places, give occasion for anxiety with reference to the safety of missionaries and of all foreigners in China.

The old Roman days of Nero and Diocletian may come again. Christians may be made the living torches to give a ghastly illumination for some Chinese merry-making. The executioner's sword may be called into use to put out of the way innocent Chinese, whose only offense is their Christian faith. There slumbers all throughout China, the cold-blooded fiendishness of those historic Roman scenes, when martyr souls went home to God by scores and hundreds. Can the Christendom of this nineteenth century endure these scenes without protest and vigorous efforts to prevent them? What is the diplomacy of our age good for, if it is simply to smile and chatter over questions of etiquette, while men and women are being put to the sword for righteousness' sake? What is the strong arm of Christian power worth among the nations if it is to hang in flabby imbecility, while Turks and Kurds are slaughtering Armenian Christians, and Chinese fanatics are holding high revelry over Christian blood, in some instances that of our own brethren and sisters from British and American homes? The situation is indeed full of grave possibilities, if the authorities upon whom is placed the responsibility of properly dealing with these burning questions are lax and timid and indifferent. Let Christian public sentiment throughout England and America voice itself with no uncertain sound. Much can be done, entirely within the scope of ordinary international relations, for religious liberty throughout the world Recognized treaty rights, humanitarian principles and considerations of international courtesy form a valid basis for friendly yet vigorous interventions on the part of civilized governments.

In our indignation over the brutal misdeeds of Chinese fanatics, we must not allow our hearts to become cold or unsympathetic towards native Christian brethren in China. They, with the missionaries, have to face the rage of their ignorant fellow-countrymen, and to meet the storm of persecution without the resources and the ready protection which missionaries have. May God give them strength to be loyal to the Lord who has redeemed them, and in whose care their souls are safe, although they may be summoned hence by the way of martyrdom. There are multitudes of noble, true-hearted native Christians in China, who would gladly defend the missionaries, were they able.

Not all Chinese officials are men of bloodthirsty instincts, wholly given over to the blinding superstitions of heathenism. The following sentences are culled from a letter recently written by a Chinese magistrate of high position in the Kwang-chow Prefecture, Kwangtung Province, in which Canton is situated:

One thing suffices to sustain an Empire and keep it from falling—reformation by instruction—this and this alone. Our Middle Kingdom is a literary state, where scholars are found bending incessantly over their books, ever hunting diligently in the fields of classics and history. * * * Yet, notwithstanding all this, the final results achieved are mere talk on paper, the hum of pupils conning les-

sons of no advantage to country, to individuals, or to families. * * * Now I have observed that the people of Western countries reverence Jesus; their systems of government are wide and comprehensive; * * * officials are thoroughly conversant with the laws they have to administer. Halls for Sunday worship are established in the chief centers of commerce in great cities and in quiet, remote hamlets. Not only are boys taught—girls also share in the advantages of instruction. * * * God created heaven and earth, producing men and things. He set no limit to the possibility of human attainment, requiring only that man's heart shall rest in communion with God. Then God vouchsafes to man the Holy Spirit. * * * Anciently the Sages reverenced this heavenly teaching; sometimes also, their praises reached up to God, but the men of the West are as if they wore the heavenly teachings on their breast. Knowing themselves to be sinners, they call on God to save them; desiring for themselves eternal life, they pray God to bestow that life. Not for one moment do they presume to forget God. Thus it is that their hearts are not for one moment without true light to illumine them.

These are wise words from the Chinese Bench. Almost he has been persuaded to be a Christian.

Hon. Charles Denby, United States Minister to China, has addressed recently a letter to the Secretary of State at Washington, D. C., giving his impression of missionary work in China. Mr. Denby writes:

I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tientsin, at his own expense, a foreign hospital.

In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. . . .

I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work: that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion. . . .

Under the treaties the missionary has the right to go to China. This right being admitted, no amount of antagonism can prevent its exercise. . . .

In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive the protection to which they are entitled from officials, and encouragement from other classes of people.

"The Japanese Education Society for Foreign Lands" has been formed under Christian auspices, with a view to extending the benefits of Christian education in other lands. Its first effort is to be made in Korea, where schools are to be established. If a downright Christian spirit characterizes this educational effort, we see in it the hopeful sign of a truly missionary evangelism, although for the time being the sphere of education may have been chosen as the one best adapted to the present condition of things in Korea. The society is undenominational. Its President is a Presbyterian, connected with "The Church of Christ in Japan"; its Vice-President is a Methodist; its Secretary a Congregationalist; and its Treasurers are Congregational and Presbyterian.

The history of missions on the Island of Formosa is full of heroic and beautiful incidents. The Presbyterian Churches of England and Canada have had the field to themselves, and have accomplished a notable work among the islanders. An English Presbyterian missionary, Rev. William Campbell, in a recent speech in Exeter Hall, London, said; "One thing beyond all cavil, all criticism, is that whereas thirty years ago the island was a spot of unbroken heathen darkness, there is now a large native church." The Rev. Dr. Mackay, a missionary of the Canadian Presbyterian Church, during a recent visit to Canada, has unfolded to deeply interested audiences the story of missionary activity in Formosa. He reports sixty churches in the Canadian Mission connection, with 2,000 converts, and a trained native minister in

each church. His sketch of how the people burned their idols, bringing them in baskets, from a community representing a population of fully 5,000, piling them up in a heap, and singing just before the holocaust, "I'm not ashamed to own my Lord, or to defend His cause," reads like a heroic chapter of ancient Church History. Some of the people were so disgusted with their idols that they chopped them in pieces before they threw them in the fire, and there was an element of indignation in the whole proceeding that they had been deluded so long by such senseless superstitions.

We cull from the report of Rev. William Gauld, another Canadian missionary in Formosa, a few items in a striking biographical sketch of Lim U-law, a native convert who has recently died. He was a quiet farmer, but well read in Chinese law. He happened one day to enter a Christian chapel, and heard a sermon upon the existence of only one God. His interest was awakened, and he pondered and studied this great theme until he found the true God, and rendered to Him the homage of faith and obedience. The following incidents reveal the stalwart loyalty of this Formosan Christian:

He was a tea-farmer, as were also his heathen neighbors. On the Lord's Day he would not pull tea, not even when a day's delay would injure its quality. His neighbors on several such occasions derided him; but he heeded them not, declaring that it was his duty to observe God's commandment, and the consequences he was willing to leave to the Most High. The result of one such occasion I shall relate. When the tea buyers first went their rounds, Mr. Lim's tea was rejected at the price, while all the rest in the neighborhood was bought up. Again his neighbors increased their derision and asked, "Where is now your God?" He did not become downcast. But ere long there came orders from the principals of the tea firms to buy large quanties of tea at increased prices, if need be, as the market was exceptionally good. As Mr. Lim's neighbors had already sold their tea, he was offered a scarcity value for his, and on 200 piculs (1 picul = 133⅓ lbs.) realized $4.00 a picul in excess of the price received by his neighbors. The mouths of the scoffers were stopped.

His manner was most unassuming and also long suffering. He exerted himself to live at peace with all men. . . . .

This spirit he ever manifested. His life was one derided often for his scrupulous sincerity, truth and loving kindness; but ever more and more admired and held in honor by those who viewed it day by day, and there is every reason to believe that this quiet, though well-informed farmer, was instrumental in leading not a few souls to forsake idolatry, and with transformed hearts worship the only true God. He seldom spoke; but on occasions when "his soul was stirred within him," the literati were made to listen in silence and wonder at the quiet countryman, who in addition to their paltry knowledge had added that of the true God, whom he did *not* "ignorantly worship."

During his last illness, at the near approach of death, he charged his sons to be long-suffering towards all men, and be diligent in the worship of God, asking them all to meet him in glory.

The persecution of the Stundists by the Russian authorities is bringing forth the usual fruit of growth and expansion among the persecuted disciples. A writer of the Orthodox Russian Church has recently written an article for the *Moscow Gazette*, lamenting the failure of the repressive laws lately promulgated against the Stundists, and stating his conviction that the heretics were gaining ground rather than losing it. This is all the more remarkable, as it is not the custom of the Stundists to seek proselytes. They rely upon the influence of their example, and the power of their sober, honest, and exemplary lives to attract others to their creed. They live out their religion, with its high-toned morality and its loyalty to the divine commands, and leave it for others to judge whether it is worth having and holding.

A touching incident has recently come to light in a letter of sympathy, encouragement and cheer from Chinese Christians in Szchuen to Stundists in Russia. The letter was addressed to Dr. Baedeker, a leader among the Stundists, and to his fellow believers, and is as follows:

Because your faith is strong, you have not shrunk from the hardships of travelling, nor feared the blast of icy winds in spreading the Heavenly Doctrine in the distant regions: pointing out the way of truth (literally, the missed fording-places) to the poor and simple, for the sake of the Lord Jesus enduring all kinds of hardships, and verily undiscouraged thereby.

The elect people of our Heavenly Father, and the honored brethren of our Saviour—we have heard of you, esteemed brethren, on the one hand suffering bonds at the hands of your rulers; on the other, enduring the shame of mockery and reproach from your fellow-men; and not only so, but your food and

clothing are insufficient. We, on hearing this, were greatly pained, and our hearts could not rest; therefore, the whole Church, including Christians and enquirers, consulted together, and have collected a little money in order to assist you, esteemed brethren, in procuring fuel and rice.

We earnestly hope that you often read the words of St. Paul in his Epistles to the Romans and Corinthians, and that your hearts thereby obtain peace and comfort, and that your sufferings may only tend to purify your faith and love, and make you steadfast.

The Lord Jesus Christ will open for each one of you a pathway of peace, while waiting for His second advent, to receive us all to Heaven, where we shall enjoy everlasting happiness. It is only to be expected (literally, a natural law) that afflictions must first come, and then bliss. Not to trouble you with many words, we hope our brethren will continue to stir each other up to earnest effort. How felicitous will be the results!

THE REV. CHARLES R. MILLS, D.D.

The death of this faithful and devoted missionary occurred at Tungchow, China, June 21st, 1895. He was born at Guilford, N. Y., August 21st, 1829.

A contribution to the *Presbyterian* gives the following interesting items of his early life.

Some will doubtless remember the embarking to China in the year 1857 of the little family band of missionaries. The party was made up of the Rev. Samuel R. Gayley and wife, the Rev. Charles R. Mills and wife and Miss Lucy Mills, sister of Mr. Mills and Mrs. Gayley. Of this number, all save two were gathered into the fold of the Master they served so zealously almost before their course was begun, and at an early stage in the history of the mission in Shantung province, whither they had gone. Of the survivors, Mrs. Gayley married a second time to the Rev. Andrew Browne, of Hollymount, Ireland, after a long life of usefulness in Ireland and America, went to her rest and reward November 13, 1894, at Ann Arbor, Mich.. where her children were being educated.

Charles R. Mills came of a long line of God-fearing, New England Puritanical stock. At an early age he declared his intentlon to study for the ministry, and, with that end in view, was educated at Lafayette College, class of '53, and subsequently at Princeton Theological Seminary, '56, graduating at both institutions with the Rev. Samuel R. Gayley, his brother-in-law and co-laborer in the missionary field It was the privilege of Dr. Mills, as he had always felt it, to be long identified with the work at Shantung. He had seen the little mission grow until there is now not only a flourishing church at Tung Chow, but also a young men's college, boys' and girls' schools, hospital and deaf mute institution, besides numerous outposts controlled from that centre.

As the last member of the original group and the patriarch of the mission, he did not even allow his wasting strength to interfere with his zeal to accomplish as much as possible in the work in the possibilities of which he had the utmost faith. Since the death of his beloved sister, Mrs. Gayley Browne, his thought apparently was that his time was short, for he acted accordingly.

Eleven years ago he married a second time, Miss Anetta T. Thompson, who has since been actively engaged in the work of her husband, and of the greatest aid to him, herself managing and teaching in the deaf mute institution, which she was largely instrumental in organizing. Besides his widow, the Rev. Dr. Mills leaves seven children, four of whom are of his first wife. Although his leave-taking was so sudden as not to permit of his saying ought by way of anticipation, yet as one of his bereaved loved ones well said, "His whole life was a message to us.

Dr. Ellinwood gives in the *Evangelist* some incidents of Dr. Mills' recent missionary life. He writes:

A letter received from him at the Mission Rooms, June 19th, was full of glowing interest in a blessed revival in which he took most active part. A new baptism of spiritual interest and zeal seems to have been a precursor of his sudden removal to his heavenly rest. Only a few days before his departure he had received eleven adults to the membership of the church, and even the last day of his life was spent in active missionary work. He had preached to the audience in waiting at the dispensary, and later in the day had been making preparation for a Sabbath's sermon which he was not permitted to deliver. Towards the close of the day he was taken suddenly ill, and after a few hours was removed by death.

Two years ago Dr. Mills spent some time to great advantage and profit among the churches in Western and Central New York, interesting them in the great work of missions in China. This work was considered a decided success by pastors whose congregations shared in the effort. Through all the years of his missionary life he has borne a character of unreproachable sincerity and faithfulness, and like the late Dr. Nevius, also long a member of the Shantung Mission, he exchanged his armor for a heavenly crown, as it were, in a moment. His Christian life was rounded and complete, and he was at rest.

Dr. Mills' record is a simple story of fervent, zealous and life-long consecration to a magnificent task. He did his work with conspicuous fidelity and his name is forever enrolled among those whose heroic and beneficent service has saved China to civilization and Christianity.

THEOLOGICAL CLASS, HANGCHOW.

BREAKING DOWN STRONGHOLDS IN CENTRAL CHINA.

REV. J. C. GARRITT, HANGCHOW.

During the last winter a theological class of seven was gathered at Hangchow. Pursuing their studies in the mornings, they engaged regularly in chapel-preaching in the afternoons. One day, as the close of the (Chinese) year was approaching, a fan-maker named Yang came into the street chapel and sat for awhile.

THE ENTRANCE OF THY WORD GIVETH LIGHT.

He was interested by what he heard, but work was pressing, so he could not come regularly to hear the new doctrines. After New Year, however, (February) he had many days of leisure, and came frequently to hear of Jesus, and converse with those who preached. The students were enabled to resolve his doubts, and lead him into a study of the Bible. He soon read through the Gospels, of which he afterward said: "I

thought at first they were very simple, nothing difficult in them. But day by day they grew more full of meaning; there are unfathomed depths in every verse. This is the Book of God." He and his sister, who eked out her scanty living by preparing the tin-foil for false paper-money used in idolatry, had been devout Buddhists, and believed in one of the popular deities worshipped here. But when he found the truth, he very soon brought his sister with him to hear for herself; and several afternoons were spent with these two in the happy work of leading them into the light.

A SACRIFICE FOR CHRIST.

One day the sister said, "I cannot see the way plainly before me; I depend on making paper-money, to add to my husband's earnings. I doubt if I can keep on making paper-money if I accept Jesus; what shall I do?" The pastor answered her: "Leave these questions alone for the present; but keep on praying for God to open your mind to see the truth. If He calls you to give up this work, he will give you strength to do it." His words proved true, and in April or May she was enabled with faith to give up this work.

FIGHTING A GOOD FIGHT.

Her husband, who has been for some time an opium-smoker, has also given himself to Christ. He stopped the use of opium at once, though not without a struggle. One day, as he was in great pain, almost delirious, and his head aching as if it would burst, his wife and brother-in-law, as they watched by him, went out, first one and then the other, and prayed for him. This was done several times. At last, turning to them, he said: "I was in great pain, but now the pain has passed away, my head is clear, I have no craving for the opium and am like a new man. What were you going back and forth for?" When they told him they had been praying for him, he said: "Your prayers have certainly been answered; and I have no desire for opium now at all."

Rejoiced as we are at this speedy answer to prayer, we cannot but tremble for this man in his fight against opium. He is rather yielding and complaisant in character—opium having the effect of destroying the will-power, and those who have given up the habit have often unexpectedly fallen victims again. So we ask for the prayers of God's people in behalf of Mr Woo, that he may stand firm.

Mrs. Woo and her brother, as well as her husband, are happy Christians. One day, speaking to a neighbor about Jesus and the truths of the Gospel, she said, with her whole soul in her face: "These things *are the very truth.*"

THE WILES OF THE DECEIVER.

They had been seeking the truth for years. She and her husband each had papers, which they have given to us, which were issued by Buddhist priests, and are supposed to insure the good treatment of the possessor after death by the Judge of Souls. One of these is in the form of a passport, or certificate, giving the titles, etc., of this dread magistrate just as in the papers issued by mandarins of a high rank, and the other is a somewhat similar document insuring safety from all hindrance in passing "by land or water, by boat or carriage," into the nether world. In addition to the passport and identification paper, the priest issued a little block of wood with certain characters on it, which should prove the owner to be the person whose name appeared on the certificates; at death this bit of wood is placed on the corpse, while the certificates are burned, and so ascend to the judgment seat.

DISPENSING GUARANTEES FOR A CONSIDERATION.

Some find in these things a sort of security against the terrors of death. Others know them to be false. But, especially here in Central China, the devotees of the Buddhist religion are very bigoted, and assured—in their own minds—of the truth of what they believe.

MISSIONARY SUNSHINE IN SHANTUNG.

REV. PAUL BERGEN, CHEFOO.

Dr. Corbett and I have just returned from a spring trip to the South-west. We were absent five weeks. We visited 27 stations, examined 30 schools, and baptized 77 persons. When we consider that the country through which we passed was profoundly agitated by the war, the number of additions is gratifying

and highly encouraging. Not the number only but the character of many of those added was a source of additional pleasure to us.

AS BRANDS FROM THE BURNING.

In Tai Chih Chuang 25 applied for baptism, and 18 were received. Among them were two brothers aged 62 and 64 years, if I remember correctly. They were Confucianists, men of some learning, in easy circumstances, as such things go in rural China, of respectability and influence. One of them had been cured of the opium habit at Wei Hsien. They passed an excellent examination on the truths of Christianity. For some months they had been praying daily. They were therefore admitted without hesitation. Their home lay some three miles from our temporary headquarters. They passed the Sunday with us, partaking of the Lord's Supper for the first time, and going home in the evening. The next day one of them returned considerably perturbed. When his large household, of which he was the patriatch, found that he had entered the Church, they flocked in—young and old—as he sat in his room. They fell down on their faces before him, and with tears and prayers urged him not to persist in accepting this foreign heresy. The man as he looked around and saw the faces of those dearest to him wet with tears, pleading with him, not in anger, but in the language of wounded affection, felt that it was more than flesh could endure. He rushed back to Tai Chih Chuang where we were still busy with the schools. He said, "I have declared my belief in Heaven's doctrine, and I will stand fast. Nothing shall move me. But pray with me for my family that they also may receive the truth. Yesterday I subscribed 200 cash to the Church. Change it to 2,000." (From 20 cents to $2.00.) He stayed with us that night, when much prayer was made for him and his. He had remained outwardly calm, but his real inward agitation came out in his troubled sleep. As I slept near him, or rather lay wakefully near him, I saw him half rise in his sleep, talking indistinctly, of which I could understand enough to recognize the language of prayer. He went home in the morning greatly strengthened in his faith. So often those who come into the Church have not indeed to suffer unto blood, but what perhaps is still harder, have to endure for a time a distressing alienation from those with whom their lives are passed.

A LITTLE CHILD SHALL LEAD THEM.

Some of the very best examinations were passed by the children of Christians. At Pei Ling there was a beautiful little spectacle when two small brothers and their sister applied for admission to the Lord's Table. They had been baptized in infancy and had never known what it was to worship idols. Their answers to our questions were exceedingly clear and full. Some one asked "Do you know how to pray?" "Yes," replied the older boy, "I pray with my brother and sister." "What do you pray?" At this question the three of them stood up together, reverently closed their eyes, while the oldest boy led them in prayer. He used the natural language of a child, simple and direct, unaffectedly sincere. As I looked at the three small figures preparing for life's bitter struggles in so worthy a way, and noted the peace and innocence of their young faces, I was impressed anew with the words of Christ: "Whosoever shall not receive the Kingdom of God as a little child, the same shall not enter therein."

A CHRIST-CLEANSED LEPER.

In one of the little Christian communities was a leper. He possessed a fair knowledge of the truth, taking into consideration his pitiable condition. The skin is greatly thickened, puffed, hardened and twisted. The features are thus distorted. The eyes, mouth and nose, which were intended to give grace and character to the appearance, have become grotesque and repulsive. The joints are enlarged and stiffened. The disease marches on with an almost malicious deliberation. It puts off the fatal day —day of happy release. It prolongs the torture, mental chiefly, but also physical. Year after year the unhappy victim drags on a miserable existence, a creature apart, a burden to his friends, an abhorrence to himself. How can we refrain, when looking at such a dreadfully afflicted brother, from wishing passionately that Christ might give us power as He did His disciples of old to say, "Be clean."

WHAT CAN I DO MORE FOR MY VINEYARD?

Much faithful work has been done here for thirty years by Dr. Corbett and other veterans. Lately there are some signs of new life. One of the Christians has made a gift to the little church of a suitable house and court for services. A pretty good bell has been purchased and paid for by local subscription. There will no doubt come new life to this and a few other stations, where we marked little or no advance. Eastern Shantung, however, is a barren field as compared with western regions. The people are not naturally religious. They care little for their own religions. They care, therefore, little for Christianity. God's Spirit speaks to those who have been "feeling after Him, if haply they might find Him," in their previous religious societies.

TO THE POOR THE GOSPEL IS PREACHED.

One of the never absent melancholy features of the work is the poverty of the people. The people are like a man maintaining a precarious hold on a narrow ledge halfway down a precipice. He cannot hope to reach the top, and a single incautious change of position, may send him over the edge to destruction. So with the Chinese masses. It is but a short step from bare livelihood to semi-starvation. A failure of one crop, a little folly of speculation, a somewhat prolonged illness, a funeral, any one of these events has been sufficient to plunge many a family into ruin, from which often they could never recover. Imagine a school teacher with a wage of $10. a year, with a little food and fuel thrown in, or an agricultural laborer boarded and given in addition, $5. a year. These are somewhat extreme cases, and yet not uncommon. Under such conditions the extreme dissimilarity in the modes of life betwen the Chinese and ourselves, for example, seem sometimes frightful, well-nigh intolerable, yet what can be done? I sometimes think that we suffer over such things more than the sufferers themselves.

HELP AND BLESSING FOR THE CHILDREN.

Some of the schools we found semi-torpid, doing but languid work. This was due in part at least to the war. The country was filled with the wildest rumors and with consequent semi-demoralization on the part of the people. Some of the schools, however, seemed to me models, well worth general imitation. Such, for instance, as the schools at Mei Chion and Ta Hsen Tan. Here excellent progress was being made in both Christian and Chinese literature. Speaking in general, I think these schools, especially the country *day* schools, a very economical and efficient evangelizing agency, as well as of educational value. They must be carefully fostered and steadily increased. The people are slowly awaking to the fact that they must help to educate their children and give the Gospel to their own people. Subscriptions were taken at all the stations, and nearly everybody, old and young, subscribed something. It was generally done with considerable interest and quite cheerfully. Self-support is rapidly becoming one of the living questions of this mission field.

WILL CHINA LEARN THE LESSONS OF THE WAR?

Throughout our trip we suffered no molestation from either soldiers or people, for which we are grateful to God. Near our track, however, we learned that Dr. Randle of the American Baptist Mission (South) had been murderously assaulted. He suffered from several sword cuts, besides being otherwise roughly handled. He had since quite recovered. The treaties have been exchanged, and we look forward to peace. All lovers of China feel like resenting the action of Russia, Germany and France in interfering with Japan. Probably now China will make it clear to her people that the Japanese are withdrawing defeated, and the "Heavenly Dynasty" will again have asserted itself against the "rebel slaves" (Japanese).

MISSIONARY CALENDAR.

ARRIVALS.

July 5—At Chicago, Mrs. J. G. Woods and child, from the Mexico Mission.

July 9—At New York, Rev. J. C. Mechlin and family, from the Western Persia Mission.

July 27—At New York, Miss E. D. Everett, from the Syria Mission.

RESIGNATIONS.

From the Lodiana Mission, Rev. B. D. Wyckoff.

PUPILS OF BOYS' SCHOOL, TABRIZ.

Concert of Prayer

For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan; Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN PERSIA.

WESTERN PERSIA MISSION.

OROOMIAH: 480 miles northwest from Teheran, the capital; station begun under the American Board, 1835; transferred to Pres. Board in 1871; missionary laborers—J. P. Cochran, M. D., Rev. F. G. Coan and Mrs Coan, Rev. E. W. St. Pierre, and Mrs, St. Pierre, Rev. B. W. Labaree and Mrs. Labaree, Rev. W. A. Shedd and Mrs. Shedd, Mr. E. T. Allen, Miss M. K. Van Duzee, Miss E. T. Miller, M. D., Miss H. L. Medbery, and Miss G. G. Russell; 61 outstations, 36 native preachers, 30 licentiates, 106 teachers and helpers.

TABRIZ: nearly 360 miles northwest from Teheran; station begun 1873; missionary laborers—Rev. S. G. Wilson and Mrs. Wilson, Rev. Turner G. Brashear and Mrs. Brashear, Wm. S. Vanneman, M. D., and Mrs. Vanneman, Miss G. Y. Holiday, Miss Mary Jewett, Miss M. E. Bradford, M. D., and Miss May Wallace; 6 outstations, 1 native preacher, 7 licentiates, and 11 native teachers and helpers.

SALMAS: *Haftdewan* village; station begun in 1884; missionary laborers—Rev. J. N. Wright, D.D., and Mrs. Wright, Rev. J. C. Mechlin and Mrs. Mechlin, Miss C. O. Van Duzee, and Miss Jennie F. McLean; 5 outstations, 1 native preacher, 5 licentiates, 12 teachers and helpers.

MOSUL: *Mountain Station;* opened in 1889; missionary laborers—Rev. E. W. McDowell and Mrs. McDowell, Rev. J. A. Ainslie and Mrs. Ainslie, Miss Anna Melton, and Miss Lillian Reinhart; 13 outstations, 5 native preachers, 9 licentiates, and 24 teachers and helpers.

In this country: Rev. Benjamin Labaree, D. D., and Mrs Labaree, Rev. E. W. McDowell and Mrs. McDowell, Rev. S. G. Wilson and Mrs. Wilson, Rev. E. W. St. Pierre and Mrs. St. Pierre, Rev. J. C. Mechlin and Mrs. Mechlin, and Miss Anna Melton.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia, population 220,000; work begun in 1872; missionary laborers—Rev. J. L. Potter, D. D., and Mrs. Potter, Rev. S. Lawrence Ward and Mrs. Ward, Rev. Lewis F. Esselstyn and Mrs. Esselstyn, J. G. Wishard, M. D., and Mrs. Wishard, Miss Anna, Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, Miss Mary A. Clarke, and Miss Mary J. Smith, M. D.; 3 outstations, 1 native preacher, and 1 licentiate.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880; missionary laborers—Rev. James W. Hawkes and Mrs. Hawkes, Rev. J. G. Watson and Mrs. Watson, G. W. Holmes, M. D., and Mrs. Holmes, Miss Annie Montgomery, Miss Charlotte G. Montgomery, Miss Sue S. Lienbach, and Miss Jessie C. Wilson, M. D.; 3 outstations, 1 native pastor, and 22 teachers and helpers.

In this country: Rev. S. Lawrence Ward and Mrs. Ward.

Our mission in Persia, including the Eastern and Western sections, reports the following statistics for the past year: stations, 6; outstations, 91; ordained missionaries, 16; medical missionaries,—men, 4, women, 4; lay missionaries, 1; lady missionaries, including wives, 38; total, 63; ordained natives, 45; licentiates and teachers, 244; total of native laborers, 289; churches, 38; communicants, 2,838; added during the year, 173; students for the ministry, 11; total of pupils in all schools, 3,470; hospitals and dispensaries, 4; patients treated, 20,785; native contributions, $23,500.

The following are valuable books of reference on Persia:

"Persia and the Persian Question," by Hon. George N. Curzon, M. P. 2 vols. New York: Longmans, Green & Co.

"A Year Amongst the Persians," by Edward G. Browne. London: Adam and Charles Black. 1893.

"Journeys in Persia and Kurdistan," by Mrs. Isabella Bird Bishop. 2 vols. London: John Murray. 1891.

"Persia." Story of the Nations Series. By S. G. W. Benjamin. New York: G. P. Putman's Sons.

"Persia: Eastern Mission," by Rev. J. Bassett. Philadelphia: Pres. Bd. Publication. 1890.

Articles referring to mission work in Persia may be found in *Woman's Work for Woman*, October, 1894; the CHURCH AT HOME AND ABROAD, October, 1894, and *The Missionary Review of the World*, January. 1895, page 3.

The death of Rev. Dr. J. H. Shedd, which occurred at Oroomiah, April 12, and also that of Mrs. J. P. Cochran, which preceded Dr. Shedd's by about three weeks, have left a deep sense of bereavement in the Mission. Dr. Shedd was a veteran laborer in Persia, and had given a long life of active and valuable service to the interests of Christ's kingdom in that land. An appreciative sketch of his life, by Rev. Dr. Labaree, will be found in THE CHURCH AT HOME AND ABROAD for June. A notice of Mrs. Cochran's death also occurs in the same magazine. She was the wife of Dr. Cochran, our untiring missionary physician at Oroomiah, and was greatly beloved and esteemed by all her associates and by native friends, who were especially attached to her. She was a true helpmeet to her husband, in

whose manifold and responsible work she took a deep and practical interest. From the heat and struggle of a trying field of desperate conflict with the powers of evil upon earth, they have passed into the rest and calm of the land of heavenly peace.

The past year represents in some particulars a Silver Anniversary in Persia. When the Mission was first established it was under the title of "The Nestorian Mission," and was known as such in the early period of its history, in connection with the American Board. In 1869, however, the consciousness of a larger outlook, and a more important strategic significance to the Mission, led to the change of its name to "The Mission to Persia." How fully the subsequent twenty-five years of mission history has justified this change of title may be seen in a review of the progress of this quarter of a century. Aggressive efforts have been instituted and carried out, so far as the enormous difficulties of the situation would allow. The outlook of the Mission at present is characterized by large and comprehensive plans concerning the conversion to a pure Christianity not only of the remnants of the old Oriental Churches, the Nestorian and Armenian, which come within the bounds of the Mission, but also of laying the foundations of Gospel transformation among the Moslems. Islam in Persia is strongly entrenched, and characterized by intense bigotry and pride, and fanatical animosity to every thing Christian. It is one of the strongholds of the Moslem world, and the conflict will be long and hard, but that the tinges of the dawn that are now lighting the sky will grow brighter and brighter cannot be doubted. Our missionaries on the field will need faith and patience and courage, and the churches at home will need a deep sense of responsibility to God for the accomplishment of this difficult task, without any querulous questions as to times and seasons. What He asks of us is fidelity in service, perseverance in prayer, and liberality in supporting the work. He will care for the rest.

Twenty-five years ago the whole Mission was centered in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are sixteen ordained missionaries, five missionary physicians, and one lay worker. The entire missionary staff at the present time, including ladies, is sixty-three. The native preachers, from 53 have increased to 121; the congregations from 64 to 119; the organized churches from 3 to 38; while solid foundations for orderly ecclesiastical development have been laid in presbyteries and synods. From 746 church-members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century, number in all more than 3,000.

Educational work has expanded from two boarding schools to nine thoroughly equipped institutions with an aggregate of 450 pupils in their various departments, including Academic, Theological, and Medical lines of instruction. The total of pupils in all schools has increased from 865 to 3,502.

The valuable medical arm of the Mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital, at Hamadan.

The social influence of this expanded work cannot be photographed in words, but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual leaven is working.

A general conference of missionaries was held in the autumn of 1894 at Hamadan. The occasion was full of interest and stimulus. Reminiscences of the past quickened hopes for the future, and a decided aggressive impulse was imparted to all departments of missionary effort. Important and vital themes were discussed, and practical plans considered, which will influence the future policy of the Mission in several important particulars.

Persia is a field where missionary touring is specially important. These journeys are often long and difficult, and attended with much fatigue, and are also not without an element of danger. The past year has been marked by several extensive trips. Dr. and Mrs. Shedd, in the summer of 1894, spent three weeks in Tergewar, to the west of Oroomiah, under the shadow of the snow-clad mountains of Kurdistan. The journey to Hamadan, at the time of the Conference, was improved by some of the travelers to make missionary detours to regions not often visited. A large number of towns and villages were visited *en route*, by Dr. Vanneman and Miss Jewett, accompanied by Rev. Mr. Whipple, the Agent of the American Bible Society in Persia. Miss Jewett extended her tour in a southwesterly direction from Hamadan to Kermanshah and Kerind. Her total absence on trips during the year extended to five months. Dr. Cochran and Mr. St. Pierre made an extensive tour in the mountains of Kurdistan, where our Persia Mission crosses the border and enters Turkish territory. Dr. Wright made a journey to Khoi and the northwestern section of Persia, an account of which is published in THE CHURCH AT HOME AND ABROAD for August. Dr. Wishard and Mr. Esselstyn made an evangelistic tour of four hundred miles in the Province of Mazanderan, just south of the Caspian Sea, and Mr. Esselstyn has recently returned from a trip to Meshed, an account of which appears in the present issue. Dr. Mary E. Bradford visited

Ardebil, northeast of Tabriz, and many villages *en route*. Dr. E. T. Miller visited Mosul, where she spent several months in medical missionary service. Miss Halliday has made tours among the villages of the Tabriz station. Mr. and Mrs. Hawkes spent several months at Kermanshah, where Dr. Holmes also made a subsequent visit. Miss Annie Montgomery spent a month itinerating among the villages to the south of Hamadan, and several of the missionary ladies of Teheran have made a round of the villages in the Karagon, to the west of the capital.

This little sketch of these toilsome journeyings can be hastily jotted down, but how faintly it represents the long days of fatiguing travel on horseback, and the many discomforts of strange and uninviting surroundings which have been the portion of the travellers. Their own bright reports, however, speak of none of these things. The joy of the Master's service and the privilege of reaching and influencing ignorant souls in His Name form the burden of their story.

The college at Oroomiah has had a busy year, with a full corps of instructors. It consists of Academic, Theological and Industrial Departments, the latter of which is under the charge of Mr. E. T. Allen. The boys' schools at Tabriz, Teheran, Hamadan, and Mosul, have been full, and the year has been marked by many encouragements. At Tabriz there were 80 pupils, 9 of whom were received into the Church during the year. The entire graduating class of four were Christians. At Teheran the school has had 100 day pupils and 35 boarders. It has been decided to drop the boarding department, and turn it entirely into a day school. A new school-room has been completed and occupied during the year.

The educational work for girls in the Fiske Seminary at Oroomiah, with its enrolment of 193 pupils, the girls' school at Tabriz, with 53 pupils, the girls' school at Salmas, with 43 in attendance, the Iran Bethel at Teheran, with 77 scholars, the Faith Hubbard School at Hamadan, with 87 names on its roll, the girls' school at Mosul, with 16 pupils, and the Jewish Girls' Schools at Teheran and Hamadan, gives an array of concentrated effort which promises much for the elevation of woman in Persia.

The first graduating exercises at the Faith Hubbard School were held on April 25, 1894. A class of nine finished the course, and acquitted themselves with great credit, revealing the remarkable way in which child nature will respond intellectually, spiritually and physically to the influences of Christian instruction. Some of the brightest and best of the members were poor, neglected, wild little creatures when they came to the school, and left it with a preparation of mind and heart which revealed most clearly the transforming power of a Christian training. Six of them had confessed their faith in Christ by uniting with the Church.

The medical work of the Mission centers in the hospitals and dispensaries at the principal stations. At the same time extensive medical tours have been made to outlying regions. The Westminster Hospital at Oroomiah has been under the care of Dr. Cochran, with whom Dr. Emma Miller has been associated. The total number of patients treated was 7,224. A native Nestorian Assistant, Dr. Isaac, has also been upon the hospital staff. At Tabriz Dr. Vanneman and Dr. Bradford have been busy with dispensary and touring work,—the total of patients amounting to 3,013. At Teheran, the hospital, under the care of Dr. Wishard, has opened its doors to 94 regular patients, including Persians, Russians, Armenians, Nestorians, Jews, Turks, Afghans, and Hindus. Two dispensaries have been conducted,—one especially for Jews in the Jewish Quarter. Dr. Mary J. Smith has been in special charge of this. At Hamadan Drs. G. W. Holmes and Jessie C. Wilson have conducted dispensary work, but have been much embarrassed by lack of accommodations, and the necessity of taking down one of the walls of the dispensary, which has become unsafe. In the Woman's Department there has been a total of 4,000 patients, with 800 out-visits. Dr. Holmes has also made extensive medical tours in the outstations. At Oroomiah, Teheran, and Hamadan medical classes of native pupils have been under instruction by the resident physicians.

Among the local missionary enterprises conducted under native auspices in Persia is what is known as "The Inner Mission." Its object is to reach Moslems through direct personal contact of native Christians. The lamented Dr. Shedd was greatly interested in this enterprise. It is supported partly by native gifts and partly by the "English Mission Aid Society for Bible Lands," the Presbyterian Board contributing also something in its behalf. The field is a difficult one, and it is not expedient to speak too much in detail of this delicate enterprise. Native brethren who are working in faith and prayer, and with untiring diligence, are engaged in searching for souls. In some instances marked success has crowned their labors, but their converts are usually secret followers of Christ, owing to the dangers of public profession.

The Churches in both the Eastern and Western Missions have given evidence of growth and fidelity. Besides the regular church gatherings at stated points, special evangelistic services have been rendered by Mr. Coan. At the Tabriz church there has been quickened life, and an interesting group of young people have been brought to Christ. At Salmas station there is an urgent call for enlargement of church accommodations. At Teheran and Hamadan, church life has been a steady effort at edification and spiritual confirmation of the various congregations. Almost all the churches report steady growth, amounting in all to an addition of 173 on confession of faith.

HOWARD ANNEX TO HOSPITAL, OROOMIAN.

FROM TEHERAN TO MESHED.

REV. LEWIS F. ESSELSTYN, TEHERAN.

A recent trip to Meshed from Teheran involved in all an absence of over two months. Of this time about three weeks were occupied in the journey going and returning. A month was spent at Meshed and nine days at Shahrud, with short stops at Semnoon, Sabzawar, Nishapoor, and a brief visit to the turquoise mines en route. The distance, almost due east of Teheran, is a trifle over 600 miles, which was covered by post horses at the rate of from fifty to sixty miles per day. The post houses and horses are, however, in an extreme state of dilapidation.

At Shahrud, a town of 10,000 inhabitants, I met many former acquaintances, and made some new ones. A prominent resident, whose position was one of great influence, was very courteous to me, as he had been on a previous visit. He besought me, if I knew the way of salvation, to make it plain to him. I tried to explain to him the way of life and sent him a Persian Testament. He is an old man and crippled, so that he never goes out of the house, and his desire for the truth, and earnestness in talking over the claims of the Gospel were very touching.

PRETENTIOUS PREACHING, BUT SLIM PRACTICE.

One Friday afternoon I attended Moslem worship, and after the routine prayers were finished, heard the leader preach a sermon consisting of the following points, viz:—1. The value of the faculty of the understanding; 2. The qualifications which indicate that any specified person is a true prophet of God; 3. The sin of lying; 4. It is stated in the Christian's Bible that Mohammed shall come after Christ; 5. A bit of Moslem history, in which the audience joined by beating their breasts and pretending to cry. As we were walking out of the mosque, I told the preacher that if he could only impress upon the people the sinfulness of falsehood, so that they would be truthful, many other evils would right themselves. Someone whispered in my ear:

"The preacher himself is the biggest liar on the face of the earth." A good many Moslems came to see me at my room and we had many earnest talks.

A MEETING WITH THE GOVERNOR.

One Saturday afternoon I spent with the Governor of Bostan and Shahrud, an uncle of the present Shah. He received me most graciously, and, though a man of extreme profanity in conversation, I had an earnest talk with him, and presented him with a Persian Testament. The next Monday morning he sent his carriage for me, and I breakfasted with him at one of his country places, which practically meant spending the entire day, and there again I had an opportunity to press home the truth. The presentation of these books to these notables became known among the common people, and there were a good many inquiries as to what books they were, and where they could be obtained.

"MESHED, THE HOLY," AND ITS FAMOUS SHRINE.

The Moslems of Semnoon and Shahrud are similar to the people we find in Teheran. They are more or less enlightened, not overfanatical, and offer a very inviting field for Christian work.

As soon, however, as we pass over into the Province of Khorassan, the character of the people changes. The Khorassanees, as a whole, are very ignorant of the world, being wrapped up in their all-absorbing interest, the shrine of Imam Riza in Meshed. They impressed me as being much more wild and fanatical than any other people I have met in Persia.

Khorassan is a province with an area of about 200,000 square miles. It is, therefore, larger than the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and West Virginia. It is supposed to have a population of about 500,000. It is bounded on the north by the Russian frontier, and on the east by Afghanistan, and hence its location makes it an important field for missionary operations. I visited its three principal towns, viz:—Nishapoor, Sabzawar, and Meshed. Nishapoor is a walled town of 10,000 population, where I spent an afternoon with the governor, and had a most earnest conversation about spiritual things, and presented him with a Persian Testament, which he accepted very graciously. I also had conversation with a number of others. Sabzawar, is also a walled town of 10,000 population, where I had earnest conversation with the post master, telegraph clerk, and a number of others. Meshed, or "The Holy City," has a population of 60,000, of which 8,000 or 10,000 are said to be pilgrims. In Meshed I spent thirty-two days.

A POLITICAL WATCH-TOWER.

Before speaking of the religious phase of the work, I wish to call attention to the political situation in Meshed. About six years ago, the Russians established a consulate there, with the efficient and wide awake M. de Vlasson as Consul General. He still holds the position, and is perhaps a more influential man in many respects than the Governor General of the province. At the same time the British India Government established a consulate and frontier agency, and subsidized the telegraph line from Meshed to Teheran, placing an English telegraph clerk in charge. The chief employment of the two consulates seems to be to watch each other, and to promote commerce between Persia and their respective countries.

The Russians control by far the greater part of both imports and exports, the principal merchandise handled by the English being opium exported to India and China, and tea and indigo brought into the country. The Imperial bank of Persia (English) has an important branch established in Meshed, which is exerting a strong influence for good. Russian influence greatly predominates. There are about 400 Russian, and 25 British subjects in the province. A fine military road connects Meshed with Askhabad, a station on the Russian railroad 150 miles to the northwest. It is commonly said that in case of necessity the Russians could bring cavalry and artillery from the Russian frontier into Meshed in forty-eight hours.

I am indebted to both the consulates, the Imperial Bank staff, and the English clerk at the telegraph office for many kindnesses and much assistance. The Sunday afternoon

English service held in the drawing room of the Russian Consulate was a choice opportunity for presenting the Gospel, and is one of the pleasant memories of my visit.

"IN SEASON AND OUT OF SEASON."

The Governor General of the province received me graciously, and a day or two after my first visit sent a soldier in uniform to attend me in going about the city.

The next man upon whom I called was the chief administrator of all the workings of the "holy shrine," for which Meshed is famous. He accorded me a most polite reception, and at this interview I had the opportunity of presenting the Gospel, not only to him, but also to twelve mollahs, of whom four were seyyids. For about an hour and a half we discussed the subject very earnestly, and when I rose to leave the greatest degree of good feeling prevailed.

Another afternoon I visited the chief magistrate of the civil law. Though ill in bed, he received me with marked attention and kindness. He is about 60 years of age and not so fanatical as I expected to find him. At this interview I met four seyyid mollahs, and several lesser lights, with whom, for an hour and a half I conversed about the things of eternity. I presented the old man a Persian Testament, which greatly pleased him, and which he promised me he would read. He begged me to come and see him often during my stay in Meshed.

One forenoon I visited the chief religious magistrate, and had a very different time from the interview above mentioned. The slovenly looking old man received me in a large room where was a company of men, mostly mollahs, probably about fifty in number. After briefly exchanging the compliments of the day, we entered into a religious discussion, which became heated as it progressed, but was fair to the end. The short space of time did not permit either side to vanquish the other, but the Gospel of Christ was fully presented. Upon a subsequent occasion I spent a long time with another prominent official of the city. He is one of the best Persians, intellectually, that I have met, and, though there were only two other persons present, the visit was very satisfactory.

AMONG PRISONERS AND MERCHANTS.

One day I visited one of the public prisons, and fed the starved prisoners, and took the opportunity of speaking to them about the "Bread of Life," after which the keeper set one of them free, "because of the *Sahib's* kindness," as he said.

I spent a good deal of time in the bazaar, and talked with a good many shop-keepers about Christianity. I received some visitors at my room in the post house, though they seemed a little cautious about coming there to see me. On one of their mourning days I went to the big cemetery near the shrine, where many of the dead from all over Persia are buried, until the capacity of the burial ground must be far overtaxed, and there I mingled with the motley crowd, wishing my better judgment would only permit me to mount a big tombstone and preach the Gospel to the thousands.

AMONG THE VICTIMS OF VICE.

Another day I visited two of the opium dens, and preached to the poor victims found in them. These dens are of an extremely bad character. The opium used is the juice which collects in the common opium pipe, and, being much stronger than the ordinary article, the habit of smoking it is much more destructive. This juice is collected in other parts of Persia, and finds a ready market in Khorassan. These dens are secret places, usually existing at the end of a labyrinth of passages, and are either underground or so nearly so that they would be quite dark at midday but for the lamps of the wretched smokers. The wretchedness of the men in these dens beggars description.

In the Province of Khorassan thousands of acres that ought to be raising breadstuffs are devoted to the cultivation of opium. Russia does not permit the drug to be shipped into its bounds, but Christian England year before last shipped 130,000 tomans (equal at that time to perhaps £32,000) worth of opium from this Province of Khorassan to India and China. The Persian Government, of course, gets a large revenue from this traffic.

IN DARKEST MESHED.

Just in this connection I might remark that some of the more prominent evils of Khorassan are opium, intoxicants, impurity in many forms, dishonesty in all forms, and general carelessness and disregard for any phase of religion which does not carry some money inducement with it.

The shrine of Imam Riza is the great center round which everything in Meshed swings, but under cover of its protection or service, the grossest forms of sin prevail, while traffic in women for the convenience of pilgrims is a business so closely connected with the shrine as to be inseparable from it. A thousand men are employed in its service. It has an annual income estimated by different authorities to be equal to £12,000 in money and 3,000 tons in wheat, as a minimum, up to £72,000 and 12,000 tons as a maximum amount. Instead of being a "house of prayer," it is literally a "den of thieves."

A LARGE LAND YET TO BE POSSESSED.

Meshed is a difficult but inviting place to attempt to plant a mission station. When accomplished it will be a long step toward establishing a string of Christian missions all the way from Teheran to India, entering India either at Quetta or at Peshawar.

Khorassan is a large land yet to be possessed. There are 500,000 souls (estimated also as high as 800,000) without the Gospel and without a missionary. Will not the Church at home enter in and possess this land for Christ?

CHURCH REFORM—A COMING ARMENIAN WATCHWORD.

REV. S. G. WILSON, TABRIZ.

A prominent Armenian in Tabriz is reported to have said: "We are aware of the need of change in our Church, but we do not wish to have foreigners do it for us. After a while we will gradually reform our own Church." The first idea of missions among the Armenians was to assist toward a reform from within. I am sure if a real reform were accomplished in the old Church, the missionaries and the Boards would cease their operations among its members, and recommend that the evangelical congregation already gathered reunite with it. We are simply striving to lead them back to the doctrines of the Gospel, and to a new spiritual life. While the old Church remains as it is, failing to minister to the edification of believers, or to quicken the growth of Christian life, believers are of necessity compelled to unite themselves in evangelical churches. Plants will not grow in a cellar. Trees will not bear fruit in a desert.

THE GROWING DEMAND FOR A PURIFIED CHURCH.

It is not uncommon to hear from Armenians the admission of the necessity of reform, while at the same time they resent the interference of foreigners. Even the Catholic Armenians of Tiflis have brought suit against the Latin priests for control of the Church property. The Evangelical Armenians would in many cases prefer foreign aid without foreign control. The Gregorian Armenians resent the presence and teaching of missionaries as presumption. Yet the light has opened the eyes of some of them to see their errors and to demand reforms.

We watch with great interest the advance of this progressive spirit. The hopes of many are centered upon the new Catholicos, Mugerdech Kremian, who was recently inducted into office. His addresses and his encyclical letter had a good ring. They emphasized the spiritual duties of the priesthood, and the necessity of knowledge of the Gospel. There was a remarkable absence of formal and traditional teaching. In his address to the Seminary at Etchmiadzin he enforced the thought that religious instruction and the education of priests was its object.

THE PRIESTHOOD MUST BE PURGED.

Some recent utterances of the progressive Armenian journals are significant, and show the vigorous workings of this leaven of reform. The *Mourj*, of Tiflis, a monthly magazine, thus sets forth the obligations of the hour:

First, the *reform of the priesthood* is demanded. "The clerical order must be purified from its bad members, the Church from its unworthy ministers. The moral and intellectual plane of the clergy must be raised.

The declension of the clerical order is evident to all, and accusation concerning it is not new. Who, except Kremian as Catholicos, is able to begin authoritatively the work of moral cleansing—to begin in such a firm manner that it will be impossible to return to the old, the rotten, the stinking? It is necessary to breathe new life into Holy Etchmiadzin, to prepare cultured, progressive, patriotic pilots for the offices of bishop and inferior clergy. It is necessary to put away from the field the incapable and unworthy vartabeds and priests, and replace them with those more suited to the demands of the times, that the congregations may be instructed by incorruptible *preachers*. The priesthood must be committed only to good, wise, educated, philanthropic men."

The *Shaveeg* of Teheran, which began publication this year, says: "To affirm that the Armenian clergy of Persia, with few exceptions, are not worthy of their office, that our priests are unable to fulfill spiritual offices worthily, would be to repeat a fact of which every single Armenian complains."

OUT-WORN TRADITIONS AND CHILDISH RITUAL MUST GO.

The second demand of the writer in the *Mourj* is for a *revision of the Prayer-book and Ritual* of the Church. He continues: "Who but Kremian as Catholicos is able with full authority to take in hand the ritual, and examine the prayer-book, and separate the necessary and obligatory parts, and relieve the Church ritual of the additions and corruptions of centuries?"

This calls for a return to primitive Christianity. The writer has little reference to doctrines. I have read of little agitation for doctrinal reform. It is not much discussed except when Protestants bring up the subject. Concerning many doctrines there is a wide spread scepticism among educated men. Some end in infidelity, others couple an intelligent rejection of error with an acceptance of tenets closely resembling evangelical truth.

The Poet Aghayantz in his "Chief Events of my Life" says: "In youth I had all sorts of superstitions, believing all I heard. They presented the Mother of God (Virgin Mary) as the intercessor before God. They said 'many times when trouble comes upon the earth she pleads and beseeches God, and with tears moves His mercy that He may take away the punishment from the world and forgive men's sins.' From this, I had come to imagine that the Mother of God was full of mercy, but God an unmerciful tyrant. What would be our condition, if the Mother of God had not been our intercessor! Therefore I was afraid of God, and did not love Him. My protector was the God-bearing Mother. Now I hate this belief of intercession and every kind of mediatorship with the infinitely good Father and his Son. He loves us without an intercessor, and we must love Him without dread. This is now my faith, and I wish that all would so believe and cause their children and pupils to so believe, for so the Founder and Author of our religion has taught, giving us sonship to the Heavenly Father."

A BATCH OF ECCLESIASTICAL CURIOSITIES.

The demand for changes in ritual is more general. Some would like the Church books translated into the modern tongue, and the popular sermon and Sunday-schools introduced. Some would relegate pictures to the position of ornaments, and abolish adoration of them. Others would do away with many fasts which occupy nearly half the year. Most of the people even now disregard them. Bishop Jermokian, formerly of Tabriz, made a feast during Lent. When some found fault with him he said: "We Bishops established these fasts, and we can abolish them." The offering of sacrifices of sheep at home and at shrines, with accompanying feasting and distribution of portions, is falling into desuetude. The Bishop Andrias denounced them to the people of Tabriz as contrary to the Gospel. Such festivals as the Purification of the Virgin are still kept up in small places, but modified in the cities. It is observed on February 13, O. S. Beginning at sun-down they usher in the day with bonfires of thorn bushes in the churchyard or an open court. When the fire is burning, they leap over it, old and young, men and women, merchant

and priest. Their sins are supposed to remain behind them in the fire. Afterwards the ashes are taken home, poured at the roots of trees to make them fruitful, and rubbed on the foreheads of the women for the same purpose. After returning from the church, they light bonfires on the roofs, and fire off guns. The following day-light is holier than a Sunday.

The modification of such customs, and the demand for the purification of the ritual are favorable signs.

ITCHING PALMS UNDER PRIESTLY ROBES.

A third demand is for the revision and *reformation of the judicial procedure* of the Church. The *Mourj* says: "The government or judiciary of the church is in a pitiable condition. It is not paternal, but corrupt and debased. Bribe-taking is spread abroad, judging according to law and good conscience is despised, and taking unlawful profit for decisions in law is the rule. Though civil government has improved, in the Church judicatories an Asiatic spirit entirely rules. Just judgment has become almost impossible among us."

It must be remembered that a bishop has not merely spiritual functions. In Persia, and largely in Turkey, he has great authority in civil cases between members of his own flock. He is a judge of controversies among them, and their defender before the Persian Government. For the decision of cases, and for his advocacy, he can take money.

The *Mourj* accuses the bishops of taking bribes for their decisions, and demands a correction of the abuse. Bishops sometimes acquire considerable wealth in a short time. They even deny justice to the poor, unless it is paid for. An indigent widow appealed to a bishop against her brother who was taking her property. He heard her case and wrote a decision in her favor, but refused to give it to her unless she would bring him five loaves of sugar.

A Mussulman eloped with an Armenian (Christian) girl from Erivan, who became a Muslim. She died in Khoi. The Mussulman required a certificate that she died a Christian, in order to inherit her property by Russian law. He applied to the Armenian priest. The latter was willing, but said he would not sell his conscience for less than five monats ($2.50). They haggled over the bargain in Persian style, and finally, for eleven krans ($1.10), the priest gave a certificate that the wife had received the last sacrament from him and died a Christian, though he had never seen her.

WANTED—AN OFFICIAL BIBLE.

A fourth demand is for a version of *the Scriptures in modern Armenian, with the imprimatur of the Catholic and Holy Synod.* When the German missionaries at Shusha had translated the New Testament into modern Armenian (Ararat), the Russian Censor refused his permission to print it, unless the Synod of Etchmiadzin should approve. After much trouble, and a visit of the Rev. Mr. Zaremba (1833) to Etchmiadzin, the Gospel of Matthew was approved and the imprimatur of the Synod given, but refused for the rest. All editions of the British and Foreign and the American Bible Societies have been without the sanction of the Gregorian Church.

FREEDOM AND PURITY AT ANY COST.

These stirrings within the Gregorian Armenian Church are hopeful. It is an encouragement to know that there are within the Old Church such demands for reform, and that these demands are in the direction of evangelical truth. If this agitation goes forward within the Church and accomplishes its object, we will praise God; if it is opposed and repressed, history will doubtless repeat itself and the enlightened Armenians will seek in separation the freedom of their convictions and the pure means of grace.

—An evangelical congregation in the mountain hamlet of Montorfano, Italy, was compelled by the authorities to give up its house of worship to the parish priest and the Papal Church. "You may deprive us of the stone walls," said the leader when they came to demand the keys of the church, "but you cannot deprive us of the precious truths we have learned within them."

NATIVE CHRISTIANS, MOSUL.

OUR DUTY IN PERSIA.

REV. S. LAWRENCE WARD, TEHERAN.

To be assigned the most difficult part of the work is considered in almost any line of effort to be a great honor, and even a forlorn hope is not left without volunteers.

The Presbyterian Church has been thus honored of God in being put face to face with Islam in at least three of its fields. It has been assigned positions where the strongest legions of error are to be met.

This work has not been without its encouragements, but, so far as they have been seen in Persia, the less they are detailed the better for our work, and it is better for us to look at our duty rather than at visible results.

The providence of God has assigned to the Presbyterian Church as a mission field all that part of Persia lying north of an east and west line drawn through Kashan. This is not an exact statement of the boundary between the Church Missionary Society and the Presbyterian Church, but is near enough.

Our missions are the only ones in all this field that reach out to the whole population, the other missions, at Oroomiah, being special and limited. Thus the responsibility of this vast field rests upon our Church alone.

Separating the Eastern Persia Mission from the rest because it is homogeneous and represents identical needs throughout, let us see what is to be done.

First: The Gospel should be preached in every town and village of the field. We have here a territory which must be measured by the local facilities of travel. A mounted horseman would require some ten to fifteen days to ride from north to south, and some fifty or more to go from east to west. In this field there are twenty places that are called cities, having from ten thousand to two hundred thousand inhabitants, and thousands of villages and towns.

Though Persia is barren in much of its extent, the population is probably much underestimated, as the mountain valleys which are teeming with population lie out of sight of the ordinary traveler and all the interests of the people lead them to cover up their numbers to escape, as far as may be, extra taxation.

There is little need to discuss the question of population as an abstraction, since the

ground must be covered and the villages visited, if we desire to give the Gospel to Persia, and the question of how to do this is much more important.

Of course the ideal way to reach these Persians is through the native ministry, but this agency must be directed and assisted by American missionaries in order to make it effective.

The force we now have upon the field is not sufficient for the work, and our Church ought to put missionaries at once in Kermanshah, Resht and Meshed, and then employ all the men who are fitted for the service to work as evangelists until the field is thoroughly visited.

No one need fear that too many of such men will be found. Never was there more need to "Pray (ye) the Lord of the harvest that He will send forth laborers into His vineyard."

Second, much more should be done toward preparing a Christian literature in the Persian language.

So far, the work of translation has been an "aside." The "Pilgrims Progress" was begun as an exercise in learning Persian, but was afterwards thoroughly revised and re-revised. The Persian Hymn-book was the work of odd moments and a vacation. The Conference of '94 asked that the time of one of the missionaries at Teheran be given to this work, but the man asked for is snowed under by routine work, and will hardly be dug out for a couple of years at least.

Third, the medical work should be enlarged along the same lines as the evangelistic, for, especially in Persia, the two should go hand-in-hand.

Fourth, the school work may be left out of the present view, for though much land is yet to be possessed in this line, its development may be well left to the outcome of these other lines of work.

I believe that we are on the eve of great changes in Persia, and that this is a critical moment in our enterprise. Doubtless the judgment of our Lord on the faithfulness of our work will much depend on the way in which we enter the present open doors of opportunity.

Letters.

INDIA.

Rev. K C. Chatterjee, *Hoshyarpore, India:*—I have just finished an inspection of the outstations, and was much encouraged by what I saw and heard. At Gherawaha, I examined the school for low caste boys. There were fifteen boys on the roll, and all of them had made satisfactory progress in reading, writing, and knowledge of Christian truths. I also held an interesting service with the Christian congregation of the place. In this service one of Pundit Har Golal's enquirers from the Churah caste, named Jenan Mul, was baptized, besides four children of Christian parents.

Among other places visited was Dosuah. It is the sphere of Mr. Nizam-ud din's labor. The congregation under his care is the most flourishing portion of our church. He edifies it by means of teaching, preaching and singing. Nizam-ud-din is a musician, and has consecrated his musical powers to the service of the Saviour. I held a service with his people in the prayer-house erected last year. The house was packed with earnest listeners. After the sermon, my son-in-law, Dr. Datta, who accompanied me, gave an earnest and instructive address. Two men, four women, and two children were baptized in this service. The school for low caste children here is in a good condition, but the attendance does not exceed ten. There is a class of four young men who are being trained for preaching work amongst their brethren. We have not found it convenient to send them to Khanna, and are trying to equip them for work ourselves.

From Dosuah we commenced our return journey and came to Garhdiwala. This is a very interesting place in the history of this station. It is full of most respectable Hindus and Mohammedans, and they have always given a cordial welcome to us and our message. Pundit Har Golal and Ditt Ram were Brahman residents of this place, and joined the Christian Church fifteen years ago. They are now working most earnestly and faithfully to promote the faith of Christ. There is now an opening in this place amongst the low caste people. We preached to the upper classes in the market place with great acceptance, and also gave a message to the Churahs. Two men of the latter caste, who have been enquirers for some time, were baptized. There are now three Christians living in this place, and great opportunities for work. I am

hoping to place a Christian worker here before the year ends.

Hurianah is nine miles from Garhdiwala on our way to Hoshyarpore. There is a Christian congregation of fifteen men and women in this place. We met these brethren in the Government Rest-house where we had stopped, and exhorted them to remain steadfast in the faith, and prayed with them. I am anxious to place a worker here also, but cannot get a house to rent for his shelter. Our next move was to Hoshyarpore.

We feel the presence of the Lord is with us to encourage and bless us. Our best efforts are being directed now towards the edification of the church and consolidation of our work. We feel if we can succeed in doing this effectually, extension will be a natural outcome

CHINA.

Rev. W. M. Hayes, *Tungchow*:—Yesterday was one of the bright days in the history of the native church here, eleven persons, six of them students from the college, stood up before a crowded house to confess Christ before men Of the other five, one was a pupil from the Girls' School. Another was a carpenter from a neighboring county, who, in his wanderings, had heard of one of old who also toiled at the carpenter's bench. The other three were women, poor and comparitively ignorant, followers of Him who loved to dwell with the humble and lowly, and like Him too, we trust, in simple, child-like faith.

Of the eighty-six students in the college, seventy-three are church-members, and while the Girls' School, owing to its having recently received quite a number of new students, does not show so high a percentage, yet fifteen of the thirty-four girls are professing Christians, and we doubt not but the rest in due time will join them.

Among the other applicants for baptism, we rejoiced to find three men, men who hitherto have had no connection with us. They had begun attending the daily services held during February and March, and seem convinced that this is indeed the truth. They are now under Dr. Mills' instruction and we hope to welcome them to the Lord's Table at our next communion. These men are from Tungchow, a city, which, like all others in North China, has seemed well-nigh impervious to the Gospel. To say that one hundred out of the four thousand church-members in this Presbytery came from the cities, would probably be too large an estimate. Unlike the times of the early Christian Church, when the cities first received the Gospel, and the heathen, as French points out, were those wo lived in the heath or country, the Christians of China are found outside of the proud literary and commercial centers, and among the more independent agricultural class who care less for social standing and more for the truth.

Our new college buildings are now slowly taking shape. The main building will be an unpretentious two story structure, barely large enough for our needs, the greater part of the second story being unceiled. The old temple which has hitherto been our large school-room, and answered also as chapel, lecture and society room, will hereafter be called the chapel, though still doing service as a recitation room.

Our last Shanghai papers bring accounts of the plague breaking out again in Macao, a small island and city belonging to Portugal and lying about sixty miles from Hong Kong. By direction of the Bishop, a prayer to the Virgin Mary has been printed and scattered among the natives. With it is printed her picture, and the "foreign goddess," as the natives call her, seems very popular. Heathens, as well as Christians, have united in raising a subscription and in asking the Portuguese authorities for permission to carry her image in a grand procession through the city, just as we have here seen the god of the City, Ching Hwang carried in procession through the streets.

Probably this is one reason why Roman Catholicism has not succeeded better in China. It has been so much like their own religions, that the people do not see any reason for leaving one image to worship another.

Judging from the tone of the last imperial decree, the Emperor is earnest in his desire to reform the Empire, but China is more of an official than an absolute monarchy, and, as we all know, the good intentions of His Majesty are often thwarted. China's hope lies not so much in education nor in foreign influence, as in that religion which will give her trustworthy, faithful men.

Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?
Salvation, O, salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name.

CHARLES M. WILLARD MEMORIAL HALL.

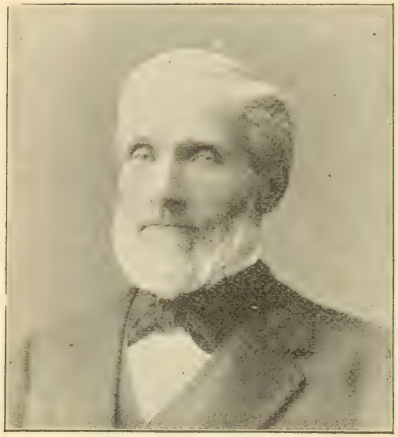
COLLEGES AND ACADEMIES.

THE UNION ACADEMY OF SOUTHERN ILLINOIS.

REV. W. B. MINTON.

Union Academy is a Christian school, doing good work, receiving aid from the Board of our Church, situated in "Egypt." How many of the people who do not live in "Egypt," know what is meant by that term? Years ago there was a failure of the corn crop in Central Illinois; an abundance in Southern Illinois. Many fathers, like Jacob of old, sent their sons for supplies. As they passed each other going or returning, to the question, "Where have you been?" or "Where are you going?" the answer was, "Down into Egypt to buy corn." Hence its name.

Draw a line from St. Louis to Vincennes, and the country south of the line, between the Ohio and Mississippi rivers, is "Egypt." In the rich soil of these and other river bottoms the corn grows so tall that, as the writer used to tell his mates at Auburn Seminary, it has to be gathered with step-ladders. It is a fact that some of the ears are so far from the ground that the tallest man cannot reach them standing on tiptoe. "Egypt" is not, however, all river bottom land. There are thin, rich hills of bottom land on either side and along the course of the Wabash and other rivers. In the northern part are the prairies, while in the southern part are "The Ozarks," extending across the state from river to river—a strip of country about forty miles in width north and south. This is the far famed fruit and vegetable region in "Egypt." These rugged hills and beautiful valleys were not settled as early as the northern prairies. The people who came here at first were not as well to do as those who settled in the central and northern part of the state. But the secrets of climate, beauty and productiveness spread abroad, and now along the lines of the three railroads which have pushed over or under these Ozark hills, are orchards, and gardens, and vineyards, from which train loads of the finest productions go to northern and eastern markets. As a result, our towns are improving; better homes are building; organs, pianos and magazines are found in rural homes, and *an education for sons and daughters* is a rising desire in the hearts of hundreds of parents. Union Academy is in the very midst of these beautiful hills and valleys, with "apple and peach trees fruited deep," in the very midst of their very needs and possibilities. "Like the land of Egypt as thou comest unto Zoar:" yet young people may safely pitch their tents this way, for with



CHARLES M. WILLARD.

open church doors and the welcome of Christian homes, there is not an open saloon within nine miles of the Academy.

Union Academy entered upon its thirteenth year on September 2. Ten classes, fifty–seven graduates, have gone out from its halls. Others have nearly finished its courses of study ; and a still larger number have spent more or less time under its influences. All speak well of its work. Our students have been and are in the leading colleges north, south, east and west. Quite a number are preaching the Gospel, and others are in preparation for this sacred office. Young people have been led to Christ and to lives of consecrated usefulness.

We feel that our work is just begun. Our present property is the gift mostly of individuals in this vicinity. The running expenses have been met hitherto by tuition, the gifts of friends and churches, and the help of the Board of Aid.

At the beginning of 1894 the Academy received by the will of Mr. Charles M. Willard property estimated to be worth, prospectively, $50,000. This property consists mostly of real estate, and, owing to certain conditions and limitations, will yield, for the present, only a comparatively small income. The Charles M. Willard Memorial Hall is not as yet under the control of the Academy Board of Directors. The thought of Mr. Willard evidently was to give permanency to the institution. Permanency being assured, the school looks with confidence for additional gifts from the friends of Christian education. We need at the present time an endowment which will yield $1,500 or $2,000 per year. We need better accommodations if we are to offer young people in the name of the church anything which will compare with what is offered them in the name of the state. Elisha got along somehow with his school at Gilgal ; and our faithful teachers, men and women of God, will do their best with what they have ;

WEST HALL. ACADEMY HALL.

yet, as they work and struggle on, there comes the question: Is it, after all, only the trials and struggles of our positions which make us feel that a hundred thousand dollars, given to five or ten academies, would do more good than if given to our institutions already well endowed, 500 miles away from the boy, who, looking across the prairie or over the valley, sees the academy, and, as he looks, feels the movings of the Spirit of God (though he knows it not) longings—a determination to enter *the school near at hand. The right kind of academies near at hand help fill the right kind of colleges 500 miles away.*

FREEDMEN.

THE BARBER FUND.

As frequent letters of inquiry come to the office of the Freedmen's Board as to the nature of the "Barber Fund," to which reference is occasionally made in our church journals, it may be well to publish for the benefit of those who may not have seen the action of the last General Assembly, or may not have access to a copy of the Minutes, so much of the report of the Standing Committee on Finance as will explain just how the matter stands.

The report, after alluding to the unusually large amount received by the Trustees of the General Assembly last year, in the form of bequests, adds: "Of these bequests, one is from the late Phineas M. Barber amounting to $113,000, the income from which is to be 'used for the erection of churches and maintaining of needy ministers of the Presbyterian congregations of colored people in the United States of America, as seems best in the judgment of the General Assembly aforenamed.' To which, the executors inform us, there will be added a further sum of about $100,000 when the estate is finally divided. Inasmuch as this Assembly has no one Board through which this income can be administered as prescribed, and furthermore as the colored pastors who are to be the beneficiaries are not to be confined to any particular section of the country, the Committee recommend that the income of the Barber Fund be applied as follows:

a. One-half to the Board of Freedmen to be divided equally in the erection of churches for Presbyterian colored congregations and for the needy ministers of the Presbyterian colored congregations in their field.

b. One-quarter to the Board of Home Missions for needy ministers of Presbyterian colored congregations in the fields outside of the Freedmen's Board.

c. One-quarter to the Board of Church Erection for church buildings for Presbyterian colored congregations in the fields outside of the Freedmen's Board.

In further explanation of the subject to those who may not yet fully understand the situation, it may be well to remark:

1. This fund will be held by the Trustees of the General Assembly and invested by them, and the income from the fund, as it accrues, will be transmitted to the different Boards to be expended by them according to the direction of the General Assembly, which direction, according to the judgment of the Finance Committee and of the Assembly, best meets with the terms of the bequest, and the expressed will of the donor.

2. The fund when the estate is finally divided, it is estimated, will be at least $200,000 and perhaps more. This sum if invested at five per cent. would yield $10,000 per annum.

3. Of this $10,000 per annum, the Freedmen's Board will receive one-half, that is $5,000. But this $5,000 which will come to the Freedmen's Board on the supposition that the Fund is $200,000 and the interest five per cent. will be divided again into two separate funds of $2,500 each—one of which is to be expended in the erection of churches on the field operated by the Freedmen's Board, and the other for needy ministers over colored congregations in the same field.

4. The Board of Home Missions will receive $2,500 of this estimated income for

needy ministers over colored congregations outside of the Freedmen's Board, and the Board of Church Erection will have the same amount to be disposed of on colored church buildings in the field outside of the Freedmen's Board.

There may be sometimes some question as to whether a particular case is in or out of the field of the Freedmen's Board, but the adjustment of such matters may be safely left to these Boards themselves, as there is perfect harmony between them, and a readiness always to co-operate with each other in every case where they can act together to the general advantage of the entire missionary work of the church. As this fund is a permanent one, and the annual income perpetual, it is easy to see that this stream of beneficence started by this lover of his fellow men and friend of the colored people will flow on from year to year, so that many a weak and struggling church, and many a needy pastor ministering to God's poor, will have reason in years to come, with grateful hearts, to bless the name and cherish the memory of Phineas A. Barber.

A GENEROUS RESPONSE.

Some time ago a statement was made of the great need of church buildings at several points in the South where our ministers are laboring under great disadvantage because of their lack of anything like a church home. One of these places was Newport News, Va., another Birmingham, Ala., and another Hot Springs, Ark. The list could have been greatly extended, as there are over 40 congregations in the South under the care of the Freedmen's Board that have no church buildings. Soon after this notice appeared in print, the Freedmen's Board received a communication from a Christian lady, whose father, during his lifetime, had been a warm friend of the colored people. She had $500 to give as a tribute to her father's memory and to be consecrated to the uplifting of these people. She selected Birmingham as the place that appealed to her most urgently, as measured by its pressing needs and decided to give the above named amount toward the purchase of a building suitable for both church and school purposes, and to be known as the "Miller Memorial." Orders have been given for the purchase of the property, and the heart of the minister in charge, who has been laboring for several years in the face of difficulties "that would have driven many a man from the ministry," as a white elder in the Southern Church once said about him, has been made glad at the prospect of having a house of his own in which to teach during the week, and on the Sabbath Day preach to his people the Gospel of the Son of God. The lady who came to the relief of these poor people in their need, is Mrs. Jasper A Smith, daughter of the late Mr. John Miller, a faithful, ruling elder in the Valley Presbyterian Church of the Presbytery of Pittsburgh, Pa.

CUTTING DOWN.

The Board of Missions for Freedmen, in view of the absence of legacies for this year, apprehends a serious reduction in the amount of funds to be placed at its command unless the friends of the work will, by an increase in their contributions, make up for the threatened diminution. Year before last the Board received $75,000 in legacies. Last year about $56,000. This year there are, at present, no legacies in sight. To overcome this threatened deficiency in our usual income for the year, the contributions from other sources must show an advance of about one-third additional to the amount given last year. The efforts, too, to pay off the big debts of the various Boards from last year threatens to affect adversely the ordinary collections. In view of these facts, the Board will surely be compelled seriously to curtail its work, if, as the fall collections come in, there is no real and substantial advance from the regular sources on the contributions of previous years. Will not the friends of the Freedmen's cause speak a good word for the work of the Board wherever there is a chance of obtaining additional funds for the carrying on of the work?

—Said a colored student, in an essay on the Race Question: "The Negro race can never stand on an equality with other races until we make it equal in morals and religion."

CHURCH ERECTION.

THE GROWING DEMAND.

In its annual report for 1895 the Board, referring to the outlook for the coming year, remarked: "The financial pressure of the last two years has checked in some degree the advance in church building. As many new churches, it is to be presumed, have been organized, but in a larger proportion of instances than usual, they have postponed the attempt to build. But '*hard times*' do not continue without interruption, and there is now a general conviction that the present year will be one of returning prosperity. If this proves to be the case, the young churches that have prudently delayed action will announce that the time has come to arise and build, and in so doing, by far the larger portion will turn to the Board for help."

Sufficient time has now elapsed to permit us to see the signs of the fulfilment of this expectation. Almost every paper speaks of improvement in business circles. Factories whose wheels have for months been idle, now resound with the cheerful hum of the awakened machinery; frequent reports of the advance of wages in many departments of industry encourage the waiting artisan, while in the good providence of God the promise of abundant crops is in almost every part of the country realized in the harvest now for the most part safely garnered.

The effect, as was expected, has been seen in the immediate revival of plans for church building temporarily postponed. The number of applications for assistance, either by grants or loans, that reached this Board in the months of July and August was greater than almost ever before in the same length of time, and several of them were accompanied by the explanation that building had been previously delayed. In addition to this, there was more than one instance where grants voted one and two years ago, but as yet uncalled for, were claimed as the result of reviving courage and renewed efforts.

And now the question of the hour is whether there will be a reciprocal revival in the contributions of the churches upon which the ability of the Board to respond to these demands depends. It has been only too obvious that the months of commercial depression, through which the country has passed, have perilously reduced the means requisite for carrying forward the aggressive work of our Church. An arrearage of a half million of dollars is, to say the least, a danger signal.

It is to be earnestly hoped that the plan proposed by the General Assembly for making up the deficiency will be abundantly successful. We cannot afford to doubt upon this point. And yet, after all, there is one thing still more important—and that is, that from this time on the income shall regularly be equal to, if not in excess of the outgo. A man, although in debt, can begin to take courage if he sees that he is no longer running behind—that the drift down stream is arrested. It needs but little additional effort to begin to stem the current and make progress upward. So with our large benevolent work. If the future witnesses no running behind, the arrears of debt can be provided for until they are swept away.

But the million-dollar fund will be raised in vain, or at least only, as a temporary alleviation of disaster, if this year and henceforth the churches do not so advance their contributions to all the Boards as to insure that each year's income shall abundantly provide for each year's work; and this result can only be reached by the earnest, faithful, prayerful co-operation of every congregation, each in its own place and according to its ability, loyally seeing to it that its own contribution shall be this year an advance upon that of last year. *Is this too much to ask?*

EARLY CHURCH BUILDING IN ROME.

Tradition designates as the first and oldest church of Rome the basilica of S. Pudenti-

ana. According to legend, Saint Peter lived on the Esquiline hill, in the Vicus Patritius, being an inmate of the palace of Senator Pudens and his wife Priscilla, in which he established a house of prayer. The sons of Pudens, who are mentioned by name in the epistle of Saint Paul, owned baths there, and there the Bishop, Pius, the First, is said about the year 143 to have founded a church at the request of the Virgin Praxedis. In the pre-Constantinian period, and during the era of persecutions, Christians did not openly possess any churches, but were accustomed to meet together in houses lent for the purpose by believers. After the edict of Constantine, which proclaimed freedom of worship, these houses of prayer were recognized as churches; they retained the names of the pious owners by whom they had been founded, and in some instances are still known by such names. S. Pudentiana is the first of the churches of Rome recognized by the *Liber Pontificalis*, and its tribune still retains ancient mosaics representing Christ between the twelve Apostles. But all basilicas before the time of Constantine are doubtful. As soon as Constantine had given full freedom to Christianity, larger and to some extent more sumptuous, basilicas arose in Rome. Their architectural form which, like the worship of the church, had long before been developed in the catacombs, appeared as a completed actuality, and remained a precedent for succeeding centuries. We can imagine the Roman who still sacrificed to his gods in splendid columned temples, regarding with contempt these churches of Christianity, their pillars hidden like the spoils of plunder in the interior of the building and the facade of the temple itself concealed behind a walled vestibule, in the midst of which a "cantharus" or fountain was also hidden.

When architecture, passing beyond the limits of ancient culture, the ideal of which it had forsaken, was compelled to build churches instead of temples, it obviously found itself in a curious dilemma. Being obliged to avoid everything belonging to the Pagan religion, to forsake the perfected styles of antiquity, it borrowed with a happy instinct the form of its churches from the purely civil halls of justice or basilicas,* which answered the organization and liturgical requirements of the Christian community at the same time that it adopted the structural arrangements of the chapels in the catacombs. Buildings were thus erected, for which not only the sculptural ornament but even the rough material was appropriated from Pagan monuments, and architecture adopting essentially antique features, such as the columned temple, infused into them the primitive character of the new faith.

The attractiveness of this architectural system consisted in the unpretending, but solemn simplicity of an harmoniously blended whole, to which only mosaic ornament and the adoption of ancient pillars imparted grace. The churches were continually subjected to additions and changes, which the simple mathematical perfection of the old temples would not have tolerated. They expanded with the worship, and became so disguised by irregular additions of chapels and oratories, that, through the increased number of altars and even of tombs, one might have imagined them transformed again into catacombs.

Nevertheless, it is quite certain that in the days of the same Theodosius, who proclaimed Christianity the religion of the state, notwithstanding all edicts, and in spite of the closing of the temples, the public character of Rome was still pagan. It was true, as was previously the case after the year 341, that monks, disciples of the Egyptian Anchorite Antony, wandered among the well preserved temples to the newly-founded basilica of Saint Peter, or fall on their knees in prayer at the graves of the martyrs; but at the same time the Pagans still celebrated their ancient festivals. Honorius and Arcadius, the sons of Theodosius continued to issue edicts for the protection of public monuments, and it was only with the beginning of the fifth century that the heathen religion, like a moth-eaten robe of state, fell from the shoulders of ancient Rome.

Seventeen years afterward followed the

*The word originally used to designate a church was *Dominicum* (*House of the Lord*); not until the time of the Constantine did the expression *basilica* become customary.

edict which enacted that "All chapels, temples and sanctuaries—if such still remained standing—should be destroyed at the order of the magistrates, and be purified by the sign of the Holy Christian religion." That the expression *destroyed*, however, was not taken literally, is shown by the significant appendix, immediately following, which commands that the temples be converted into Christian sanctuaries. Prudentius could now sing:

> "Rejoice, ye nations all, rejoice
> Roman and Greek and Jew,
> Egypt and Scythia, Persia, Thrace,
> One King is Lord of all."

MINISTERIAL RELIEF.

The cause of Ministerial Relief does not belong to that department of church work which we call the aggressive; it is constituted to take care of those who remain and who are disabled or weak by reason of aggressive work already done. There are upon the roll of this Board, representatives from all of the arms of the Church's service. It is aiding men whom the Board of Education has helped in their efforts to secure a ministerial training and who have been toiling on the mission and other fields of the Church, until failing health or disabling age has laid them aside from their loved employment. The noble army of Foreign and Home missionaries who have given their lives to Christ's service on the frontiers, are compelled from time to time to send some of their number home from the front, and with their dependent families they are added to the roll of honor of the Relief Board; and it is the same with all of the other active agencies of the church.

We feel sure that the fact that such a Board exists, comforts many a dying servant of God, who leaves a dependent widow or needy orphans behind, with no means of support. It is a frequent experience of ours in the office, in reading the pathetic application of some helpless widow, for aid, to find her quoting the dying conviction of her husband, that he knew the Board of Relief would minister to the needs of those he left behind him. And who can fail to believe that the fact, that this Board exists for the purpose of aiding disabled servants of Christ, surely nerves and heartens the men, when in their unabated strength and health, they are doing God's work on the field! Assure a man that without doubt, he will receive some measure of support and care in his old age, or when sickness and disabling disease have laid him aside, you not only give him a strong staff upon which to lean, but administer a stimulant for his arduous labors. I do not wish to even insinuate that the ranks of our ministry are made up of men who are brought into them, or kept there by the merely natural theory of support, for I thoroughly believe in the divine call to the ministry of Christ, and that the divine element in the call is of such a character as to induct men into the office in the confident belief that the "Lord will provide," but I just as firmly believe that the human side of the subject is always sufficiently in sight, to cause the fact, that there is a Board such as this, which is engaged to support them "when the keepers of the house shall tremble and those that look out of the windows be darkened," to nerve them in the purpose and service of their lives—and if I were writing o our candidates for the ministry, I would say to them, go forward in your preparation for the blessed work you have before you, in the confident expectation, that, when broken by the toils of the service, or bent under the burden of years, you will find in the Board of Relief a refuge city into which you may run from the avenger and find rest and care—and I would say further—they may have the comforting assurance that when the Lord will take them home, their dependent ones, left behind, will also receive the tender ministry of that church they have served on earth, and that with more than the tenderness of a woman, she will pillow their heads in comfort and peace.

And yet with a strict business sense of justice, the Lord of the Church expects that the farm is to support the family; that the land he cultivates is to make sufficient returns to meet the actual demands. "Ye are God's husbandry," that is, ye are God's farm; and if this farm does not produce in addition to the supplies needed for aggressive work, sufficient to support his dependent family, it is not his fault. The Church is to supply means sufficient to take care of her servants, and the Lord's fulfillment of his word is in a certain and peculiar sense, dependent upon the faithfulness of his children. We believe his word to be true, when he says, "seed time and harvest shall not cease," but we also know that there is a human factor in the matter and that unless man will sow and cultivate the soil, there will be no harvest song of rejoicing.

The actual fact is, the Board of Relief has never been able to give its beneficiaries an adequate support. These men and women are of God's nobility. They know how to suffer in silence, for they have learned the task in many a hard campaign of exacting service and pinching privation. They know how to live without murmur or complaint, although deprived of very many of life's commonest comforts; and in their worldly poverty, they know how to contribute to the needs of our Boards, as the gifts from their slender purses, fragrant with consecrated purposes are constantly testifying. Some of the largest *proportionate* givers to-day, are these toil worn and disabled veterans, who depend on the pittance they receive from the Relief Board for their maintainance; and it gives zest to the exercise of our beneficence, to know that we are aiding such men and women.

This Board has a wide and diversified field of operation. Besides aiding those whom sickness and old age have disabled and the families of those whom God has called home, it also ministers to those temporarily broken in health, and who are for a time compelled to lay aside the implements of labor in order to regain strength for a continuance of their ministerial work.

As I write this, there comes to my mind the recollection of a man who was met in the fulness of his young manhood, by the intelligence that if he expected to live to go on with his work, he must at once stop and place himself under skilled medical care and submit to the surgeon's knife. With a wife, and children of a tender age dependent upon him, he saw no way for their support if he gave up his salary and entered the hospital, but he was facing a stern necessity and was in the presence of a crisis, which admitted of no hesitation or delay. Upon advice of his co-presbyters, he surrendered his promising pastorate and applied for aid to the Board of Relief, entered the hospital, submitted to the surgical skill necessary in his case, and through that crucial period, and the long and wearisome year that followed, while recovering from the physical prostration, consequent upon his treatment, this Board tenderly ministered to his patient, waiting family until he could again enter the ranks of bread-winners. The Board thus saved a worker for the cause, and put him back upon the field able to resume the labors which a serious physical infirmity threatened to take from him forever.

It can easily be seen that with this widely scattered and ever increasing family of suffering ones, the Board needs a yearly increase of funds.

The Assembly has repeatedly asked for $150,000 over and above the interest from our invested funds, but we have never yet received it. This year, recognizing the growing need and importance of the cause, it has emphasized the call for $200,000, with the hope that the awakened liberality of God's people may supply the sum.

The work must be supported by an increasing liberality if it is to keep pace with its growing importance. Last year, although the church collections and individual gifts were larger than those of the previous year, the disbursements to the Board's beneficiaries also increased, as has been the case for some years past, and which will likely continue as the number of ministers increases. The demands made upon our treasury are of such a character that it is often-times absolutely impossible for the

Board to feel justified in cutting down appropriations or in lessening the amounts asked, since at the very best, they are so out of proportion to actual needs. So strongly was the Board impressed with this conviction during the past year, that while they held on a reserved list all the increased sums asked by the Presbyteries until the close of the fiscal year, in order to see if the condition of the treasury was such as to admit of their payment, they could not bring themselves to the painful task of withholding these much-needed increased sums, and by a unanimous vote at the special meeting held at the close of the year, agreed to send these suffering families these additional amounts, although it slightly increased the debt which the Board for the first time in a number of years was compelled to report to the Assembly.

Christian brethren, we must depend on you to supply the treasury with means to meet the needs of God's saints. These dear servants of God, broken down by toil in His field, *must be maintained.* The contributions from the churches have steadily declined for several years past, until the year which closed on April 1st, when the tide was turned and the sum started on the upward track. We pray God it may continue its upward course, so that we may be able to continue to these disabled soldiers of the Cross, not merely the pittance our receipts now permit us to send them, but to add to those meagre sums, so as more to fully minister to them during their last days on earth, and tenderly lay their honored forms away to await the judgment. We are often called upon to do this last tender act of devotion to these saints of God.

Not long ago we had upon our roll the name of one, honored, not by a ministry brilliant for its conspicuous prominence, nor known by high posts of dignity enjoyed, but honored, by reason of one of those faithful, tender and fruitful services of which the world at large hears little, but which the Master knows and loves so well. He came into this haven of rest only when the increasing infirmities of years unfitted him for the duties of the pulpit. He had a wife who had long been a happy and useful helpmeet to him in the days of his activity, but now when the "grasshopper" had became a "burden," and they that "look out of the windows" were "darkened," she had become bed-ridden and helpless, and shared with her honored husband the ministry of Justice and Mercy, of the Board of Relief. One day, towards its close, while waiting for the return from his employment of a devoted son, who was their mainstay and help, the old patriarch drew his easy chair to his wife's bedside, and taking the hand of the patient sufferer in his, sat quietly communing with her in happy and beautiful fellowship. Doubtless, these old and blessed children of God found much satisfaction in thinking of the past when "they went up to the house of God in company," and mingled with His people in the visible communion of the sanctuary. How long they sat thus in sweet accord I do not know: the wife noticed at last that the dear old patriarch failed to reply to a question she had asked, and upon a closer look found his eyes were shut and that his spirit had taken its flight. Unable to rise from her bed, she was compelled to wait patiently until the return of her son, in order to announce the translation of the spirit from earth to Heaven. After the aged saint was laid away in God's acre, the Board secured a place for the crippled and helpless widow in the convalescent department of a noble Christian charity, situated out among the green fields and fragrant hill sides of the beautiful country, where she had a foretaste of that rest she was soon to enter beyond the river. It was not very long before the Board had the privilege of voting an appropriation to meet the expenses of her burial by the side of that man of God who had preceded her to the Father's House.

How tender is the ministry of this Board!

Truly, the church cannot permit it to stand in need of funds for the work it has to do, and I have sufficient confidence in the Christian intelligence and liberality of the people of God to feel assured that it *will not.*

W. W. HEBERTON.

The only true conception of a Christian life is that which makes it all Christian and for Christ—the work of the week-days as well as the worship of the Sabbath.—*Sunday School Times.*

PUBLICATION AND SABBATH-SCHOOL WORK.

THE GOSPEL TENT IN MINNESOTA.

R. F. SULZER, SYNODICAL MISSIONARY.

Traveling over the state, your missionary finds Sabbath-school work in many respects most encouraging. Although every missionary is hard at work, the number of new Sabbath-schools will not be as large this year as usual, but many of the old ones are being revived and developed.

The missionaries are obliged to give much of their time to looking after Sabbath-schools where they do not have efficient teachers, and the need of more thoroughly-trained teachers is realized every day. Some plan to give wholesome instruction in the Bible, as well as thorough training in the art of teaching, is greatly needed for our young people, on whom the burden of responsibility for success in the work largely depends, and as we are destitute of permanent training schools in connection with our Church for this purpose, your missionary would suggest that institutes for from two to four weeks at a time be held in central locations during the summer months in each year.

This excellent and profitable plan can be worked successfully, if all will unite in this purpose, as has been evidenced in various instances.

Recently your missionary, with the hearty co-operation of the efficient pastor of the Presbyterian church at Tracy, arranged for an institute on the historic ground at Lake Shetek. "The Minnesota Gospel Tent" was erected, in which the exercises were held, and many families and groups of friends brought tents and camped out during the entire session, while many others had engaged hotel accommodations. More than twenty-five Sabbath-schools were represented.

The programme was outlined as follows: The first day was designated "Sunday School Day," and opened with a song service at 9 A. M., which was followed by discussions of various topics and papers, on "The Church and the Children," "Reports from Sunday Schools," "Trials and Triumphs of Teachers," "Gathering in the Children," "Home Department Work," "Gathering the Harvest," etc. The greater part of the second day was given to the Christian Endeavor work, but an important feature of the day was the Elders' Conference, the object of which was to prompt the Elders to acquire a more general understanding of the doctrines and government of our Church, and influence them to increased activity in church work. A well-attended prayer-meeting from 7 to 7.30 A. M. was a profitable beginning of the day's work, and some of the subjects for consideration were "Evangelization of the Young," "The Christian Endeavorer and the Pastor," "A Successful Endeavor Meeting," and "Opportunities as Endeavorers."

The next day being Independence Day, the services were in accord with the occasion, the programme beginning with a 7 o'clock A. M. prayer-meeting. A praise-meeting at 9 A. M., was followed by addresses by brethren who had participated in the war for the suppression of the rebellion, which service was interspersed with patriotic and devotional songs. Among other testimonies given in the afternoon was an intensely interesting recital of the Indian Massacre of 1862, by survivors of that fearful tragedy. The story of sufferings told by these people, some of whom had been wounded and left on the prairie for dead, was most touching, one of them having eighteen bullet wounds, and one lady was shot four times, one ball passing entirely through the body, and in addition to this she was beaten over the head with a rifle until the skull was broken, but lived to tell the story of her trials 33 years later. She concluded her address with a brief statement of her religious experience, in which she devoutly thanked God for His great mercy to her.

She related a touching incident of a little

girl six years of age, who, mortally wounded, was bending over the form of her little brother who had also received a death wound. This lady searching in the darkness for her own children from whom she had become separated came to these, and the little girl asked her if she would take care of her little brother. "Ah!" she said, "my own little baby boy is out on the prairie somewhere, and I must find him." The little sufferer then asked if she would give her a drink of water, but she replied that there was no water to be had. Then the dear little sufferer asked, "Is there any water in Heaven?" and was told that when she reached Heaven she would never want for anything. She was comforted, and with this assurance laid down and died. The lady did not find her baby boy that night, but afterwards found that his little brother, eleven years old, had carried him a distance of forty-five miles, and finally reached a place of safety. Her baby boy, now a man, was introduced to the audience.

The Institute closed with the evening session, which was deeply spiritual, and a number of persons expressed their purpose to become followers of Christ.

From such gatherings great good must surely come if followed by prayer and proper Christian effort for the increase of our abilities and numbers of workers.

APPRECIATION OF SABBATH-SCHOOL MISSIONARIES.

The following extract is from a personal letter written by a minister of Oregon, relative to the work of Sabbath-school missionaries:

We appreciate the efficiency of the work performed by the Sabbath-school missionary all over this field, where there are no churches and very few Sabbath-schools. No local missionary of our Home Board can reach out to, or meet, this work as can a Sabbath-school missionary. Our Presbyterial territory is very large; and what have we wherewith to compass this work, as compared with other portions of Oregon? One local missionary of the Home Board at Klamath Falls for all Klamath and Lake counties; three in the large county of Jackson, within whose bounds one can travel in a straight line for over one hundred miles; one in all Josephine County; two in Douglas County, two in Coos, and none in Curry. Not one-half of the population have a favorable chance to hear the Gospel. We have as much infidelity within our bounds as in any other part of Oregon. The children are everywhere growing up in ignorance of Bible truths, and imbibing infidel opinions. The Sabbath-school agency is the only promising means we have of counteracting this in the rising generation.

IMPORTANCE OF DISTINCTIVELY PRESBYTERIAN WORK.

Rev. J. V. N. Hartness, our Synodical Sabbath-school Missionary, in writing lately concerning Presbyterial Sabbath-school work in Michigan, claims that 24 of the 54 churches in Flint Presbytery are the outgrowth of this work; also 4 of the 21 churches in Lansing Presbytery, 14 of the 21 churches in Petoskey Presbytery, 16 of the 39 churches in Saginaw Presbytery, 8 of the 16 churches or more in Grand Rapids Presbytery. This was the state of affairs at the beginning of the present year, to the best of his belief, and, whether there be a slight error here and there or no, he claims that these figures fairly represent the power and progress of distinctively Presbyterian Sabbath-school work, and that no such results have been obtained from union work.

WORK IN A KANSAS PRESBYTERY.

Sabbath-school missionary James M. May summarizes his work in the Presbytery of Solomon in 1894–5 as follows.

From April 1, 1894, to April 1, 1895, 17 schools were organized with 71 teachers and 528 scholars. Seventeen have joined Presbyterian churches from the different schools. I have held three series of meetings and assisted in three; addressed in all 177 meetings, traveled 7,594 miles, visited 576 families, distributed 25,968 pages of tracts and Sabbath-school papers, and 274 Bibles and other volumes to individuals and schools. I have also distributed 8 barrels of clothing and 1,200 pounds of flour. These statistics are submitted with the hope that the figures may be read in the light of their inner meaning; for instance 600 people studying and teaching God's work expresses much when read with the Divine utterance, "The entrance of thy word giveth

light."—(Psa. CXIX, 130.) The thousands of pages of Presbyterian literature are still carrying on their work; the new converts are living changed lives and actively in service for Him whom we all love and serve. Who can count the number of unseen seeds of truth that are developing in the brains of the young who have studied the Bible in the seventeen schools planted? The needy are being clothed, and Jesus has increased joy, because His spirit has found an added channel through which he may flow to the hungering ones. None should doubt, even in this age of active Christian effort, the efficiency and power for great good, and the lasting results of the work of the Sabbath-school missionary. No one can give amiss in giving for the establishment of Sabbath-schools, and providing good literature for the young.

EDUCATION.

DEATH OF ROBERT WATTS, D. D., LL. D., QUEEN'S COLLEGE, BELFAST, IRELAND.

We have read, with a shock of surprise and grief, of the death of this able and faithful servant of God. We make mention of him in these columns with tender interest, both as a personal friend and correspondent, and as one who was most usefully associated for a few months with the Rev. Cortlandt Van Rensselaer, D.D., during his distinguished administration of the affairs of the Board of Education, and for two or three years, after Dr. Van Rensselaer's death, with Dr. William Chester as his assistant. He was a member of the Board and served on its executive committee. It had been the custom of the Board to submit each year to the General Assembly, in connection with the annual report, a brief tractate on some topic, which, in their opinion, seemed to have a bearing upon the advancement of the great interests committed to their trust? The illness of Dr. Van Rensselaer in the spring of 1860, incapacitated him for the task, and Dr. Watts was entrusted with the writing of the article. He chose for his theme: The Ministerial Curriculum of the Latter Half of the Nineteenth Century. The manuscript was taken to Dr. Van Rensselaer's home on the Delaware, at Burlington, for his inspection and approval. Dr. Watts has related the narrow escape of the precious manuscript from being blown into the river as he was carrying it back to Philadelphia on the boat. It may be found printed at length, with the annual report of the Board to the General Assembly of 1860. It seemed very fitting that one so early and so efficiently associated with the cause of ministerial education should spend the best years of his life as a teacher in a theological seminary. He was an able and keen controversialist and kept his pen busy in defence of that system of theology, which, for so many years he faithfully taught in the seminary at Belfast. Although called to occupy a position far away from the scenes of his earlier labors, he always cherished the warmest interest in the work carried on by the Board in Philadelphia, and we feel that in his death we have lost one upon whose intelligent sympathy we could always depend. His influence must long survive in the persons of his many pupils and in the vigorous writings which he contributed to the press.

WHAT WILL THE CHURCHES DO IN OCTOBER?

There is great lack of uniformity as to the times when the churches make their contributions to the treasury of the Board, but many adopt the month of October, in accordance with the suggestion of the General Assembly. We most earnestly call the attention of pastors and sessions to the importance of a careful study of the present situation of the work entrusted to us, and of which they are the Church's accredited agents. In former years agents were sent out by the Board to present the cause to the churches. This plan proved efficient, but excessively expensive, and by no means agreeable to the agents or to the churches. The very best agents, the most acceptable and the most efficient, are the pastors when they feel the responsibility and take pains to acquaint themselves and their people with the facts of the case. We are ready to send to all, who will indicate the number required for distribution among their people, copies of the attractive leaflet called "Question Box," which is calculated to give information and to answer inquiries. We have other literature for the further information of pastors in prepar-

ing themselves for presenting the matter to the people, which we will send to them as wanted. Meantime we call attention to some things which may prove of service.

HAVE WE TOO MANY MINISTERS?

There is a congestion in some places. This is bad for the Church, like a state of congestion in the lungs or other parts of the body. Means must certainly be taken for the better use and distribution of the forces at the command of the Church. But the total force continues to be inadequate for the general need in spite of the fact that we are taking every year scores of ministers from other denominations; some of them from closely related bodies and constituting excellent additions to our ministry, but in some cases men out of sympathy with our doctrines, government and traditions, and sometimes men who had lost standing in the bodies from which they came.

The actual fact is that the Church and the country have been growing much faster than the supply of candidates. In the decade of 1830-1840 our Church had one candidate for every 387 members. In 1894 she had only one for every 625. In the earlier decade she had one candidate for every 24,000 of the population of the country. In 1894 she had only one for every 47,000. In 1830 there was no demand for candidates for the foreign missionary field. Now the world is open and our Church is splendidly organized for the evangelization of the world.

THE NECESSITY OF A FIRST-RATE TRAINING.

The place which a minister is called upon to fill in the community in which he is to live, at home or abroad, in the cities of the east, or frontier settlements of the west, make it all-important that he should be a man of learning, well acquainted with the questions of the day, and a careful student of the measures proposed for their solution. This has been long recognized even by those who have been most zealous for practical efficiency as the first requisite for the work of the ministry. At the very first Methodist Conference, held in London in 1744, the question of ministerial education was eagerly discussed. "Can we have a seminary for laborers?" was anxiously asked, and great was the regret that a satisfactory answer could not then be given. Wesley in England and Asbury in America were earnest advocates for the best education which the exigencies of the times would allow. The successful efforts put forth in recent years to secure a better training for Methodist ministers are simply in line with views expressed by the founders at the beginning.

The feeling on this subject among the fathers of New England is well expressed in the inscription which may be read on the gateway of Harvard University: "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the Civil Government. One of the next things we longed for and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches when our present Ministers shall lie in the Dust." Our Presbyterian Church has consistently acted on the principle that duty and common sense unite in the demand that the Church shall give to the ministry the best preparation for their work that her resources and the ability of the best instructors can provide. She recognizes the fact that only folly would think of sending forth poorly equipped agents to meet the momentous issues of the present age, and to cope with the highly trained forces of an unbelieving world.

THE PROOF OF THE PUDDING IS IN THE EATING.

This is a homely proverb; but it expresses well the truth that practical experience must test all theories. It is gratifying to learn that the scholarly attainments of the ministry have made its members one of the most potent agents in modern society. Its successes are of course not due to mere scholarship, but to scholarship devoting its attention to a devout study of the Word of God. Josiah G. Holland, the editor, novelist, and poet, is quoted as saying, after a large acquaintance with professional men:—"The bright, consummate flower of our American college system is the American Ministry. The greatest amount of genuine thinking done in the world is done by the preachers. I have received more intellectual nourishment and stimulus from the pulpit than from all other sources combined." In one word the ministry, thanks to the persistent efforts of the Church, consists largely of college bred men, and, as a consequence, occupies a vantage ground of intellectual ability and commanding influence which is quite unique.

A LAWYER HAS HIS EYES OPENED.

Robert C. Matlack, in the April number of the *Church Review* for 1889, gives the following account of an interview with a prominent Philadelphia lawyer. "Why is it," said the lawyer, "that we have so many ordinary men in the

ministry?" The answer was given in the words of a bishop:—"Well, you see we do the best we can with the material we have to draw from. We do not select the clergy from the angels, but from the laity." Said the lawyer:—"But I thought it was admitted." "Not at all," said his friend. "The lawyers in our city largely outnumber the clergy of all denominations. The doctors also largely outnumber the clergy. Pick out your first class lawyers and doctors, and then your ministers of the same stamp, and and see how the roll stands." The lawyer did so, and admitted that the pulpit of the city could furnish two men of intellectual force and culture for every such man he could mention from the bar.

IS AID GIVEN INDISCRIMINATELY?

It cannot be too often repeated that the men who enjoy the aid of the Board's scholarships are the selected men; the men who, from beginning to end, are under watch and supervision. Some men of prominence in our own and in other churches have had, somewhat strangely, a contrary impression. Some years ago Bishop Clark, of the Protestant Episcopal Church, expressed fears that the Education Societies might be the means of filling up the ministry with undesirable men. He was asked by the "Evangelical Society," which wanted to have an address from him at an annual meeting, to examine the report of the Society, and see if his requirements were not met. He did so and frankly admitted that his fears were groundless, saying:—"The guards which you have thrown around the sacred office must keep out more than are let in. The result must be the protection of the Church from the incompetent, and the sending mainly of efficient men into the Lord's vineyard." If there are any considerable number of men in the ministry who are not suitable for the sacred office it will probably be found that the major part of them were never under the care of the Board; for the rules of the Board, like those of the 'Evangelical Education Society," are of a character to keep out unfit persons.

THE PRESENT STATE OF AFFAIRS.

The estimated income for the coming year will enable the Board to provide for all candidates remaining on its roll from last year; but prudence requires that no more than one hundred new men be accepted at present. This statement means that keen disappointment is in store for perhaps more than two hundred young men. The hope is ardently cherished that with the returning prosperity of the country there will be larger contributions to the treasury and more of them. It must not be expected that money will be borrowed by the Board for the emergency; for the pressure next year will be probably quite as severe as it is now, and there would be no prospect of paying back the borrowed money. If the sessions of the churches will only take to heart the state of embarrassment in which so many candidates are likely to be thrown unless relief comes, and will see to it that their people are made acquainted with the facts at the time for the yearly offerings, there need be little fear of a continued lack of funds.

SABBATH-SCHOOL OFFERINGS.

It seems eminently appropriate that the subject of a call to the ministry should be kept prominently before the minds of the youth in our Sabbath-schools and that they should be taught from the beginning to take an intelligent interest in the work done by the Board of Education. The secretaries of the Church boards have held several conferences with a view to systematizing the matter of presenting to the churches the several causes with which they are entrusted. It was felt that there should be no clashing of interests, and that some common understanding should be reached as to the times when information and appeals should be made. An agreement was reached that the last Sabbath of October should be reserved for the Board of Education as the time when the contributions of the Sabbath-schools may be asked for its work. The corresponding secretary has accordingly prepared a letter to the superintendents requesting them to secure from all the sessions approval of the idea of presenting the matter to the schools at the time mentioned. They will find enclosed an interesting letter addressed to the pupils in which their attention is called to the work of the ministry, and the story is told of the way in which a very useful minister was helped to get his training for the sacred office. It is hoped that this plan will meet with very general acceptance and be the means of a great deal of good.

—Are we seeking to put on Christ, or is it something that belongs to Christ with which we would indue ourselves—His peace, His joy, His power? If we seek these rather than the loving owner of them, in what way are we better than the callous soldiers who cast lots for His garments in the very shadow of the cross?—*Golden Rule.*

Children's Christian Endeavor.

BOYS AND GIRLS.

Our questions in the August number, page 155, have been answered by one girl in a way that shows so much care and diligence that we will print it for the encouragement of other young readers.

Dear Sir: "I tried to find the verses in the Bible. I found 67 sons, 64 children and child together, 17 daughters, 2 boys, 2 girls, 2 maidens. I hope they are right. If they are, please send me a picture. We have not the May number. Papa sends them away when we have finished reading them. He sends it to a minister in Colorado, so please send me any one you please. I started at 12 o'clock and stopped at half past 7 on Sunday, and started at quarter to nine on Monday and finished at twenty minutes after 1. So good-bye.

P. S.—I am 12 years old."

MIRIAM H. DOYLE, Baltimore, Md.

With this letter Miriam sent, on another sheet of paper, the long list of Bible verses of which she speaks, the book, chapter and verse being carefully written under the proper heads, "Children, Girl, Boy, Maid," etc. In doing this, with so much care and industry, has not she proved what was said on that page 155 in our July number: that in such a careful search for any one thing in the Bible, you are pretty sure to find a great many other beautiful and good things? I have no doubt of it. And yet I feel bound to say that I would not advise any one to keep up such a search as Miriam says that she did for seven hours at a stretch. That will tire your eyes and your brain too much, and you must be careful of those wonderful tools for study that God has so carefully made and put into your head. No part of your body is more wonderfully made. While you should not let these instruments rust in silly idleness, He does not wish you to spoil them by over-work. Try to make them last at least seventy years. Talk with your mother and father about this, and, if you have a good chance, talk with the doctor. It is very important for young people to learn early how to use their eyes without abusing them. I have been reading with my eyes seventy years, and they are a good pair of eyes yet.

One girl is mentioned in the Bible, without being called a girl, or a maiden, or a daughter. She is called a sister, and she helped to save the life of her little brother who became one of the greatest and noblest men who ever lived.

Who will find that place and send us the name of that girl and of her brother? We have sent pictures to Miss Doyle, but we have plenty more, and shall be glad to hear from her or any other girl or boy.

One of the most beautiful verses which Miriam sent us is Zech., 8 : 5.

I shall not try to set down here all the instruction which is given in that verse. But you must all see that it gives a lovely picture of a happy city or town. What a dismal town that would be in which there were no boys and girls playing! One of the most pitiful things in the great cities of our time is the fact that, in the most crowded parts of them, there are no open clean grounds in which boys and girls can safely play. The good men and women in these cities are trying to get the authorities to open more such play-grounds, and they are going to do it, if it costs ever so much money. They think it better to spend money to keep children well and happy and clean and strong than to provide for them in hospitals and alms-houses, and they think that they get the worth of their money when they spend it to help children grow up into good citizens, much better than in feeding and imprisoning them when they have grown up good for nothing.

Well, boys and girls, you can help the grown folks to get play-grounds, and clean streets for you to play in. The more faithful and diligent you are in school, and in Sabbath-school and at home, in your studies and work, the more willing will the people be to pay taxes to give you play-grounds, and the more cities shall we have like that which the prophet describes, "full of boys and girls playing in the streets" and in parks and squares.

[From *Zion's Herald.*]

LILLIE'S AND CARL'S FLOWER MISSION.

L. ROBBINS.

When Lillie's and Carl's mother planted her flower seeds in the spring, Lillie and Carl wanted a garden, too. So their mother gave them some seeds, and said they might have the corner where the house joined the ell—a nice sunny place, where the earth was dark and rich.

They picked off all the sticks and little stones, dug it over with their trowels, and made it smooth with a rake, and then their mother told them just how to plant the seeds.

After this, every morning as soon as they were dressed they ran out to look at their garden and

see if the seeds were coming up, and when the tiny green leaves began to show above the brown earth, Lillie and Carl were greatly delighted.

Their mother had bought them a basket of pansy plants which they had set out also, and these and the other plants kept growing till after awhile little buds came on them, and finally the little buds turned into blossoms—ever so many blossoms, red and yellow and blue and white ones.

The weeds grew, too, and almost every night after school Lillie and Carl would pull them up, so that they would not choke the pretty flowers.

One day a lady came to see Lillie's and Carl's mother, and they showed her their garden.

"How fond children are of flowers!" the lady said. "I remember once I was going to Boston to see my sister, and I thought I would carry her a great bouquet of syringa blossoms, but when I reached the city they didn't seem nice enough, somehow, and as soon as I stepped into the street I threw them away, and, dear me! you should have seen the children scramble for them. They seemed to start up everywhere, and run for those flowers, so that in two minutes there wasn't so much as a leaf left."

"I wish those poor children could have some of our pretty flowers," said Lillie, after the lady had gone.

"That's so," said Carl. "They're ever so much better than syringa."

"But we can't go to carry them," said Lillie.

"No, it's too far," said Carl.

"Perhaps cousin Alice would carry them for you," said their mother. "You can go over to her house and ask her to-night, after she gets home, if you want to."

"Oh, we do!" they both cried eagerly.

Cousin Alice worked in an office in Boston, and rode in on the cars every day, and she said she would just as lief carry the flowers as not.

Their mother said they hadn't flowers enough to send in every day, and that twice a week was often enough; so every Wednesday and Saturday morning Lillie and Carl arose very early, and with the scissors cut off all the blossoms in their garden, and made them up into tiny bouquets, placing them carefully in a pretty basket their mother had bought on purpose for them, and then stood at the gate to give cousin Alice the basket when she passed.

At night their mother allowed them to go to the railway station to meet cousin Alice, and she would tell them about the poor little boys and girls who flocked about her for the flowers as soon as she stepped out of the great city station, eager for the tiny bouquets, and how they smiled all over their little grimy faces, and said, "Thank you, lady!" and how they smelled of the flowers, and handled them tenderly, and looked at them lovingly. There was a little lame boy, and a little girl who always had a baby in her arms, and two little brothers who were twins and looked exactly alike, and four little girls who were all sisters, and the black eyed boy, and the girl with the yellow curls, and the three little colored children, and the Italian boy whose father had a hand organ—there were all these, and more.

So all summer cousin Alice carried the bouquets, and, what was very strange, the more flowers Lillie and Carl cut off, the more flowers there seemed to be, especially of the great velvety pansies.

Cousin Alice grew to be very much interested in the poor little children also, and when the summer was past and the flowers all dead, she took some of the money she had been saving for Christmas and bought each of them a potted plant, that they could carry home and put in the window, and watch and tend and love all winter long.

BEING GOOD.

BY REV. DR. JOHN HALL.

[We find this excellent article in the *Messenger for the Children of the Presbyterian Church of England*, credited to *Harper's Young People*, and we are glad to print it here for *our young people* who may not have seen it in *Harper's*.]

"Now, listen, Johnnie. You're talking about the pleasant fellows that you play ball with. I want you to be pleasant, too, and I want you to be good, too."

"All right, auntie; just tell me about it. I get my lessons, I never cheat the fellows, and you can ask grandma how I do at home."

"Well, now, listen, Johnnie. A boy—we'll call him Frank—finished school and got a place. It was in a big shop. There were ever so many girls and men in it, working all day, and sometimes, when not very busy, chatting together pleasantly. Frank was as nice as he could be, civil to everyone and obliging, and they all liked him. The gentleman above him thought a great deal of him, and gave him a better place. Not one in the big shop had a fault to find with Frank. He was a favorite with everybody."

"Did he get more money, auntie?"

"Wait, now, and listen, Johnnie. The man who owned the store never came through it; he had his office on the upper floor, but he gave the money to pay every one, and everything in it

was his. Now what do you think Frank did? He got into the way of taking home with him such nice things as he could put in his pocket. Of course he told nobody in the store. And when he got the higher place I told you of, he took away as much as he could of the money; but he did it all in secret, and everyone about him kept praising him. Now was he good?"

"Why, of course not, auntie. He was a thief."

"But they all liked him, and thought him so nice."

"No matter, auntie, he was stealing."

"Just so, Johnnie; you are quite right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then, and can be nice to them. We don't see the Owner of the world, but He owns it all, for He made it. So we call Him our Creator, and we love and obey Him. Don't you recollect what you learnt, 'Remember thy Creator in the days of thy youth'? Now Johnnie, if we are kind and nice to all about us, but don't think of and obey and give the Creator what we owe to Him, we are just as bad as Frank. Our fellow-creatures like us, as they all liked him, but what about our Creator?"

"And what became of Frank, auntie?"

"Why, the owner of the great store, who got all the accounts, found out who was stealing, and Frank was tried and put in jail as a thief. Do you see it now, Johnnie? To be really good we must not only be nice to our fellow-creatures, we must do right to our Creator. Do you see, Johnnie?"

"Yes, auntie; I see, I see."

"Well, keep it in your mind; fix it in your heart, dear Johnnie."—*Harper's Young People.*

—Hinduism does not permit men and women of the family to eat together, and the *purdah* system of Mohammedans works toward the same result. Consequently, the family meal as known in Europe is largely a foreign custom in India. We have known good families among Indian Christians where it could scarcely be said they had a family meal. The food was prepared, and each member of the family ate when it suited his or her convenience. As our Christian civilization rests largely upon Christian homes, and the family meal with family worship constitute the center of the family life, it is the duty of missionaries to urge upon the people the advantage of eating together at the family meal.—*Indian Witness.*

Christian Endeavor For Christ and the Church.

THOUGHT AND TALK.

JOHN WESLEY is said to have given the following advice to one of the preachers of his time:

Your talent in preaching does not increase; it is about the same it was seven years ago; it is lively but not deep; there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way. Else you will be a trifler all your days and a petty, superficial preacher. Do justice to your own soul, give it time and means to grow. Do not starve yourself any longer.

This advice is as good for young people who have promised to "take some part" in their meetings as for preachers. You can keep the letter of that promise by saying some sentence from the Bible, or some line of a hymn, whenever your turn comes, without any previous preparation, for of course you can always recall a few words of something learned long ago. But however "lively" this easy, slip-shod way may make your meetings for a while, be assured, you will find it very dull after a while. Every one of you, who means to do about this as you think "the Lord Jesus would like to have you," may well heed Wesley's advice about constant, regular, daily *reading.* Only thus can you always be ready to make a contribution of thought that will be worth making.

THE CONSECRATION MEETING.

The consecration meeting is the heart of the society, writes Rev. W. F. McCauley in the *Golden Rule.* Consecration is only up to our present light, never beyond it. While the consecration at the beginning of our Christian life should be complete as to our full surrender of heart for service, definite duties not in the mind at the first must be taken up, and that is consecration. One's earlier views of the Christian life are crude; with the advent of new light and the vision of new duties, there comes a conscious yielding, often a conscious struggle, to do the will of God, and that is consecration. Consecra-

tion should not be primarily for duties once assumed, but not performed; nor is the consecration meeting for the purpose of getting strength to perform neglected vows, but for an advance in service and life. It should hold up to view the higher plane of living, lead to introspection, and bring the personal life into the full blaze of God's perfect will concerning it. Self-examination is fundamental to spiritual growth. Consecration means frankness with one's own self, the taking up of harder duties and Christian helpfulness, drawn from the deep well of experience. The essential thing is, that the heart should feel a genuine uplift for future life and service.

CHRISTIAN ENDEAVOR AND CHURCH UNITY.

The rector of an Episcopal church in Seattle, Wash., more than a year ago organized a Young People's Society of Christian Endeavor in his his parish. He testifies to its adaptability, to the great help it has been in promoting spiritual growth among the young people, and the good it has done in many ways. This rector asks in the *Churchman* why the Episcopal Church should not, for the sake of Christian unity, encourage the Christian Endeavor movement. "Without the compromise of a single principle or the sacrifice of a solitary preference, it will bring our young people into close fellowship with other Christians. In some of our parishes, societies similar to the Y. P. S. C. E. are being started, but without the Endeavor name and affiliation. Why not have these societies and many more, with the name, the pledge, and the organic connection of Christian Endeavor?" He adds that this is a great opportunity for the Episcopal Church to put into practice its written offers towards unity.

CHRISTIAN TRAINING COURSE.

The thoughtful attention of pastors, elders and leaders of Young People's Societies and other church organizations, is called to the Christian Training Course outlined on pages 340–343. This course was prepared last year by direction of the committee on Young People's Societies of the Synod of New Jersey by its chairman, Rev. Hugh B. MacCauley, and Outline A was published for circulation by The Library of the Board of Foreign Missions of the Presbyterian Church, New York. The editors of the CHURCH AT HOME AND ABROAD, having examined the course, asked for its insertion in the magazine. Repeating what was said in the notice of this course of study last March, "There is a variety and point to the suggestions, calculated to give a healthy stimulus to the subject. The whole conception is timely and just in the line of what our young people need to lead them into the pleasant and fascinating paths of biblical, missionary and historical studies." Hereafter the editors in connection with Rev. Mr. MacCauley, will furnish additional material and heipful suggestions every month.

CURRENT EVENTS AND THE KINGDOM.

In its Ways of Working Department the *Golden Rule* mentions our plan of considering at the Missionary meeting such events of the past month as bear some relation to the progress of the kingdom, and adds: "For the highest success of this meeting some of the most important topics should be assigned beforehand to the Endeavorers best qualified to discuss them."

We find the following in *Church Notes*, issued by the North Broad Street Presbyterian Church, Philadelphia: Christians are beginning to realize that the events of the day are factors in God's providence. It is desirable therefore to have the latest news viewed from a Christian standpoint; and nowhere is this better presented than in the pages of THE CHURCH AT HOME AND ABROAD. This is not a "dry missionary" publication, but one of the most interesting periodicals a Christian can read.

NOTES.

The purpose of the Endeavor Society, says Dr. F. E. Clark, is to raise the standard of devotion and service among young disciples. If it fails of this, it fails of everything.

Dr. D. R. Pierson holds that a Christian man should be his own executor. "My philosophy of life," he says, "is to do all the good I can, and do it while I am alive."

You can make much of life by cultivating self, but not for self's sake; the nobler self, to the lower self's death and the higher self's robust invigoration. You can make more of it by losing your life in the saved lives of others, by projecting your potential influence into the multiplied activities of others, and by giving to your aims and plans and deeds the weight and worth which the balances and standpoint of eternity accord. You can make the most of it by faith in God, by giving the reins to God, who is near you, and beside you, and, if you will, within you abiding.—*Bishop Daniel S. Tuttle.*

The *Advance*, in its tribute to the memory of the late Rev. H. S. Harrison, says: "His character was as vital as it was simple. He was alive all through. Business, however varied and and exacting, did not interfere with his spirituality; it was only a part of its outward expression. How really and consciously all his springs were in Christ is illustrated in a single fact. When a boy he formed the habit of repeating this simple morning prayer and Scripture verse before rising, and to the day of his death he never omitted it:

"Be with us, Lord, at early morn,
And let our thoughts to Thee be drawn.

"Be with us, Lord, throughout the day.
In all we do and all we say.

"And then, O Lord, at time of eve
May we Thy presence still perceive.

"And leave us not throughout the night,
For then we need Thee for our light.

"For the Lord God is a sun and shield;
The Lord will give grace and glory;
No good thing will He withhold from them
that walk uprightly;
O, Lord of Hosts, blessed is the man that
trusteth in Thee.

This is an age of culture, but we must not forget that culture alone is only a refined name for selfishness. We too often hear its praises in the pulpit. We are told that we must develop our own powers, make the most of our talents, secure education, training, get a sense of beauty and propriety, follow art, secure polish, become as wise, as strong, as cultured, indeed, as we can. All very well; but that does not take the poison out of the soul. The poison is selfishness, and learning manners, art, for selfish purposes, is no different in real character from strength or cunning used in a brutal instead of a cultivated way for one's own enrichment or pleasure. The poet who went to prison the other day for two years is no better than the murderer or ravisher with whom he locks step, apostle of culture though he is. There is only one way to get the ugly out of the soul, and that is by the method of grace, taught well by Moses and best by Jesus Christ. It is by killing selfishness with the principle of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Put that first in the soul, and it will cleanse it and make it fair and beautiful; nothing else can. The cure must be radical. Then add all the culture you will, the learning, the art, the grace, the polish; but direct them to the purposes of grace, not the purposes of selfishness.—*The Independent.*

SUGGESTIONS FOR THE STUDY OF SOUTH AMERICA.

[South America is the Foreign Mission topic for November. To accommodate those who desire more time for study, these suggestions are given one month in advance.]

"South America; The Neglected Continent," published by F. H. Revell, New York, price 75 cents, should have a permanent place in the Missionary Library.

For a review of recent events in South America, consult the last quarterly numbers of *Current History*.

Studies on South America, by Miss Lucy E. Guiness, in *The Student Volunteer*, January and February, 1895, contain many valuable suggestions.

The South American Missionary Society, with its central office at Clifford's Inn, Fleet Street, London, was founded in 1844. A file of its monthly *Missionary Magazine* will furnish information not found in our American magazines.

The *Gospel in all Lands* reports the work of the Methodist Episcopal Church in South America, and contains articles describing the needs of the neglected continent. This journal estimates that there are 387 Protestant missionaries in South America; and that the converts number about 100,000, of whom 70,000 are in Guinea.

The following questions are given in *Regions Beyond* for March, 1895, as the basis of the quarterly examination of members of the Helpers' Union, for the Missionary Prize Competition: 1. Summarize the history of missionary work in Guiana. 2. Give the number of missionaries and the names of all societies at present working South America, with the proportion between men and women workers. 3. Give an outline of the condition of Brazil, physically, historically (during the present century), and spiritually, with special reference to the present religious crisis. 4. What is the story of the Patagonian Mission? 5. Which of the South American states still prohibits the Bible? 6. How many missionaries are there, respectively, in Venezuela, Ecuador and Bolivia? How many stations, respectively, in Columbia and Peru? Describe the missionary work done in Bolivia. 7. What are the characteristic features of evangelistic work in the Argentine? Indicate the principal needs of that country. Describe the character and the effects of Romanism in South America, with reference to (1) its introduction, (2) its history, (3) its present influence.

Mr. John R. Spears has written two articles on the Yahgans who dwell on the islands of the

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Cape Horn group. See *Scribner's Magazine*, February. 1895, and *The Chautauquan*, April, 1895. Two excerpts from the latter may be found in CHURCH AT HOME AND ABROAD, May, 1895, page 439. An article in *Fortnightly Review*, January, 1893, gives much information about the people of Tierra del Fuego.

At the first service held at Wollaston Island, near Cape Horn, an old man listened attentively, and afterwards said : "You have been speaking about things we never heard, telling us about a man called Jesus. He seems to be a very kind sort of man ; we should like to see him very much. Is he coming to Wollaston?" The old man became a Christian and his hard features softened into a peaceful expression. He prayed earnestly for the people of his country, and urged them to give heed to the messengers of Jesus.

The Governor of Tierra del Fuego, in his report published in the Buenos Ayres *Weekly Standard* in October, 1894, says : As regards schools in this territory it is hardly necessary for us to consider the question, as there are so few children. Speaking of the grammar of the Yahgan language and the translation of a portion of the Bible, the work of Rev. Mr. Bridges, the Governor says he is unable to compete with these English missionaries, who are fast making every Indian in the territory a Protestant.

The South American Society organized in 1888 its Paraguayan Mission to evangelize the Lengua Indians of the Gran Chaco. Between Thlagnasinkinmith, the chief of the four stations, and Bolivia, says *Regions Beyond*, there are 2,000,000 Indians, all speaking one language, who have never heard the name of Jesus. They have no religion or form of worship, but are full of superstition, the stillness of the night often being broken by their loud, weird singing to charm away devils or sickness. These Indians, who have received the missionaries with great friendliness, have been held in terror by the Paraguayans. See in CHURCH AT HOME AND ABROAD, August, 1895, page 161, a brief testimony to the value of missionary labor. The missionaries have gained a decided power over the natives, have acquired upwards of 3,000 Indian words, and translated some portions of the Scriptures.

The following is a literal translation of the Lord's prayer in the Lengua dialect: "Our Father, you are above stars. Your name will be set apart. Come. We wish to make you our chief. We will do your orders the same as your followers or soldiers are doing above stars. Every day give our food. Wipe out our debts, the same as we wipe out other men their debts. Guard our entering into spirit the evil trap. Release (us) working evil things. Amen."

The Araucanians of Southern Chile are described as men of fine physique, a noble, intelligent race. They are an eloquent people, and possess a copious and elegant language. These Indians believe in a Supreme Being, and pay respect to subordinate spirits. They have neither temples nor idols, but a multitude of incantations. At the close of a great hunting expedition a public service is held. The women sing dirge-like songs, while the men run around the encampment, and at a given signal a horse is slain, and the living palpitating heart is torn out and giving as an offering to their god.

One of the Jesuit Fathers declared a few years ago that the simplest teachings of religion were unknown things to the people of Ecuador, and that the moral condition, especially in Quito, was deplorable. Read the article, "A General View of Ecuador," in the *Missionary Review*, November, 1894, by Alexander McLean, late consul of the United States at Guayquil.

British Guiana has a population of 300,000, of whom 110,000 are Hindu coolies from India, employed on the sugar estates.

An article in the *Evangelist*, August 22, 1895, on Educational Problems in Columbia reveals some of the difficulties of the Protestant church in that republic.

The following brief paragraphs are in recent issues of the CHURCH AT HOME AND ABROAD: The President of Brazil, January, 1895, page 5. Peru's Domestic Disturbance, January, 1895, page 5. Brazil and the Argentine Republic, April, 1895. page 275. The Bible in Peru, August, 1895, page 95. Arbitration, September, 1895, page 189.

The Protestant College at Sao Paulo, Brazil, has for its chief purpose the training of Christian teachers and preachers. Through the munificence of the late John T. Mackenzie of Pittsburgh, a fine memorial building has been erected during the past year. Though the year has been the most disastrous socially, politically and financially in the history of Brazil, yet eighteen young men have been enrolled as students while fifteen young women have taken a partial course in the Normal Department. Our Board of Foreign Missions has recently transferred to the Trustees of the College its mission schools in Sao Paulo, unifying the educational work. Read the article on Education in Brazil by Dr. H. M. Lane, President of the Protestant College, in CHURCH AT HOME AND ABROAD, November, 1894.

Gleanings
At Home and Abroad.

—Lord Polwarth said of Livingstone that while he spoke to men of God, he spoke more to God of men.

—There are 12,000 Hindu Coolies in Fiji, and it is believed they are destined to become the dominant population.

—The *moderate* use of opium in India, writes Archdeacon Moule, is not *extensive*. The *extensive* use of opium in China is not *moderate*.

—Dr. Bruce, who translated the Bible into Persian, has received an appointment as Professor of Persian in University College, London.

—On the walls of President Krueger's courthouse in the Transvaal this notice may be seen: "The use of English is forbidden within these walls."

—"The meetings of one heart," is the name they give in Africa to monthly meetings of preachers at the different stations.—*Life and Light.*

—It is said that 36,000,000 of the population of Japan live in small towns or country villages, while only 5,000,000 live in towns containing 10,000 inhabitants or over.

—The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*N. Y. Evening Post.*

—Christianity, says Mr. Gladstone, is the presentatian to us, not of abstract dogmas for acceptance, but of a living, divine Person, to whom men are to be united by a vital incorporation.

—The Moravians, it is said, put this question to each person who joins them: "Do you intend to be a missionary; if not, what sum will you contribute towards the suppost of a substitute?"

—It is supremacy, not precedence, that we ask for the Bible, writes Mr. Gladstone. The Bible is stamped with speciality of origin, and an immeasurable distance separates it from all competitors.

—The history of religious thought everywhere shows that the tendency of man, when left to himself, is to degrade the conception of God, and to sink into polytheism. There is no evidence whatever of a polytheistic people, when left to themselves, working their way up to a monotheistic religion.—Maurice Phillips in *The Teaching of the Vedas.*

—*Maskee,* "never mind," is the motto of the Chinese, the pass-word of all their constant thought and refuge and consolation, and the curse of the empire.—Julian Ralph in *Harper's Magazine.*

—The Persian Government has ordered the German missionaries from Delitzsch's Institution to leave the country, on the ground that they contemplate work among Mohammedans.—*Indian Witness.*

—The report of the Royal Opium Commission was designed to set English conscience at rest by representing opium, hemp, etc. as harmless drugs which it was no sin to raise and sell.—*Christian Herald.*

—The Board of Foreign Missions of the Evangelical Lutheran Church has the care of three native congregations on the Liberian coast, and holds property, including 50,000 coffee trees, valued at $73,000.

—The Girls' School at Lovedale has been called "The University of Africa." From it many a girl, won for Christ, is sent back to reflect His glory to her Zulu, Kaffir, or Hottentot countrywomen —*Regions Beyond.*

—The railroads of China are summed up in the 230 miles of standard gage of the North China Railway Co. from Tientsin to Shan Hai Kuan, and the 20 miles of narrow gage on the island of Formosa.—*Railroad Gazette.*

—Professor Isaac T. Headland of the Peking University asserts in the *Independent,* that the Chinese are a better representation of the principle of non-resistence—a principle of Christianity—than any other nation in the world.

—You do not despair of human nature, and you are right, said the French Minister of the Interior at the International Prison Congress. In the heart of the most abandoned man there flickers a lost light. Your task is to rekindle and save this dying light.

—Dr. McFarland visited a priest in Siam who had been forty years in the priesthood, and according to his own assertion had never knowingly violated a command of his religion. Replying to an inquiry as to his hopes for the future, the old man replied: "I know not. The future is all dark."

—Says Mr. Booker T. Washington, Principal of the Industrial Institute for Negroes: At Tuskeegee we teach the students that it is better for them to spend their time and strength in becoming the leading carpenters, contractors, truck gardeners, dairymen, in this town, instead of being too anxious to make stump speeches or go to Congress.

—Mrs. Bishop describes the Tibetans as truthful, independent and friendly, and yet with morals terribly faulty. They are a people with but one prayer, "Aum mani padne hun" (O jewel of the lotus-flower), whose constant repetition comprises the sole religious exercise of Tibetan life.

—The theory of a Primitive Divine Revelation alone is capable of explaining all the religious ideas of the Vedas. The presence of such ideas in the Vedas as God, confession of sin, petitions for mercy, sacrifice, and a life after death, are relics of a vanishing Revelation, held mechanically, without any comprehension of its meaning.—*Maurice Phillips*.

—The crematoria for scraps of paper at many street corners bear witness to one of the minor superstitions of the Luchu Islanders. The idea, borrowed from China, is that a certain sanctity attaches to the written word, and that scraps of paper bearing any writing must not be lightly thrown away, but should be decently cremated. —*Basil Hall Chamberlain.*

—Confucianism is not necessarily or essentially hostile to Christianity, writes Archdeacon Moule, but as covering and sanctioning the system of ancestral worship, which, by the superstition of the Chinese has been forced into a position not originally or necessarily its own, the whole system affords a strong outwork to the great fort of Chinese pride and opposition.

—Every February the Siamese visit Prabat (sacred foot), where Buddha is supposed to have left a clear impression of his foot. The whole mountain is covered with pagodas, and a shrine is erected over the sacred spot. The rocky platform on which this is built is reached by fifty steps which devout worshippers ascend on their knees.—*Free Church Monthly.*

—Men are enthusiastic about cattle, orchids, stamps, old china; there is no fad from book-collecting to stamp-collecting to which we do not give a passing benediction. Why should all this tolerance for a man's hobby that we cannot understand turn into persecution when you come to a man whose mania is Jesus Christ and the kingdom of God?—*Ian Maclaren.*

—We do not believe that, so long as the church and the ideas and influences for which it stands maintain their power in the world, the secular university can ever be a substitute for the Christian college, however small, struggling and poverty-stricken, which is based upon the idea that God and his purposes in the world are a primary, inherent part of an education.—*The Advance.*

—Dr. W. B. Toy, writing of the hospital in Petchaburee, tells us that instead of snow-white beds and airy rooms spotlessly clean, the beds are made of hard boards raised about a foot off the floor, with straw mat and pillow. It is the custom for every patient to bring his friends and family; and sometimes one man brings wife, children, father, mother, and even aunts and cousins.

—A Chinese theatrical troupe announces its *repertoire* in modest, unpictured play bills, writes Frederick J. Masters, D. D., in *The Chautauquan.* The Chinese, heathen though they are, have not become sufficiently Americanized to plaster the fences and walls with pictures of immodestly dressed actresses. The *corps de ballet* with abbreviated gauzy etherial skirts, "can-can" dancers, and other lewd spectacles, form as yet no part of a Chinese theatrical entertainment.

—The *Indian Witness* thus states the real issues of the opium question: The opium traffic is "morally indefensible," and its supporters claim that they cannot afford to do without the revenue it yields; but knowing this claim will not be accepted by the British people as justifying a continuance of the traffic, they have declared that it was a necessary article of consumption, and an invaluable crop to the cultivators, besides being a prophylactic for malarial fevers.

—Maurice Phillips in his "Teaching of the Vedas" cautions the reader against concluding that the doctrines of the Vedas constitute what is known as Hinduism, or the religion of India to-day. Hinduism is a mixture of corrupt Vedic doctrines and pre-Aryan cults. Its authoritative guides are the Mahabharata, the Ramayana, the Puranas, the Law Books and the Philosophical Treatises. It is far more irrational and immoral than the religion of the Aryans in the far-off Vedic age.

—Writing in the *Geographical Journal* of The Luchu Islands and their Inhabitants, Mr. Basil Hall Chamberlain says: Luchu, like Korea, has passed out of the stage during which Buddhism was powerful and its religious edifices splendid. Speaking generally, too, the whole Far-East is very little devotional, very little giving to speculating on divine mysteries; and Luchu forms no exception to the rule. Not only the upper classes, as in Japan, but even the lower classes, are indifferentists in religious matters, and almost the sole remaining function of the Buddhist priesthood seems to be to officiate at funerals.

—It is a strange fact that the very throne which the French are seeking to wrest from the Queen of Madagascar was presented to her by Emperor Napoleon III. It will probably constitute one of the trophies of the war now waged in Madagascar.—*The Independent.*

—Civilization, or barbarism! How shall we define them? At certain points, how narrow the boundary line between the two becomes! If, as Emerson says, "Society is barbarous until every industrious man can get his living without dishonest customs," then we must revise our textbooks on geography. Our system of competition is essentially a system of warfare, where every man becomes an Ishmaelite. Our millionaire is an Aaron's rod. Like a pike in a pond, he swallows up the smaller fry remorsely.—O. M. Spencer in *The Cosmopolitan.*

—Whatever may be the real nature of faith, its power can not be contested. There is profound reason for the gospel affirmation that it can move mountains. The great events of history have been brought about by obscure fanatics armed with nothing but their faith. The great religions which have governed the world and the vast empires that have extended from one hemisphere to the other were not built up by men of letters, of science, or by philosophers. The creed on which the civilization under which we live was founded was first spread by obscure fishermen of a Galilean market town.—Gustave Le Bon in *Popular Science Monthly.*

—The Indian population in the west is but a fragment in size, scarcely more than 250,000. While it continued a wild hunting population it was nevertheless able for many years to keep busy the larger part of our standing army. It is a striking testimony to the value of missionary effort that at the time of the last outbreak the Christian Indians, standing loyal and faithful to a man, shortened the war to a few days' campaign. No one can measure the value of Dr. Riggs' "Forty Years Among the Sioux" until he takes into account this national aspect of his work. The work of his children and grandchildren after him, will bear fruit in the greater security of border life and a better development of border society for many years. Indian disturbances were a comparatively small matter, but vexed the body politic like a broken tooth so long as they continued. The passing of Indian wars does not end the matter. A half-barbarous and pauper Indian population will remain an incessant plague until it is made at one with us by Christian civilization—Rev. W. E. C. Wright in *The Charities Review.*

—The Chinese have been accused of not being patriotic. But those who make such accusations do not know the Chinese. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? What makes them refuse to adopt anything that is foreign? It is the same feeling that prompted the Jew to hold to the law and the prophets. Only those who take a superficial view of the Chinese, their philosophy, literature and history, can attribute it to ignorance, and it is conceit only if too much patriotism is conceit.—Professor Isaac T. Headland, in the *Independent.*

—Julian Ralph, during two months travel and observation in two of the provinces of China, of which he writes in the July *Harper's*, found the merchant class polite, patient, extremely shrewd, well-dressed, pattern shopkeepers. He found the gentlemen polished, generous and amiable. But the peasantry constantly reminded him of the country folk of Continental Europe outside of Russia. Theirs was the same simplicity of costume, intelligence and manners. They lived in very much the same little villages of thatched cottages. Theirs was the same awkwardness, shyness, cunning in trade, the same distrust of strangers and of strange things.

—Why is it that India, which in the golden ages of Sanskrit literature was in the forefront of the world's civilization, has been for the last thousand years in a backward condition, while the other nations have been progressing rapidly and far outstripping her in the race? Why is it that the nation that in the past produced poetry and philosophy fit to rival the masterpieces of Greece, has for so many centuries produced no literary work of high rank? No single cause can account for this strange retrogression, but I am convinced that the consideration of heredity plainly shows that the principal cause has been the introduction of the practice of female seclusion, which constantly tends to national deterioration, to diminution of physical, intellectual and probably also moral strength in each successive generation. Intellectual and physical strength are equally dependent on active out-door exercise for their development and establishment. Strict female seclusion prevents the mothers from exercising their minds and bodies, except in the feeblest manner. The consequence of this mode of life is that a girl grows up to womanhood with her mind and body imperfectly developed and transmits, as far as in her lies, her own weakness of mind and body to her children.—*Professor Michael Macmillan.*

—Many of the people in Duke Town and Creek Town "have seen a great light," and there is little left to tell the tale of fetichism, the sole religion fifty years ago. In districts less favored Christianity is gradually shaming the old superstitions out of existence. At the new stations the fight between the powers of darkness and light has begun; but the fact that the battle has been fought and won in the older stations, and that the tribes on the whole river are aware of the change the white man's doctrine has made, is a wonderful impetus in carrying forward our Master's standard.—Writer in *Zenana Mission Quarterly.*

WORTH READING.

Rev. Guido F. Verbeck, D.D., of Japan, by Prof. M. N. Wyckoff. *The Japan Evangelist*, June, 1895.

The Muhammadans of Eastern Bengal, by Dr. James Wise. *Indian Evangelical Review*, July, 1895.

Ultimate Japan, by Joseph Cook. *Our Day—The Altruistic Review*, July, 1895.

Practical Value of College Work, by College Presidents. *Treasury*, August, 1895.

Bishop Vincent and his Work, by Ida M. Tarbell. *McClure's Magazine*, August, 1895.

The New Zealanders, by J. G. Styak. *Demorest's Family Magazine*, August, 1895.

Among the Sioux Indians with a Camera, by H. S. Ardell. *Peterson Magazine*, August, 1895.

Indian Education and Civilization, by W. N. Hailman. *The Independent*, August 1, 1895.

The Stragetic Opportunity of Hawaii, by Joseph Cook. *The Independent*, August 22, 1895.

Medical Missions: Addresses at the Annual Meeting of the C. M. S. Medical Mission Fund. *Church Missionary Intelligencer*, August, 1895.

Bishop Schereschewsky and the Bible in Chinese. *The Literary World*, August 24, 1895.

The condition of Armenia, by E. J. Dillon. *Contemporary Review*, August, 1895.

Hunting Customs of the Omahas, by Alice C. Fletcher. *The Century*, September, 1895.

Arabia—Islam and the Eastern Question, by Dr. William H. Thomson. *Harper's Magazine*, September, 1895.

The Christian Endeavor Movement, by Rev. F. E. Clark. *North American Review*, September, 1895.

Notes on Indian Art, by Edwin Lord Weeks. *Harper's Magazine*, September, 1895.

The Enforcement of Law, by Hon. Theodore Roosevelt. *The Forum*, September, 1895.

Ancestor Worship among Fijians, by Basil H. Thomson. *Popular Science Monthly*, September, 1895.

Child Life among the American Indians, by Elaine Goodale Eastman. *Sunday School Times*, September 7, 1895.

Missions and Civilization. *Youth's Companion*, September 5, 1895.

Book Notices.

How Marcus Whitman Saved Oregon is the title of a truly beautiful book written by Oliver Nixon, M. D., LL. D., for seven years President and Literary Editor of the Chicago *Inter-Ocean*, with an introduction by Rev. Frank W. Gunsaulus, D. D., LL. D. It is an octavo of 339 pages well printed on good paper, neatly bound and with 19 handsome illustrations.

The author styles it "a true romance of patriotic heroism, Christian devotion and final martyrdom. We do not altogether like that use of the word "romance," as we did not in the title of Miss West's book, *The Romance of Missions*, for it conveys the suggestion of a fictitious element, which neither of these writers intended. No doubt it is meant to suggest the *marvelous*, but this might better be left to appear without pre-announcement.

The facts stated are deserving of admiration, and would, we think, win it more securely in a simpler statement of them, without the laudation by which the writer seems in some places quite unnecessarily to accompany them.

The writer's opportunity to be well qualified for his task, and his genuine interest in it are beautifully intimated in his Dedication: "To the boys and girls of the little log school house on the Willamette, now the gray-headed men and women of Oregon, Washington, Idaho and California, to whom I am indebted for a multitude of pleasing memories which have been undimmed by years and distance, I gratefully dedicate this volume." Published by Star Publishing Company, Chicago.

A Noble Life—The National Temperance Society and Publication House have issued a memorial pamphlet of 64 pages, with portrait cover, sketching the life and work of the late John Newton Stearns. The pamphlet contains a sketch of his early home life, his citizenship, his religious work and his great temperance life work. The price is 10 cents, $1.00 per dozen, postpaid. Address The National Temperance Society and Publication House, 58 Reade Street, New York City.

Ministerial Necrology.

Leonard, Raymond H.—Born in New York State, 1816; graduated from academic department of Lane Seminary, 1839, and Lane Theological Seminary, 1844; ordained by the Presbytery of Madison, 1848. Secretary and treasurer of Western Seamen's Friend Society twenty years; pastor Euclid Presbyterian Church, East Cleveland, Ludlow, Ky., Fourth Presbyterian Church, Cincinnati and Elmwood Place up to 1888. Died August 1, 1895.

Married, 1837, Margaret Cowan, of Kingston, Ont., who died Jan. 6. 1894. Two sons and three daughters survive.

COMPARATIVE SUMMARY

OF THE GROWTH OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA DURING THE PAST TWENTY-FIVE YEARS.

	1870.	1875.	1880.	1885.	1890.	1895.
Synods,	51	36	38	25	30	31
Presbyteries,	259	173	177	196	213	224
Candidates,	541	676	600	839	1,235	1,477
Local Evangelists,	.....	.....	.....	.....	.....	102
Licentiates,	338	304	294	322	403	474
Ministers,	4,238	4,706	5,044	5,474	6,158	6,797
Licensures,	141	167	152	161	237	315
Ordinations,	93	157	158	130	211	273
Installations,	247	336	377	420	480	502
Pas. Dissolutions,	224	278	251	268	356	374
Ministers received,	44	49	46	81	82	82
" dismissed,	16	23	23	19	40	32
" deceased,	73	76	76	104	125	150
Elders,	.....	.....	16,500	20,602	23,809	26,590
Deacons,	.....	.....	4,596	6,472	7,718	9,058
Churches,	4,526	4,999	5,489	6,093	6,894	7,496
" organized,	133	128	159	177	222	176
" dissolved,	33	54	48	68	65	74
" received,	14	7	3	8	6	11
" dismissed,	10	9	1	1	5	2
Added on examination,	32,003	32,059	26,838	42,972	49,302	67,938
" certificate,	21,447	20,385	22,148	25,516	35,370	38,734
Communicants,	446,561	506,034	578,671	644,025	775,903	922,904
Baptisms, adults,	10,122	10,646	9,232	15,199	17,471	25,729
" infant,	16,476	17,694	18,960	21,012	25,187	27,731
S. S. members,	448,857	520,452	631,952	720,059	867,463	994,793

CONTRIBUTIONS.

Home Mission,	$366,274	$501,608	$429,769	$632,906	$889,856	$997,500
Foreign "	328,847	412,716	420,427	548,613	722,305	712,877
Education,	246,889	381,424	109,066	115,870	470,356	214,637
S. S. Work,	42,040	51,464	27,688	34,218	108,645	133,682
Church Erection,	210,939	277,091	151,815	152,050	313,119	217,824
Relief Fund,	53,832	75,642	57,780	83,924	126,762	92,932
Freedmen,	51,845	44,582	48,497	97,619	138,388	111,448
Sustentation,	.....	41,406	20,849	21,410	55,355	.....
Synodical Aid,	.....	.....	.....	.....	.....	72,265
Aid for Colleges,	.....	.....	.....	85,471	248,107	145,964
General Assembly,	32,645	39,654	42,044	55,200	72,352	89,329
Congregational,	6,416,165	6,903,526	6,311,768	7,541,017	10,009,599	9,921,141
Miscellaneous,	690,636	897,481	954,943	823,755	1,213,287	937,980
	$8,440,121	$9,626,594	$8,361,028	$10,192,053	$14,368,131	$13,647,579

PHILADELPHIA, PA., July 30, 1895. WM. HENRY ROBERTS, Stated Clerk.

CHRISTIAN TRAINING COURSE.

BIBLICAL, HISTORICAL, MISSIONARY.

For Young People's Societies, and other Church Organizations.

GENERAL REMARKS.

1. The Purpose of the Christian Training Course, which begins with the present number of this magazine, is to meet the pressing need of church societies of young people and adults, and of individuals, who have a limited amount of time for study, and yet are anxious to know the leading subjects of Biblical and Christian knowledge.

2. The Course is simple and easily followed, and is concluded in three years of about eight months each, being arranged in three Outlines, A, B, and C, one for each year.

3. The Outlines are complete, each in itself, and are also closely related to one another, and are divided into three Departments, Biblical, Historical and Missionary.

4. The Departments cover the following subjects:

First Year, Outline A:—Biblical, Doctrine and Life; Historical, Church History; Missionary, General Survey of Mission Fields.

Second Year, Outline B:—Biblical, The Character of Christ; Historical, Development of the Missionary Idea; Missionary, Modern Missionary Heroes.

Third Year, Outline C:—Biblical, Old Testament Idea of Redemption; Historical, The Church of Scotland, and the Presbyterian Church in the United States; Missionary, Means and Methods of Mission Work.

FIRST YEAR.—OUTLINE A.—FULL COURSE.

HELPFUL HINTS.

1. The Course, as given in Outline A, has been already followed by some societies, is not complicated, may be shortened if necessary by selection of the most important topics, and includes three subjects, *Doctrine and Life*, *Church History*, and *General Survey of Mission Fields*, one for each of the three Departments, Biblical, Historical and Missionary. It appears in two forms, the Full Course, September to June, and the Short Course, January to June.

2. The Topics of each subject vary in number and cover important sub-topics, the leading points of interest.

3. The Studies are sixteen in number, and are intended to be given three together, *twice a month*, one of each Department at each meeting, so that the three studies, B., H., and M., shall divide the time of the meeting about as follows: B., 20 minutes; H., 20 minutes, and M., 30 minutes, or 1 hour and 10 minutes in all.

4. The Meetings may be provided for in different ways; (1) by holding one as the monthly church prayer-meeting for missions, and the second two weeks later on an evening of its own, with some social attractions added; (2) on a stated week-day evening twice a month: (3) by dividing the Departments, the Biblical at the society prayer-meeting every two weeks, and the Historical-Missionary on some other evening to suit; (4) by condensing two studies into one meeting every month and lengthening the time a little. In any event, two studies a month in the Biblical should be accomplished. If the society business meeting is held quarterly (often enough) and the business of the interval left to the Executive Committee, there will be room for the Training Course.

5. The Leaders should be three, one in charge of each Department, constituting, with the helpers they may each appoint, the Training Course Committee, the best ones obtainable in the parish, and all in conference with the Pastor.

6. The Literature required for the readings is mostly in booklet form, cheap but good. It may be obtained of the publishers named, or cheaper (note this) by writing to Library of the Board of Foreign Missions of the Presbyterian Church, New York.

Besides this cheap literature, constant reference is made to two important text-books, viz: Dr Dennis' *Foreign Missions After a Century*, and Dr. Henry Cowan's *Landmarks of Church History* (Guild Text Book Series). The Church at Home and Abroad, 1334 Chestnut St., Phila., Pa., will furnish every month helpful suggestions for this course. Every member, certainly every society, should have these two books and the magazine, in addition to the required tracts.

Also every society should have in its library for reference, *Woman's Work for Woman*, *Home Mission Monthly*, *Over Sea and Land* (the Juniors' beautiful magazine), *Modern Missions in the East*, by Rev. Edward A. Lawrence, D.D. (Harpers), *Missionary Exercises No. 3* (W. F. S.), *Magic Lantern Lectures on China, Persia*, etc. (very good), and these six tracts, Cumming's *Manual of Missions* (5c), *A Leader's Suggestions* (2c.), *Some Methods of Work* (1c), Horton's *Progress of Christian Missions* (5c.), *Maps and Money* (2c.), Bliss' *Descriptive Catalogue of Books on Missions*, and Bishop Hurst's Short Histories, *The Reformation, Modern Church in Europe, The Church in the United States* (C. L. S. C., Hunt & Eaton).

The Letters received from Missionaries by the Boards, copies of which will be furnished on application to them, together with Society letters, furnish another means of interest.

7. THE LIBRARY of the Board of Foreign Missions, 154 Fith Avenue, New York, will furnish the tract literature required for the *complete course* for *forty* cents; for the *short course* (January to June) for *twenty-five* cents; for the Home Mission Topics, ten cents; for Foreign Mission Topics, Japan, Persia, S. A., Syria, Mexico, Siam, fifteen cents; for China, India, Africa, etc., fifteen cents. Magic Lantern Lecture, fifteen cents. Special price *to societies* on Dr. Dennis' book, $1.10, and on Dr. Cowan's *Landmarks*, twenty-four cents. For the last write to Randolph & Co., New York. For the special rates mention connection with this course. Copies of outline A three cents each, or fifteen cents per dozen. No order filled without cash. WRITE TO THE LIBRARY.

BIBLICAL—DOCTRINE AND LIFE.

The topics follow the questions of the Westminster Shorter Catechism to the end of its first division, "What we are to believe concerning God," together with two studies belonging to the second division. These topics are to be set forth in the proof texts and other related Scriptures, and are to appear as Bible Readings on the sub-topics mentioned below, conducted by the Leader, read out by the members and *briefly* summarized, when necessary, by the pastor. Each member should bring to the meeting his own copy of the Shorter Catechism. If necessary, to shorten, make one less of topics on God, Sin, Redeemer and Application of Redemption, reducing to twelve.

STUDY I. MAN. Ques. 1. Duty and Destiny.

STUDY II. THE SCRIPTURES. Ques. 2–3. Author; Writers, Inspiration; Contents; Authority, Object.

STUDY III. GOD. (1) Ques 4–5. Nature; Attributes; Oneness.

STUDY IV. GOD. (2) Ques. 6. Trinity; The Father; The Son; The Holy Ghost.

STUDY V. GOD. (3) Ques. 7–11. Decrees; Works; Creation; Providence.

STUDY VI. SIN. (1) Ques. 12–15. The Covenant of Life; The Fall; Sin.

STUDY VII. SIN. (2) Question 16–19. Consequences of Sin; Misery, Here and Hereafter.

STUDY VIII. THE REDEEMER. (1) Ques. 20–22. The Plan of Redemption; The Redeemer; Person, Natures, Deity, Humanity, Incarnation.

STUDY IX. THE REDEEMER. (2) Question 23–26. Offices; Prophet, Priest, King.

STUDY X THE REDEEMER. (3) Ques. 27–28. Humiliation; Sufferings, Atonement, Death, Burial; Exaltation; Resurrection, Reign.

STUDY XI. THE APPLICATION OF REDEMPTION. (1) Ques. 29–31. The Holy Spirit's Agency; Means, Manner, Conviction.

STUDY XII. THE APPLICATION OF REDEMPTION. (2) Ques. 82–87. Man's Duty; Condemnation, Repentance, Confession, Faith.

STUDY XIII. THE BENEFITS OF REDEMPTION. (1) Ques. 32–36. In this life; Justification, Adoption, Sanctification, Assurance, Fruits of the Spirit, Perseverance.

STUDY XIV. THE BENEFITS OF REDEMPTION. (2) Ques. 37–38. At Death; At Resurrection; At Judgment; Hell; Heaven.

STUDY XV. THE MEANS OF GRACE. (1) Ques. 88–98. The Word of God; Sacraments: Baptism, The Lord's Supper, Prayer.

STUDY XVI. THE MEANS OF GRACE. (2) Ques. 39–42. The Law; The Decalogue; The Summary; Obedience.

HISTORICAL—CHURCH HISTORY.

The topics follow, in part, the brief *History of the Christian Church*, by Judge L. E. Hitchcock of Massachusetts; but also, and for fuller treatment, the *Landmarks of Church History* (to the end of the Reformation), by Rev. Henry Cowan, D. D., of Aberdeen, Scotland. The text should be

read aloud in paragraphs by all in turn and the questions asked at the end, and again, perhaps, at the next meeting for review. Topics marked with star may well be made the subject of a three-minute essay. Consult also Bishop Hurst's *Short Histories* of *The Reformation, the Modern Church in Europe,* and the *Church in the United States.* Abbreviations are H., Hitchcock; L., Landmarks.

STUDY I. 1. THE APOSTOLIC PERIOD (1) Hitchcock, pp. 7–9; Landmarks, 1–6. The First Church*; Periods*; Officers.

STUDY II. THE APOSTOLIC PERIOD (2) H., 10–13; L., 7–12. Persecution; Mission Work*; Nero; Church Worship; Sacraments*.

STUDY III. 2. THE MARTYR PERIOD (1) H., 13–14; L., 13–26. The Great Persecutions; The Martyrs*; Polycarp and Justin; The Apostles' Creed.

STUDY IV. THE MARTYR PERIOD (2) H., 15–16; L., 27–35. Constantine*; Council of Nice*; Nicene Creed.

STUDY V. 3. THE POLITICAL PERIOD (1) H., 17–18; L., 36–52. The Papacy; St. Augustine, the Theologian*; Chalons; Chalcedon: St. Patrick and Ireland*; St. Benedict and Monasticism*.

STUDY VI. THE POLITICAL PERIOD (2) H., 19; L., 53–68. Gregory, the Great*; Augustine, the Missionary and England; Mohammed*; Tours· Boniface and Germany*.

STUDY VII. 4. THE MEDIÆVAL PERIOD (1) H., 19–20; L., 69–85. Charlemagne*; Image-Worship Conflict; The year 1000 A. D.*; "Darkness"*; The Great Schism (1054); "Filioque."

STUDY VIII. THE MEDIÆVAL PERIOD (2) H., 21–22; L., 86–103. Hildebrand (Gregory VII); St. Bernard*; The 7 Crusades*; Children's Crusade; Albigenses and Waldenses; Inquisition*.

STUDY IX. THE MEDIÆVAL PERIOD (3) H., 23; L., 104–118. Papal Supremacy*; Innocent III; Mendicant Orders*; Dominic and Francis; Scholasticism; Aquinas; Papal Decline and Infamy*.

STUDY X. THE MEDIÆVAL PERIOD (4) H., 23; L., 119–134. The Pre-Reformation; German Mysticism; Wyclif and the Lollards*; Council of Constance; Fall of Constantinoplo (1453); Printing: Brethren of the Common Life, Thomas à Kempis*; Savonarola.

STUDY XI. 5. THE MODERN PERIOD (1) H., 24–29; L., 135–138. 1 The Reformation in Germany; Indulgences: Luther*: Diet of Worms; Melanethon.

STUDY XII. THE MODERN PERIOD (2) H., 30–33; L., 139–145. 2 The Reformation in Switzerland; Zwingli; 3 The Reformation in France; Calvin*; The Jesuits; The Massacre of St. Bartholomew*; The name "Protestant"*.

STUDY XIII. THE MODERN PERIOD (3) H., 34–36; L., 146–152 (the end). 4 The Reformation in England; "Bloody Mary"; Ridley and the Martyrs*; Erasmus; 5 The Reformation in Scotland; Knox*; The Church of England and Independents.

STUDY XIV. THE MODERN PERIOD (4) H., 37–38. 6 The Settlement of American Colonies; Puritans, Separatists, Pilgrims, Episcopalians, Roman Catholics, Presbyterians.*

STUDY XV. THE MODERN PERIOD (5) H., 38–39. 7 The Wesleyan Revival; the Wesleys*; the Methodist Episcopal Church.

STUDY XVI. THE MODERN PERIOD (6) H., 40–46 (the end). 8 Modern Missions*; Religious Beliefs; Heathenism: Protestant Missions; Carey*; Missionary Societies; The Presbyterian Boards of Foreign Missions and Home Missions*.

MISSIONARY—GENERAL SURVEY OF MISSION FIELDS.

The topics follow the established order of the Presbyterian Church, so as to get the latest information from the Church Magazines and to promote uniformity. The books recommended cost but little, aside from Dr. Dennis', and *should be owned by every member and brought to the meeting,* and read in turn as the Leader shall direct. Topics, marked with star, should be made the subject of a three minute essay. Watchman Voices are *brief* sentence statements of striking facts, for which see THE CHURCH AT HOME AND ABROAD under *Current Events* and *Gleanings.* If necessary to condense, two studies on same topic may be united and some sub-topics omitted. Abbreviations are: B., Board of Foreign Missions; B. H. M., Board of Home Missions; M., Maryland Baptist Mission Rooms, Baltimore, Md.; W. E. H., Woman's Exec. Com. of Home Missions; W. F. S., Woman's For. Miss. Society; Dennis, Dr. Dennis' *Foreign Missions After a Century.*

STUDY I. SEPTEMBER. JAPAN AND KOREA.

Present Vision in Japan, *Dennis,* pp. 63–75. Customs, etc., See *Question Book on Japan* (5c. W. F. S.) Life of Joseph Neesima*. See also *Dennis,* Index., Japan. Watchman Voices.

STUDY II. OCTOBER (1). PERSIA.

Present Vision in Persia, *Dennis*, pp. 127–132. *Flash Light on Persia* (3c. W. F. S.) At a Heathen Well, Margaret J. Preston (*Missionary Exercises No. 3*, p. 153, W. F. S.) *Mirza Ibrahim*. (B.) Watchman Voices.

STUDY III. OCTOBER (2) SYNODICAL HOME MISSIONS.

S. H. M.,—Methods and Results*. Some City Problems*. Shall the weak country churches be left to die*? *A Lady's Pocket* (1c. W. E. H.) Watchman Voices.

STUDY IV. NOVEMBER (1). SOUTH AMERICA.

Present Vision in South America, *Dennis*, pp. 132–139. Customs, etc., *Question Book on South America* (5c. W. F. S.), Bible Reading, *Winning Souls* (*Miss. Exercises No. 3*, p. 12.) Watchman Voices. See also *South America*, by Lucy E. Guinness (F. H. Revell), a striking book.

STUDY V. NOVEMBER (2). HOME MISSIONS.

☞*Home Mission Exercise*, No. 44 (B. H. M.), very good. *Exceptional Populations*, who are they? See No. 28, B. H. M. *A Story of Utah* (Prize series, 1c. W. E. H.) *The Mormons*, H. M. Exercise (1c. W. E. H.) Watchman Voices.

STUDY VI. DECEMBER. SYRIA AND TURKISH EMPIRE.

Present Vision in the Turkish Empire, *Dennis*, pp. 119–126 *Flash Light on Syria* (3c. W. F. S.) *Christ the Ideal Missionary*, a Bible Reading (*Missionary Exercises No. 3*, p. 39). *Thanksgiving Ann.* (1c. Layman, 310 Ashland Ave., Chicago, Ill.) Watchman Voices.

STUDY VII. JANUARY (1). GENERAL REVIEW.

Christian Missions as a Factor in the World's Progress. Rev. Dr. Dennis (1c. B.) *A Strange but True Story*, Mrs. H. G. Guinness (1c. W. F. S.) *Heathen Claims and Christian Duty*, Mrs. I. B Bishop (2c. M.) Watchman Voices.

STUDY VIII. JANUARY (2). THE MISSIONARY IDEA.

Bible Responses to Missionary Questions (½c. W. F. S.) Present Day Message, *Dennis*, pp. 18–25. *Is it nothing to you?* (1c. W. F. S.) Home Mission Outlook.* (See *Over Sea and Land*, 1894 Index.) Watchman Voices.

STUDY IX. FEBRUARY (1). HOME MISSIONS. Mt. Whites and Freedmen.

The Mt. Whites, Miss Stephenson (2c W. E. H.) *Work at Asheville*, a letter to Juniors (W. E. H.) The Freedmen*. *Little Brown Brother*, (Price series, 2c. W. E. H.) Watchman Voices.

STUDY X. FEBRUARY (2). CHINA.

Present Vision is China, *Dennis*, pp. 76–81. *Question Book on China*, customs, 1-68 (5c. W. F. S.) Confucius the Great Sage*. *Chang Shiu-hwa*, a C. E. in China. (B). Watchman Voices.

STUDY XI. MARCH (1). CHINA.

Present Vision in China, *Dennis*, pp. 82–85. *Question Book on China*, Mission Work, 69-94 (5c. W. F. S.) Morrison, the Pioneer,* The Opium War,* "Chinese" Gordon,* see *China as a Mission Field* (B.) Medical Missions in China,* see *Medical Missions*, pp. 1-5, (2c. W. F. S.) Watchman Voices.

STUDY XII. MARCH (2). MEXICO.

Present Vision in Mexico, *Dennis*, pp. 139–142. *Question Book on Mexico* (5c. W. F. S.) *The Women of Mexico*, Mrs. I. H. Polhemus (2c. W. F. S.) Watchman Voices.

STUDY XIII. APRIL (1). INDIA.

Present Vision in India, *Dennis*, pp. 96–101. *Question Book on India*, 1-67 (5c. W. F. S.)

☞ Missionary Shoes in India—*Over Sea and Land* 1894, p. 74 A beautiful prize exercise for a Monthly Concert, in which every church society might take part.

STUDY XIV. APRIL (2). INDIA.

Present Conflict in India, *Dennis*, pp. 171–176. *Question Book on India*, Mission Work, 68-107 (5c. W. F. S.) Medical Missions in India,* see *Medical Missions*, pp. 6–12 (2c. W. F. S.) *What is a Zenana* (1c. W. F. S.)? The Brahmo Somaj, what is it ?* Watchman Voices.

STUDY XV. MAY. SIAM.

Present Vision in Siam, *Dennis*, 93–95. *Flash Light on Siam* (3c. W. F. S.) Watchman Voices.

STUDY XVI. JUNE. AFRICA.

Present Vision in Africa, *Dennis*, pp. 105–113. *Question Book on Africa*, (5c. W. F. S.) Livingstone.* African Rum Traffic,* see *Dennis*, pp. 176–178. Watchman Voices.

☞ Africa for Christ. *Over Sea and Land*, 1894, p. 113.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1895.

BALTIMORE. — *Washington City* — Washington City Covenant, 10. 10 00
CALIFORNIA. — *San Francisco* — Westminster, 14 50
COLORADO.—*Pueblo*—Cuchanas, 2. 2 00
ILLINOIS. — *Chicago* — Chicago 1st, 33; — 5th, 3 52; Evanston 1st, 27 50. 64 02
INDIANA.—*Crawfordsville*—Rockville, 1 91. 1 91
IOWA.—*Des Moines*—Ridgedale, 4 40. *Iowa*—Burlington 1st, 6; Middletown, 60 cts. *Iowa City*—Iowa City 1st, 10. 21 00
MICHIGAN.—*Detroit*—Northville, 7 85. 7 85
MISSOURI.—*Ozark*—Joplin, 5 68. *Palmyra*—Macon, 3 50. *St. Louis*—St. Louis 1st, 32 31. 41 49
NEW JERSEY.—*Elizabeth*—Clinton, 12; Roselle, 5 76. *Jersey City*—Passiac sab-sch, 5; Paterson Redeemer, 56 13. *Monmouth*—Freehold, 14 50. *Morris and Orange*—Madison, 5 99. *Newark*—Newark 2d, 3 37. *New Brunswick*—Dayton, 3 37; Trenton 4th, 3. 109 12
NEW YORK. — *Albany* — Albany State Street, 24 55; Gloversville Kingsboro Avenue, 12 26. *Brooklyn*—Throop Avenue, 78. *Buffalo* — Buffalo Westminster, 17 32. *Cayuga*—Aurora, 7 68; Ithaca 1st, 65 39. *Lyons*—Palmyra, 2 84. *New York*—New York 4th Avenue, 36. *Niagara*—Albion, 6; Holley, 69 cts. *North River*—Newburgh Calvary, 15 16; Pine Plains, 5. *Syracuse*—Skaneateles, 5 37. *Troy*—Glen Falls, 50; Troy Memorial Y. P. S. C. E., 2 80; Waterford, 7 98. *Utica*—Walcott Memorial, 16 04; Waterville, 3 06. 356 14
OHIO.—*Marion*—Brown, 2; Mount Gilead, 4 98. *Wooster*—Wayne, 2 62; West Salem, 1. 10 60
OREGON.—*Williamette*—Octorara, 1. 1 00
PENNSYLVANIA.—*Butler*—Bruin, 8 23. *Chester*—Wayne sab-sch, 4 60. *Clarion*—Tionesta, 3 50. *Lehigh*—Bethlehem 1st, 5 08. *Philadelphia*—Memorial 62 16. *Pittsburgh*—Pittsburgh East Liberty, 21 62, sab-sch, 22 09; Shady Side, 36 25. *Shenango*—Hermon, 2 50. *Westminster*—Lancaster Memorial, 2. 168 03
TEXAS.—*Trinity*—Albany, 17. 17 00

Total from Churches and Sabbath-schools..... 824 66

PERSONAL.

Sarah E. MacDonald, New York, 5; Mrs. Julia A. Briggs, Harrisburgh, Pa., 5; "C. Penna," 3..... 13 00

INTEREST.

Roger Sherman Fund, 58 75; Martha Adams Fund, 4 54..... 63 29

PROPERTY FUND.

Mrs. C. H. McCormick, Chicago, 5,000; Elizabeth Skinner, Chicago, 25..... 5,025 00

Total receipts for July, 1895..... 5,925 95
Previously reported..... 12,840 72

Total receipts from April 1st to August 1st, 1895, $18,766 67

C. M. CHARNLEY, *Treasurer*,
P. O. Box, 294, Chicago, Ill.

CORRECTION.—Roseville Church, Ohio, 1 02, reported in August should be Roseville Sabbath-school.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1895.

ATLANTIC.—*Atlantic*—Mount Pleasant, 1 50; Olivet, 1 50. 3 00
BALTIMORE.—*Baltimore*—Baltimore Park, 3 32. *New Castle*—New Castle (including sab-sch, 4), 85 08; Wilmington Rodney Street, 9 37. *Washington City*—Washington Covenant, 45. 147 77
CALIFORNIA. — *Los Angeles* — Santa Ana, 6 26; Santa Monica, 3 50. 9 76
CATAWBA.—*Southern Virginia*—Henry, 1. 1 00
COLORADO.—*Gunnison*—Aspen, 6; Leadville 1st, 9 50. 15 50
ILLINOIS. — *Bloomington* — Normal, 6; Wellington, 3. *Cairo*—Cairo, 5; Carmi, 5; Pisgah, 6; Tamaroa 5. *Chicago*—Chicago 1st, 33; Chicago River Park, 2 50; Evanston 1st, 33. *Mattoon*—Arcola, 10; Bethel, 1 85. *Ottawa*—Earlville, 3. *Peoria*—Elmira, 19 08; Elmwood, 4 51; Peoria 2d, 117 85. *Schuyler*—Chili, 3 31; Ebenezer, 9 52; Oquawka, 5. *Springfield*—Springfield 1st, 2. 274 62
INDIANA.—*Crawfordsville*—Bethany, 8; Rockville, 1 92. *Fort Wayne*—Fort Wayne 1st, 52 76. *Indianapolis*—Greenwood, 1; Indianapolis 12th, 4; Southport, 3 50. *Logansport* — Monticello, 2 28. *Vincennes* — Evansville Grace and sab-sch, 14; Vincennes (sab sch, 2 51), 17 68; Worthington, 5. *White Water*—Liberty, 3. 113 14
INDIAN TERRITORY.—*Sequoyah*—Elm Springs, 3. 3 00
IOWA. — *Corning* — Sidney, 9. *Dubuque* — Walker, 1. *Fort Dodge*—Fonda (sab-sch, 1) (Y. P. S. C. E., 2 50), 6; Irvington, 1 50; Rolfe 2d, 9 30. *Iowa*—Burlington 1st, 6; Libertyville, 2 12; Middletown, 61 cts.; New London, 3 90. *Iowa City*—Tipton, 9 15. *Sioux City*—Cherokee Memorial, 11 50; Cleghorn, 4; Mt Pleasant, 4. *Waterloo*—State Centre, 8. 76 08
KANSAS. — *Emporia* — Council Grove, 7; Eldorado, 5; Elmendaro, 3 55; El Paso, 1 56. *Highland*—Vermillion, 2 62. *Neosho* — Osage 1st, 7 85. *Solomon*—Cheever, 6; Clyde, 2 32. *Topeka*—Fairmount, 2; Manhattan, 5 84; Sedalia, 2; Seymour, 2. 47 74
KENTUCKY.—*Ebenezer*—Lexington 2d, 66 22. *Louisville*—Louisville Warren Memorial, 71 01. 137 23
MICHIGAN.—*Detroit*—Mount Clemens, 5. *Flint*—Fairgrove, 5 78. *Kalamazoo*—Niles, 10 78. *Monroe*—Monroe, 4 84. *Petoskey*—Mackinaw City, 3 50. 29 90
MINNESOTA. — *Mankato* — Lakefield, 7. *Minneapolis*—*Eden Prairie, 125. 132 00
MISSOURI.—*Ozark*—Neosho, 11. *Platte*—Graham, 1 16; New Point, 4 70. *St. Louis*—St. Louis 1st, 39 15. 56 01
NEBRASKA. — *Hastings* — Holdrege, 4 11. *Kearney*—Cozad, 4. *Nebraska City*—Auburn, 4. *Omaha*—Bellevue, 7; Tekamah, 5 38. 24 49
NEW JERSEY. — *Elizabeth* — Pluckamin sab-sch, 6 87; Roselle, 5 76. *Monmouth*—Barnegat, 3; Farmingdale, 5; Forked River, 2. *Morris and Orange*—East Orange Arlington Avenue, 34; Madison, 5 99; Morristown South Street, 77 27; Summit Central, 93 78. *Newark*—Caldwell, 29 52; Newark 2d, 10 53; — Park, 32 72; — South Park, 42 03. *New Brunswick* — Dayton, 4 50; Kirkpatrick Memorial, 3; New Brunswick 1st, 87 85; Trenton 1st, 10; — 3d, 29 79; — Prospect Street sab-sch, 3 31. *Newton*—Harmony, 6 50; Stanhope, 6. 499 42
NEW YORK.—*Albany*—Albany 1st, 53; — State Street, 24 54; — West End, Y. P. S. C. E., 2; West Galway, 2. *Binghamton*—Bainbridge, 5. *Boston*—Windham, 5 93. *Brooklyn*—Brooklyn Duryea, 21. *Buffalo*—Buffalo Westminster, 33 80; Clarence, 3; Silver Creek, 2 80. *Cayuga*—Auburn Central, 14; Aurora, 15 37; Ithaca, 57 78. *Chemung*—Havana, 10. *Columbia*—Durham 1st, 5 50. *Genesee*—Warsaw, 8 32. *Hudson*—Chester, 38; Greenbush, 8 64; Middletown 2d, 12 65; Stony Point, 16 27. *Lyons*—Junius, 2; Palmyra, 2 44. *Nassau* — Freeport, 10; Jamaica, 24 51. *Niagara*—Albion, 6; Holley, 6 42; Maple-

ton, 4 70. *North River*—Canterbury, 26 24. *Rochester*—Fowlerville, 2; Geneseo 1st, 5; Lima, 6; Piffard, 1; Rochester St. Peter's, 25 22; Victor, 4 02. *St. Lawrence*—Heuvelton, 1. *Syracuse*—Syracuse Memorial, 5. *Troy*—Green Island, 10; Waterford, 42 95. *Utica*—Hamilton College, 3 32; New York Mills Walcott Memorial, 14 77; Waterville, 5 10; Westernville, 3. *Westchester*—Huguenot Memorial, 37; Peekskill 1st, 43 26; South East Centre, 11 40; Yorktown, 9. 650 95

OHIO.—*Chillicothe*—Marshall, 3 07; Washington, 6 13. *Cincinnati* — Cincinnati 2d, 103 43; Loveland, 10 12; Mount Carmel sab-sch, 1. *Columbus*—Plain City, 2. *Dayton*—Dayton Memorial, 13. *Lima*—Blanchard, 2; Enon Valley, 4 49; McComb, 7. *Marion*—Iberia, 4 50; Liberty, 3; Pisgah, 1; Radnor and Thompson, 3. *Maumee*—Defiance 1st, 4 32. *St. Clairsville*—Farmington, 1 66; Pleasant Valley, 1 25; Scotch Ridge, 3. *Steubenville* — Pleasant Hill, 1 70. *Wooster* — Congress, 2 15; Jackson, 6 68; Lexington, 6 75; Millersburgh, 3; Plymouth, 3; Savannah, 13 68; Wayne, 4 50; West Salem, 1. *Zanesville*—Madison, 11 60. 228 05

OREGON.—*Portland*—Portland Westminster, 1; Smith Memorial, 1 65. 2 62

PENNSYLVANIA.—*Allegheny* — Evans City, 8; Industry, 2 40; Pine Creek 1st, 4. *Blairsville* — Conemaugh, 2; Greensburgh Westminster, 10; Latrobe, 25; Ligonier, 6 38. *Butler*—Centreville, 11; Concord, 6 23. *Carlisle*—Harrisburgh Covenant, 7 85; Mercersburgh (including Y. P. S. C. E., 2 70), 15 29; Petersburgh, 1 50; Robert Kennedy Memorial, 2 11; Shermansdale, 2; Silver Spring, 6. *Chester*—Glen Riddle, 1 40; Honey Brook, 16; Trinity, 4; Wayne (including sab-sch, 6 13), 50 13. *Clarion*—Emlenton, 6 86. *Erie*—Cochranton, 4; Cool Spring, 3 53; Erie Chestnut Street, 11 59; Meadville Central, 12; Oil City 1st, 29 60; Springfield, 2 50; Warren, 56 76. *Huntingdon*—Bellefonte, 44; Logan's Valley, 10; Lower Spruce Creek, 6 60; Osceola Mills, 7; Petersburgh, 1 53. *Kittanning*—Indiana sab sch, 25; Slate Lick, 4. *Lackawanna*—Carbondale, 25 33; Harmony, 20; Hawley, 8; Kingston, 17 28; Troy, 18 41. *Lehigh* — Bethlehem 1st, 5 08; Easton Brainerd Union, 32 47; South Bethlehem, 13. *Northumberland*—New Berlin, 7; Williamsport 2d, 45 40. *Parkersburgh*—Clarksburgh, 5 50; Lebanon, 1. *Philadelphia*—Philadelphia Bethlehem, 17; — Calvary, 60 61; — Hebron Memorial, 6 75; — Olivet, 29 43; — West Hope, 13 34. *Philadelphia North*—Doylestown, 33 80; Falls of Schuylkill, 25; Frankford, 12 40; Macalester Memorial, 2 81; Newtown, 37 06; Norristown 1st, 35 82. *Pittsburgh*—Cannonsburgh 1st, 8 32; McDonald 1st, 14 70; Pittsburgh 1st, 276 66; — East Liberty, (including sab-sch, 22 09), 43 71; — Highland, 12; Shady Side (sab-sch, 41), 72 50. *Redstone*—Brownsville, 5; Laurel Hill, 20 26; Leisenring, 9 31; Mount Pleasant, 5 43; Rohoboth, 11 65. *Shenango*—Clarksville, 9 25; Enon, 2 50; Hermon, 3; Pulaski, 5 43; Unity, 7. *Washington*—Unity, 3 50; Wheeling 1st, 30; — 2d, 17 05. *Wellsboro*—Mount Jewett, 2 70. *Westminster*—Lancaster Memorial, 3. 1,441 72

SOUTH DAKOTA. — *Dakota*—Buffalo Lake, 2 25; Crow Creek, 2; Hill Women's Missionary Society, 1 25; Long Hollow, 4; Mountain Head Y. M. C. A., 2; Raven Hill, 1; Yankton Agency, 1 70. 14 20

TENNESSEE.—*Union*—Knoxville 2d, 35 73; Westminster, 1 70. 37 43

TEXAS.—*North Texas*—St. Jo, 5 05. *Trinity* — Glen Rose, 1. 6 05

UTAH.—*Utah*—Salt Lake City 3d, 3. 3 00

WASHINGTON.—*Puget Sound*—Snohomish, 5. 5 00

WISCONSIN.—*Madison*—Lodi, 11 70. 11 70

Contributions from Churches and Sabbath-schools $3,971 39

OTHER CONTRIBUTIONS.

Mrs. H. J. Baird-Huey, Philadelphia, Pa., 5; Geo. T. Clark, Brooklyn, N. Y., 5; Mrs. Caleb S. Green, Trenton, N. J., 100; Howard H. Hallock, York, Pa., 85; Mrs. Sarah E. Macdonald, City, 5; C. Penna, 4; Rev. J. G. Woods and wife, Mexico City, Mex., 3..... 207 00

4,178 39

MISCELLANEOUS.

Interests on Investments, 387 50; Fort Worth, Texas, on account Stuart Fund Advance, 18 80; Providence, 2d, R. I., on account Stuart Fund Advance, 150; Premiums of Insurance, 477 40; Sales of Book of Designs No. 5, 2 26; Sales of Church Property, 25.... 1,060 96

$5,239 35

Church collections and other contributions, April—July, 1895..... $12,184 93

Church collections and other contributions, April—July, 1894..... 12,157 63

LOAN FUND.

Interest, 2,160 95; Payments on Mortgages, 414 80..... 2,575 75

MANSE FUND.

Miss Sarah E. Macdonald 5 00

MISCELLANEOUS.

Installments on loans, 1,072 90; Interest, 5; Partial loss recovered from Insurance Company, 45; Premiums of Insurance, 7 50..... 1,130 40

$1,135 40

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York City.

* In accordance with terms of mortgage.

RECEIPTS FOR EDUCATION, JULY, 1895.

ATLANTIC.—*South Florida*—Tarpon Springs, 2. 2 00

BALTIMORE.—*New Castle*—Gunby Memorial, 4 46; Makemie Memorial, 8. *Washington City*—Washington City Assembly, 16; — Covenant, 25. 53 46

CALIFORNIA.—*Benicia*—Two Rocks, 8 20. 8 20

CATAWBA.—*Southern Virginia*—Henry, 1. 1 00

ILLINOIS. — *Cairo* — Carmi, 10. *Chicago*—Chicago 1st, 21 98; Evanston 1st, 27 50. *Schuyler*—Oquawka, 3 56. 63 04

INDIANA.—*Crawfordsville*—Dayton, 8 32; Rockville, 1 92. 10 24

IOWA.—*Iowa*—Burlington 1st, 6. *Iowa City*—Williamsburgh, 4. *Sioux City*—Sioux City 1st, 10. 20 00

KANSAS.—*Neosho*—Toronto, 2. 2 00

KENTUCKY.—*Ebenezer*—Lexington 2d, 75 66. 75 66

MICHIGAN.—*Kalamazoo*—Richland, 4. 4 00

MINNESOTA.—*St. Paul*—St. Paul House of Hope, 50. 50 00

MISSOURI.—*Palmyra*—Unionville, 2. *St. Louis*—Kirkwood sab-sch, 11; St. Louis 1st, 39 14. 52 14

NEW JERSEY.—*Elizabeth*—Basking Ridge, 45; Perth Amboy, 12 75; Roselle, 5 76. *Jersey City*—Paterson East Side, 15 77. *Monmouth*—Burlington, 33 54. *Morris and Orange* — Madison, 5 98. *Newark*—Newark 2d, 5 93; — Park, 9 55. *New Brunswick*—Dayton, 2 81; Pennington, 20 50; Trenton Prospect Street, 36. *West Jersey*—Camden 2d, 15. 208 59

NEW YORK.—*Albany*—Albany State Street, 24 54; — West End (Y. P. S. C. E.), 4; Esperance, 7 50. *Brooklyn* Brooklyn Throop Avenue (sab-sch Missionary Society), 25. *Buffalo*—Buffalo North, 21 53; — Westminster, 23 83; *Cayuga*—Aurora, 10 75. *Genesee*—Bergen, 10 38. *Hudson*—Middletown 2d, 15 83; Nyack, 15; Ridgebury, 38 cts. *Long Island*—Speonk, 15. *Lyons*—Palmyra, 1 62; Wolcott 1st, 7 64. *New York* — New York 1st additional, 3,500. *Niagara*—Albion, 6; Holley, 58 cts. *North River*—Cornwall on Hudson, 5 27. *Otsego* — Cherry Valley, 21 14. *St. Lawrence*—Carthage, 10 45. *Troy*—Waterford, 7 98. *Utica*—Waterville, 3 07. *Westchester*—Yonkers 1st sab-sch, 17 50. 3,754 99

OHIO.—*Cincinnati*—Wyoming, 35 07. *Huron*—Clyde, 2 18. *Mahoning*—Kinsman, 6; New Lisbon, 14. *Marion*—Brown, 2. *Maumee*—Bryan, 5 38; New Rochester, 16 46. *Steubenville*—Yellow Creek, 8. *Wooster*—West Salem, 1. 90 09

PENNSYLVANIA.—*Blairsville*—Braddock, 10 68. *Carlisle*—Harrisburg Pine Street, 57 96; Paxton, 21 11; Petersburg, 2. *Chester*—Fagg's Manor, 25; Wayne sab-sch, 3 83. *Erie*—North Clarendon, 3; North East, 27 45. *Lackawanna*—Elmhurst, 4 12; Liberty, 3; Scranton 1st, 100. *Lehigh*—Bethlehem 1st, 5 08. *Northumberland*—Buffalo, 2. *Philadelphia North*—Frankford, 17 36; Germantown 2d, 81 08. *Pittsburgh*—Pittsburgh East Liberty (sab-sch, 22 09), 43 71; — Shady Side (sab-sch, 51 25), 90 62. *Redstone*—Rehoboth, 12. *Westminster*—Lancaster Memorial, 3. 513 00

SOUTH DAKOTA —*Central Dakota*—White, 3 35; Mayasan, 3; Mountain Head, 1; Yankton Agency, 2 08. 9 43
TEXAS.—*Trinity*—Glen Rose, 1. 1 00

Receipts from churches in July $4,784 17
Receipts from Sabbath-schools and Christian Endeavor Societies. 134 67

REFUNDED.

Rev. U. L. Lyle, 100: 91 ..... 191 00

MISCELLANEOUS.

S. E. Macdonald, N. Y., 5; Income from Special Fund for Education of Candidate for the Ministry in the Presbytery of Hudson, 50; C. Penna., 2 ..... 57 00

INCOME ACCOUNT.

360; 35; 75; 200 ..... 670 00

Total receipts in July $5,836 84
Total receipts from April 16th $15,059 44

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, JULY, 1895.

ATLANTIC.—*McClelland*—Fair Forest, 1. 1 00

BALTIMORE. —*Baltimore*—Baltimore Brown Memorial Y. P. S. C. E., 35; — Park, 100; Churchville, 18. *Washington City*—Washington City 1st, 30; Y. P. S. C. E. support Mr. Eckels, 5; — Assembly Y. P. S. C. E. for foreign buildings, 10; — Faith Y. P. S. C. E. support Mr. Eckels, 12; — Western Y. P. S. C. E. support Mr. Eckels, 5. 215 00

CALIFORNIA. — *Benicia* — Fulton Missionary Society, *2 80. *Los Angeles*—Los Angeles Grand View, 8 65; Pomona, 11 50. *Sacramento*—Carson City, 10. *San Jose*—Templeton Y. P. S. C. E.. 4 50. 37 45

CATAWBA.—*Catawba*—Good Hope for Africa, 1. 1 00

COLORADO.—*Denver*—Central City Y. P. S. C. E, 2 10; Highland Park, 4. 6 10

ILLINOIS.—*Bloomington*—Clinton Y. P. S. C. E. support Mr. McGaw, 25; Cooksville, 29 18; Pontiac Y. P. S. C. E. 15. *Cairo*—Sumner Y. P. S. C. E. support Mr. Irwin, 5. *Chicago*—Chicago 1st, 72 45; — 3d, 323 13; — 4th, 1,815; Evanston 1st, 137 50. *Freeport*—Freeport 3d, 2. *Ottawa*—Ottawa 1st Y. P. S. C. E. support Mr. Partch 10. *Peoria* — Brunswick, 4; Lewistown, 3; Yates City, 4 62. *Rock River*—Aledo Y. P. S. C. E. support two native helpers, 25; Franklin Grove Y. P. S. C. E. support Graham Lee, 11 25; Morrison sab-sch, 4 57; Norwood Y. P. S. C. E. support Graham Lee, 6 25. *Schuyler*—Augusta sab-sch, 12; Bushnell, 10 43; Carthage Y. P. S. C. E. support John Hyde, 25; Quincy 1st Y. P. S. C. E. support Mr, Hyde, 12 50; Rushville Y. P. S. C. E. support Mr. Hyde, 30. *Springfield*—Divernon, 2 85; Springfield 1st, 1; "T," 5. 2,591 73

INDIANA.—*Crawfordsville*—Rockville, 10 54. *Fort Wayne*—Fort Wayne, 36 88; Lima, 13; Salem Centre, 5. *Indianapolis*—Indianapolis 7th Y. P. S. C. E., 100; — Bethany for debt, 5. *Muncie*—Union City, 16; Y. P. S. C. E. support Mr. Garvin, 5. *New Albany*—New Philadelphia, 1 41; Smyrna, 3 85. *Vincennes*—Indiana Y. P. S. C. E. support Mr. Miles. 9. *White Water*—Greensburgh, 60; Lawrenceburg Y P. S. C. E. support Mr. Drummond, 5; Liberty, 10; New Castle Y. P. S. C. E. support A. R. Miles, 7. 287 68

INDIAN TERRITOY.—*Choctaw*—Beaver Dam, 50 cts.; Oak Grove, 50 cts. 1 00

IOWA.—*Cedar Rapids*—Anamosa, 10; Cedar Rapids 3d Y. P. S. C. E., 5; Vinton for debt, 50. *Corning*—Clarinda Y. P. S. C. E., 5 35. *Des Moines*—Allerton sab-sch, 2 67. *Dubuque*—Independence 1st, 90 35. *Iowa*—Burlington 1st, 33; Keokuk Westminster Melrose Y. P. S. C. E., 5; Middletown, 3 33; Primrose, 2 54; Young People for debt, 15. *Waterloo*—East Friesland, 47 47. 269 71

KANSAS.—*Emporia*—Emporia Arundel Avenue Y. P. S. C. E., 2 50; Marion Y. P. S. C. E. support Mr. Drummond, 6 75. *Larned*—Pratt sab-sch, 5 26. *Solomon*—Sylvan Grove, *3. *Topeka*— Junction City Y. P. S. C. E, 15 25; Lawrence Y. P. S. C. E. support Mr. Irwin, 10; Perry sab-sch, 65 cts.; Wakarusa sab-sch, 2 70. 46 11

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 3. 3 00

MICHIGAN.—*Detroit*—Ann Arbor Jr. Y. P. S. C. E., 10 60; Mount Clemens, *7 50. *Lake Superior*—Marquette Y. P. S. C. E., 14 67; Sault Ste. Marie, 5 25. *Monroe*—Jonesville, 11. *Saginaw*—Ithaca, 8; Saginaw East Side 1st, 81 50. 138 52

MINNESOTA. — *Duluth* — Lake Side Y. P. S. C. E., 2 34. *St. Paul*—Macalester, 4; St. Paul Central, 70 95; — House of Hope, 175. *Winona* — Chester Y. P. S. C. E. support Mr. Eckels, 4 55; Ebenezer, 3. 259 84

MISSOURI.—*Kansas City*—Holden Y. P. S. C. E, 6 32; Sunny Side, 2. *Ozark*—White Oak, 10; *Platte*—Mirabile, 1 25. *St. Louis*—Kirkwood sab-sch, 30; St. Louis 1st, 234 56; — Cote Brilliante Y. P. S. C. E., 5 60; — Westminster, 25. 314 73

MONTANA.—*Butte*—Missoula, 13; Portersville, 3. 16 00

NEBRASKA.—*Hastings*—Beaver City Jr. Y. P. S. C. E. for Sangli Boys School, 10; Edgar Y. P. S. C. E., 1 70. *Nebraska City*—Lincoln 2d Sup. H. Campbell, 93 75; Table Rock, Y. P. S. C. E. support Mr. Liddle, 25. *Omaha*—Omaha 1st German, 10. 140 45

NEW JERSEY.—*Elizabeth*—Clinton, 600; Elizabeth 1st, 237 61; Plainfield 1st, Y P. S. C. E. support Mr. Pearson, 12; Roselle, 31 71, Jr. Y, P. S. C. E., 1. *Jersey City*—Arlington Y. P. S. C. E. support Dr. Taylor, 20; Hoboken Y. P. S. C. E. support Mr. Drummond, 18; Jersey City 1st, 255 55; Passaic sab sch, 5; West Hoboken, 14. *Monmouth*—Burlington, 66 15, for Dr. Taylor's work, 44 17; Farmingdale, 3; Perrineville, 4 15. *Morris and Orange*—Dover Y. P. S. C. E., support Mr. Bryan, 25; East Orange Arlington Avenue Y. P. S. C E., 7 12; — Bethel, 61 15, for Laos, 7; — Brick sab-sch, 6 45; Madison, 32 93. *Newark*—Bloomfield 1st, support W. F. Shields, 300; Newark 2d, 86 31; — Park, 64 36; — Woodside, 30, sab-sch, 15. *New Brunswick*—Dayton, 18 56; Flemington Y. P. S. C. E., 7 50; Frenchtown, Jr. Y. P. S. C. E., 5; Hamilton Square Y. P. S. C. E., 6 25; Lawrence Y. P. S., 5; Milford Y. P. S C. E., 3 75; support Mr. Jessup, 6; Pennington Y. P. S. C. E., 5; Trenton 1st Y. P. S., 12 94. *Newton*—Beattystown sab-sch, 1 25; Belvidere 1st, J. N. Wyckoff for debt, 10; — 2d sab-sch, 18. *West Jersey*—Bridgeton 2d sab sch, 46 76; — West Y. P. S. C. E. for Jumna High School, 25. 2,118 67

NEW MEXICO.—Tombstone sab-sch, 3. 3 00

NEW YORK. — *Albany* — Albany 4th sab-sch,* 1 32; — State Street, 134 98; Esperance sab-sch, 3; Johnstown, for debt, 71, Y. P. S. C. E , 100; Sand Lake sab-sch, debt, 13; Schenectady 1st Y. P. S. C. E., suppert Mr. Rodgers, 12. *Binghamton* — Conklin Y. P. S. C. E., support Mr. Leverett. 5; Nineveh Y. P. S. C. E., 4 42. *Boston*—Holyoke Infant Class, 1 50. *Brooklyn*—Brooklyn 1st, 25; — Cumberland Street Y. P. S. C. E., 11; — Franklin Avenue, 5 28; — Lafayette Avenue sab-sch Missionary Society, 100; — Mount Olivet, 2; — South 3d Street, 21 25, for debt, 5; — Throop Avenue, 55; — Westminster, 8 07. *Buffalo*— — North, 37 24; — Westminster, 133 02; Olean Y. P. S. C. E., support Mr. Finley, 16. *Cayuga*—Auburn 1st, 308 36; Aurora, 30 74. *Champlin* — Port Henry, 23 80. *Genesee*—Batavia, 2 50; Seneca Falls Y. P. S. C. E., support Mr. Eckels, 12 50. *Hudson* — Middletown 2d, 16 56. *Long Island* — Setauket, 45. *Lyons* — Palmyra, 11 36; Wolcott 1st, 9 03. *Nassau*—Hempstead Christ Church Y. P. S. C. E., support Mr. Campbell, 3 75; Islip sab.sch, 6 25. *New York*—New York 13th Street Y. P. S. C. E., support Mr. Snyder, 24 19; — Madison Square, 750. *Niagara*—Albion, 30; Holley, 4 40. *North River* — Marlborough, 78 01; Newburgh Calvary, 8 87; Pine Plains, 5. *Otsego*—Gilbertsville, 5; Stamford, 66. *Rochester* — Rochester Brick. 250; Webster, 1. *Steuben*—Angelica, 14; Corning, 72. *Syracuse* — Skaneateles, 28 74. *Troy* — Waterford, 31 90. *Utica*—Rome, 46 27; Sauquoit, 15 58; Waterville, 33 67. *Westchester* — Bridgeport 1st sab-sch, 131 90; Greenwich 1st, 20 40; New Rochelle 2d, support F. J. Newton, 60; Peekskill 1st, 18 57; White Plains sab-sch, 25; Yonkers Dayspring, 2; — Westminster Y. M. Bible Class, support native helpers, 29 50. 2,986 93

NORTH DAKOTA.—*Fargo*—Edgeley Dorcas Aid Society, 4 86; Lisbon Y. P. S. C. E., 15. 19 86

OHIO.—*Chillicothe*—Bainbridge, 10 25; Bourneville, 30. *Cincinnati*—Cincinnati 2d, 140 53; Pleasant Ridge sab-sch, 3 52. *Cleveland*—Cleveland Woodland Avenue Memarial Circle K. D. and S., for support J. J. Walsh, 15; Guilford, 9 74, sab-sch, 2; North Springfield, 11. *Columbus*—Lithopolis, 2 74. *Dayton*—Bath, 2; Dayton Y. P. S. C. E., 5; Hamilton Westminster Y. P. S. C. E., for debt, 12; Troy sab-sch, 9. *Mahoning*—Ellsworth Y. P. S. C. E., support Mr. Swan. 30; Poland, 22 15; Youngstown, 37 53 *Marion*—Marysville sab-sch, 11 42. *Portsmouth*—Sardinia, 4, Y. P. S. C. E., 7; Winchester Y. P. S. C. E., support B. Labaree, 4; Wheeling Valley, 3. *Steubenville*—Corinth, 20; Deersville, 6; New Hagerstown, 4; New Harrisburgh, 10; Oak Ridge, 10; Steubensville 1st, 30 12; — 2d Y. P. S. C. E., support Mr. Jessup, 10; Wellsville West End sab-sch, 12 31; Yellow Creek, 11, *Wooster*—Congress, 1 37; sab-sch, 2 65; Creston, 5, Easter, 22 10; sac-sch, 5 09. *Zanesville*—Muskingum, debt, 20. 541 52

OREGON.—*Willamette*—Pleasant Grove, 4. 4

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8 50; — Central Y. P. S. C. E. support native student, 24; Vanport, 25 *Blairsville*—Cresson Y. P. S. C. E., 1; Conemaugh Y. P. S. C. E. support Mr. Dunlap, 5; Irwin, 8 12; Livermore Y. P. S. C. E. support Mr. Dunlap, 10; Pine Run, 25; Milmerding Y. P. S. C. E., 10. *Butler*—Amity, 5; Butler, 5; Harlansburgh, 6; Scrub Grass sab-sch, 18 01; Y. P. S. C. E., 3 50; Unionville, 2 21. *Carlisle*—Harrisburgh Market Square for debt 25; Jr. Y. P. S. C. E. support Mr. Fulton, 15; — Pine Street Bethany Y. P. S. C. E. support Mr. Fulton, 10; Lower Marsh Creek, 18; Mechanicsburgh sab-sch for Tung Chow School, 23 64; Newberg Y. P. S. C. E. support Mr. Fulton, 4; Petersburg, 3. *Chester*—Bryn Mawr Missionary Society support of Missionaries, 582 50; Wayne sab-sch, 25 31; West Chester 1st sab-sch, *2 13. *Erie*—Erie 1st support Mr. Landis, Springfield, 3 15. *Huntingdon*—Clearfield, 200; Mifflintown Westminster, *14 15. *Kittanning*—Crooked Creek, 3; Elder's Ridge, 28 25; Indiana Miss Birkman's Class for Tabriz Boys' School, 3; West Glade Run sab-sch, 7 45; West Lebanon, 6 64. *Lackawanna*—Carbondale 1st support J. A. Fitch, 119 55; Forest City, 11; Great Bend Y. P. S. C. E., 5; Herrick, 14; Rushville, 5; Stevensville, 3; Tunkhannock, 31 39; Jr. Y. P. S. C. E. support Mr. Clark, 10; Wilkes Barre 1st, 485 76; — Westminster, 13. *Lehigh*—Bethlehem 1st, 29 26; Easton Brainerd Union, 47 88; Pottsville 1st sab-sch for Ningpo, 14 97; — 2d sab-sch for Ningpo, 20; Sandy Run sab-sch for Ningpo, 10 25; Cash for Ningpo, 3 46. *Northumberland*—Williamsport 2d, 126 82; — Bethany Y. P. S. C. E., 1 50. *Philadelphia*—Philadelphia 10th, support Hunter Corbett, 150; — 10th, support J. H. Laughlin, 150; — Arch Street Y. P. S. C. E. support Dr. Denman, 37 50; — Jr. Y. P. S. C. E support Dr. Denman, 10; — Cohocksink sab-sch, 2 60; — Covenant, 25; — Gaston Y. P. S. C. E., support Mr. Griswold, 13 06; — Walnut St. sab-sch, 60 36. *Philadelphia North*—Abington, 68 68; Frankford, 42 16; Y. P. S. C. E., 2 50; Overbrook, 25. *Pittsburgh*—Pittsburgh 6th J. F. Patterson Band, 94; Y. P. S. C. E. support Mr. Drummond, 30; — East Liberty, 108 10; sab-sch, 110 47; Morningside, 13 33; — Shady Side, 94 50; sab sch, 123; Wilkinsburgh, support Du Ping Sing, 15; M. M. M., 19. *Redstone*—Fairchance Union Y. P. S. C. E., 2; Guests of Markleton Sanitarium for debt, 5. *Shenango*—Centre, 14 50; Hermon, 18; Sharpsville, 3. *Washington*—Pigeon Creek, 3; Upper Buffalo sab-sch, 6 10. *Wellsboro*—Covington Y. P. S. C. E., 10. *Westminster*—Lancaster Memorial, 15; Slateville Glenwood Y. P. S. C. E., 1 80. 3,855 06

SOUTH DAKOTA.—*Aberdeen*—Eureka Jr. Y. P. S. C. E., 3 86. *Central Dakota*—White Y. P. S. C. E., 2 45. *Dakota*—Buffalo Lake, 4 06; Hill, 1; Long Hollow, 1; Mayasan, 4; Mountain Head, 3; Pine Ridge, 19 50; Yankton Agency, 3. *Southern Dakota*—Parkston Y. P. S. C. E., 5 35. 47 22

TENNESEE.—*Holston*—Jonesville sab-sch, 2. *Union*—Knoxville Belle Avenue Y. P. S. C. E., 4. 6 00

UTAH.—*Boise*—Caldwell Y. P. S. C. E., 1. 1 00

WASHINGTON.—*Spokane*—Spokane Centenary Jr. Y. P. S. C. E., 1 30. 1 30

WISCONSIN.—*Madison*—Beloit 1st, 8 80; — German sab-sch, 2; Prairie du Sac, Y. P. S. C. E. support Mr. Clark, 10. 20 80

WOMEN'S BOARDS.

Women's Board of Northwest, 5,033 37; Women's Board of New York, 2,200; Women's Board of Philadelphia, 1,974 44; Women's Board of Southwest, 868 90..... $10,076 71

LEGACIES.

Estate of Eliza J. Bradley, deceased, 150; estate of Sarah F. Shaw, 250; estate of Sarah J. Douglass, 439 47; estate of Susanna Stewart, 47 50; estate of Sarah G. Coffey, 24 50; estate of Thomas L. Williamson, 76 79; estate of Susanna Ruliffson, 815; estate of S. T. Hinckley, 2,500..... $4,303 26

MISCELLANEOUS.

Union C. E. of Lake Co., O., 5; Students' Christian Association of Ann Arbor College, support Mr. Roberts, 307 75; Rev. and Mrs. J. G. Woods, Mexico City, for debt, 11 70; A friend, 3,000; Major Charles Bird, Washington, D. C., support Mr. Chun, 6; State of California, 150; Cash, 20; From a friend, Maryland, for debt, 500; Mrs. Mary V. Gibson, 2 50; George I. Hopson, Blue Jacket, I. T., salary Kaln Morinda, 6; George I. Hopson, Blue Jacket, I. T., for Bangkok Press work, 1 50; Rev. George Robinson, Ft. Leaven worth, Kas., 20; A. Baird, Minneapolis, Minn., support native teacher in Chefoo, 5; N., 125; R. R. Poast, Nashville, O., 500; Cordelia, 17 50; Thank offering from a missionary, 10; E. A. K. Hackett, Ft. Wayne, Ind., support Mr. Fraser and Dr. Johnson, 83 34; G. C. Gearn, San Diego, Cal., support Babu Massey, 6 25; E. S. S., for debt, 25; W. W. A., for debt, 100; Mrs. Sarah W. Wallace, New Florence, Pa., for debt, 1; W. T. Ellis, Boston, Mass., 5; Mrs. M. E. Peoples, West Fairfield, Pa., salary Mr. Freeman, 5; John H. Fazel, Wichita, Kas., salary Nathaniel Pren Das., 2 75; Mrs. Phebe Fazel, Wichita, Kas., salary Nathaniel Pren Das., 1; R. P. Vincent, Wichita, Kas., salary Nathaniel Pren Das., 25 cts.; Flora Alling, Wichita, Kas., salary Nathaniel Pren Das., 1; George Sutton, salary Nathaniel Pren Das., 1; E. C. Philleo, salary Nathaniel Pren Das., 1; Walter Vincent, salary Nathaniel Pren Das., 3; Rev and Mrs. R. C. Townsend, Stillwater, I. T., 5; A. B. McKee, Vincennes, Ind, for work in China, 25; Miss M. L. Roberts, Brooklyn, 7; for suppert Ganga Ram, 12; Mrs. C. F. Hobart, Springfield, Mass., for scholar in Fish Seminary, 30; Rev. J. S. Pomeroy, Fairview, W. Va., 1; E. T. DeForest, Lakewood, N. J., 2; Unknown, 10; M. B. Lowrie, Omaha, Neb., 15; A friend, for debt, 40; W. C. Koons, Newville, Pa., 25; C., Penna., 22; M. W. and J. T. W., 3; Margaret R. Todd, Atlantic Highlands, N. J., for Anand Mesih's work, 25; Isabella and D. H. Wallace, Pittsburgh, 500; Miss Adelaide C. Saxton, Everett, Wash., 3; Brazilian Girls, for work in China, 10; G. A. Godduhn, for Africa, 12; Rev. L. F. Esselstyn, Persia, 24 49; Rev. M. W. Graham, Bogota, 25; Dr. John A. Lichty, 5; Miss G. E. Wilder, 40; Miss A. M. Jefferson, 40; Miss A. A. Brown, 40; Miss E. T. Minor, 40; Rev. and Mrs. F. S. Curtis. Yamaguchi, 10; Jean and Frieda Wachter, Rajaburee, 10; Tripoli sab-sch, 9; Ghurznz Church, self-denial, 11 75; Rev. James A. Dodds, for work in Mexico, 25. $5,950 78

Total received during July, 1895..... 34,308 23
Total received from May 1, 1895, to July 31, 1895 86,593 86
Total received from May 1, 1894, to July 31, 1894..$146,537 62

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

*Self denial offerings.

RECEIPTS FOR FREEDMEN, JULY, 1895.

ATLANTIC.—*Atlantic*—St. Paul, 4. *Fairfield*—Ladson, 2. 6 00

BALTIMORE.—*Washington City*—Washington City Covenant, 30. 30 00

CALIFORNIA.—*Sacramento*—Vacaville, 5. 5 00

CATAWBA. — *Catawba* — Bethlehem, 1 25; Good Hope, 1 10. *Southern Virginia*—Henry, 1. 3 35

ILLINOIS.—*Alton*—Upper Alton sab-sch, 5. *Bloomington*—Colfax, 3; Towanda, 4 25. *Chicago*—Chicago 1st, 55; — 4th, 488 79; — Covenant, 66 65; Evanston 1st, 33; Lake Forest (sab-sch, 25), church, 256 16, 281 16; Maywood, 9; Oak Park, 41 46. *Freeport*—Belvidere sab-sch, 15. *Springfield*—Divernon, 3 57. 1,005 88

INDIANA.—*Crawfordsville*—Rockville, 1 91. *Fort Wayne*—Lima, 4. *Logansport*—Union, 2. 7 91

IOWA.—*Iowa*—Burlington 1st, 6; Middletown, 61 cts. *Iowa City*—Brooklyn, 5. *Waterloo*—Tama, 1 75; Toledo, 2 65. 16 01

KANSAS.—*Solomon*—Concordia, 9 47. 9 47

MICHIGAN. — *Detroit*—Detroit 1st, 102 11. *Lansing*—Homer, 6 34. 108 45

MINNESOTA.—*Duluth*—Duluth 1st, 34 61. *St. Paul*—St. Paul House of Hope, 50. 84 61

MISSOURI. — *Ozark* — Joplin 1st, 5 68 *St. Louis* — St. Louis 1st (sab-sch, 16 66), church, 44 64, 61 30; — West, 31 22. 98 20

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 42 25; Roselle, 5 76. *Jersey City*—Arlington sab sch, 7. *Morris and Orange*—Madison, 5 99. *Newark*—Lyon's Farms, 9 31; — Park, 10 25. *New Brunswick*—Dayton, 2 81; Dutch Neck, 25. 108 37

NEW YORK.—*Albany*—Albany State Street, 24 54. *Boston*—Holyoke sab-sch, 1 50. *Brooklyn*—West New Brighton Calvary, 9. *Buffalo*—Buffalo North, 27 31; — Westminster, 23 98. *Columbia*—Catskill, 99 37. *Hudson*—Circleville, 4. *Lyons*—Palmyra, 1 62. *New York*—New

York Scotch, 25. *Niagara*—Albion 1st, 6; Holley, 57 cts. *North River*—Pine Plains, 3. *St, Lawrence*—Potsdam, 8. *Syracuse*—Skaneateles, 7 22; — Memorial, 15. *Troy*—Salem, 4 40; Waterford 63 99. *Utica*—Waterville, 5 10. 329 60

OHIO.—*Cincinnati*—Cincinnati Mount Auburn. 26 25. *Marion*—Salem, 2 21. *Steubenville*—Wellsville, 33; Yellow Creek, 10. 71 46

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100. *Carlisle*—Burnt Cabins, 2; Lower Path Valley, 13. *Chester*—Wayne sab-sch, 3 83. *Clarion*—Tionesta, 8. *Erie*—Edinboro, 4 73; Erie Park, 23 69. *Huntingdon*—Osceola, 6. *Kittanning*. Indiana 1st sab-sch, 25. *Philadelphia*—Philadelphia Gaston, 21 87 *Pittsburgh* — Pittsburgh Point Breeze sab-sch, 75; — Shady Side, (sab-sch, 51 25), church, 39 38, 90 63. *Shenango* — Clarksville sab-sch, 16 70. *Westminster*—Lancaster Memorial, 5. 395 45

SOUTH DAKOTA.—*Central Dakota*—White, 1 70. *Dakota*—Hill, 1, W. M. Soc., 1 25, 2 25; Mayasan, 1; Wood Lake, 1; Yankton Agency, 2. 7 95

TEXAS—*Trinity*—Glen Rose, 1. 1 00

Receipts from Churches during July, 1895,..... $2,285 71

MISCELLANEOUS.

Estate of Thos. S. Williams, Moline, Ill., 75; Mr. S. S. Marvin, Pittsburgh, Pa., 250; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; Walloomsac, sab-sch, N. Y., 5; Estate of Miss Susanna Stewart, Greensburg, Pa., 47 50; Woman's Prayer Meeting, Market Square, Harrisburg, Pa., 3 50; "No Name," Pittsburgh, Pa., 8 60; "C. Penna.," 8; Mr. T. W. Woodard, Wells Church, Mankato, Minn., 25; Mrs. P. L. Griffin, Riverside, Cal., 5..... 437 60

Woman's Executive Committee $1,931 97
Total Receipts during July, 1895 ..... 4,655 28
Previously reported 14,161 11

Total August 1st, 1895,..... $18,816 39

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JULY, 1895.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial C. E., 35; Piney Creek, 11 28. *New Castle*—Lower Brandywine additional, 6; Port Deposit, 10 06. *Washington City*—Washington City 1st, 35 50. 97 84

CALIFORNIA.—*Los Angeles*—San Gabriel Spanish, 10; Santa Ana 1st C. E., 2 50; Mrs. George Haddon, 5; Rev. J. J. Marks, 5. *Oakland*—Danville, 4 85; Oakland 1st, 175. *Sacramento*—Elko, 10. *San Jose*—Templeton 1st, 5 90. *Stockton*—Modeste, 11 35. 229 60

COLORADO.—*Boulder*—Berthoud, for debt, 8 66. *Pueblo*—Alamosa sab-sch, 3 03. 11 69

ILLINOIS. — *Alton*—Greenville sab-sch, 2 16. *Cairo* — Shawneetown (C. E. S., 5), 40 05. *Chicago*—Oak Park Jr. C. E., 4. *Freeport*—Foreston Grove German, 50; Galena 1st, for debt, 100. *Mattoon*—Charleston sab-sch, 7. *Ottawa*—Waltham, for debt, 8. *Peoria*—Canton C. E., 4 05; Farmington Jr. C. E., 5. *Rock River*—Beulah, 16; Coal Valley, 8 11; Keithsburg, 6; Morrison Jr. C. E., 5. *Schuyler*—Augusta, for debt, 37; Chili, for debt, 5 13. *Springfield*—Divernon, 8 72; "T," 5. 311 22

INDIANA.—*Crawfordsville*—Rockville, for debt, 14 03. *Fort Wayne*—Elkhart, 13. *Logansport*—Rensselaer, 15 54 42 57

IOWA.—*Cedar Rapids*—Cedar Rapids 3d C. E., 5; Clarence, 17; Delmar, 3 06; Elwood, 74 cts; Mount Vernon, 33; Vinton, for debt, 50. *Corning*—Emerson Jr. C. E., 5; Sidney sab-sch, 5. *Fort Dodge*—Bethel, 16; Coon Rapids, 11 29. *Iowa*—Burlington 1st, 31; Keokuk Westminster Melrose C. E., 5; Middletown, 3 13; Mount Pleasant German, 17; Primrose, 3 07. *Iowa City*—Marengo, 14 79; Summit, 7 18. *Sioux City*—Alta, 1; Storm Lake So. Grant Township Union sab-sch, 1 65. 229 91

KANSAS.—*Emporia*—Emporia Arundel Avenue C. E., 2 50. *Larned*—Pratt sab-sch, 5 26. *Solomon*—Concordia 1st, 9 47. *Topeka*—Edgerton, 4 20; Olathe, for debt, 8. 29 43

MICHIGAN.—*Detroit*—Ann Arbor Jr. C. E., 10 60; Detroit Bethany sab-sch, 6; Saline (sab-sch Children's Day collection, 4 84) (C. E., 6 85), 11 69. *Flint*—Croswell for debt, 5 52. *Grand Rapids*—Grand Haven 1st, 23 57. *Kalamazoo*—Edwardsburg, 8 26. *Lake Superior*—Lakefield C. E., 2 30; Sault Ste. Marie, 12 75. *Monroe*—Jonesville, 11; Sale of parsonage at Manchester, 990 74. *Saginaw*—Emerson, 9 60. 1,092 03

MINNESOTA.—*Duluth*—Duluth 2d, 8 56. *Minneapolis*—Minneapolis Bethany C. E., 8 06; — Bethlehem (Infant Class sab-sch, 1) (for debt C. E., 7 25), 24 89; — House of Faith, 2 50; — Westminster additional, 300. *St. Cloud*—Royalton, 2 75. *St. Paul*—St. Paul East C. E. Missionary Society, 5; — House of Hope, 110. *Winona*—Canton, 31; Claremont C. E., 10; Henrytown, 4; La Crescent debt, 3; Richland Prairie, 5. 514 76

MISSOURI.—*Ozark*—Bolivar, 10; Salem, 4 50; White Oak, 13 50. *St. Louis*—Bethel, 6 85; Kirkwood sab-sch, 14; St. Louis 1st (sab-sch, 16 66), 173 78; — Cote Brilliante (C. E., 4 10) (C. E. 2 cts., a week fund, 6 50), 10 60; Washington, 12; Webster Grove (C. E., 5), 38. 283 23

MONTANA.—*Great Falls*—Havre, 5 60. 5 60

NEBRASKA.—*Box Butte*—Alliance, 3; Burbank, 2; Gordon, 5; Unity, 2 50; Valley, 5. *Hastings*—Beaver City, 4; Edgar C. E., 60 cts.; Hanover German, 5; Marquette, 1 50; Oxford, 2 50; Republican City, 2. *Kearney*—Ansley, 2; Ashton, 2; Berg, 2; Big Spring, 2; Birdwood, 2; Gibbon, 2; Shelton, 5. *Nebraska City*—Barneston C. E., 1 10; Humboldt C. E., 12 50; Lincoln 2d, 28 64; Tamora, 5. *Niobrara*—Millerboro sab-sch, 2 10; Stuart New Hope sab-sch, 5; Wakefield, 14. *Omaha*—Bellevue (C. E., 25) (Jr. C. E., 3), 28; Omaha 1st German, 5; — Castellar Street sab-sch, Children's Day, 14 60; South Omaha Self Denial week 22 68. 188 72

NEW JERSEY.—*Elizabeth*—Dunnellen C. E., 1 32; Plainfield 1st C. E., 12; Rosselle, 29 78; Springfield, 14. *Monmouth*—Burlington, 45 17; Cream Ridge, 9 21; Freehold, 23 54; Manasquan, 5 45; Mount Holley, 100; Tom's River, 15. *Morris and Orange*—Dover C. E., 25; Madison (special, 14 10) (sab-sch missionary society, 100), 456 03. *Newark*—Arlington sab-sch, 5; Newark 2d, 86 27; — Park, 42 12; — Woodside, (sab-sch, 15), 45. *New Brunswick*—Dayton, 17 43; Dutch Neck, 50; Frenchtown C. E., 5; Hamilton Square, 15; Milford sab-sch, 14 61; New Brunswick 1st sab-sch, 160. *Newton*—Belvidere 1st Jno W. Wyckoff debt, 15; — 2d sab-sch, 18; Franklin C. E., 10. *West Jersey*—Bridgeton 2d sab-sch, 46 77; Camden 2d, 12 52. Williamstown C. E. Missionary Society, 8. 1,187 22

NEW YORK. — *Albany* — Albany State Street, 126 80; Mariaville, 7; Sand Lake sab-sch, debt, 13; Schenectady East Avenue C. E., 6; West Galway, 8. *Binghamton*—Cortland, 82 90. *Boston* — Boston 1st sab-sch, 33 10. *Brooklyn*—Brooklyn Lafayette Avenue (Missionary Concert, 9 20) (sab-sch Missionary Association, 100), 109 20; Olivet chapel, debt, 6; — Westminster, 37 18. *Buffalo*—Buffalo Westminster, 160 74. *Cayuga*—Aurora, 30 74. *Champlain*—Champlain Jr. C. E. Busy Bee Mission Band, 11; Port Henry 1st, 15. *Chemung*—Burdett, 2 70. *Genesee*—Batavia, 2 50; Leroy C. E., 10; Wyoming sab-sch, 8 80. *Geneva*—Geneva 1st, 24 21; Geneva North, 1,334. *Hudson*—Hamptonburgh, 9 83; Haverstraw 1st C. E., 2; Middletown 2d, 51 22; Palisades sab-sch, 22 05; Spring Valley Congregational, 4 50. *Long Island*—Bridgehampton, 19 60. *Lyons*—Palmyra, 15 42. *Nassau*—Huntington 1st, 150; Islip sab-sch, 6 25; Oyster Bay, 25; Smithtown, 30 23. *New York*—New York Grace chapel, C. E., debt, 10; — Madison Square, 250; — Tremont C. E., debt, 10. *Niagara*—Albion (Hart Fund, 121), 151; Holley, 5 15; Lewiston (debt, 40), 50; Lockport 1st (sab-sch, 75), 166 46; Wilson, 1 65. *North River*—Canterbury C. E., 25; Little Britain C. E., 9; Newburgh Union, Union Meeting, 17; Pleasant Valley, 21; Roudout, 33 51; Smithfield, 85. *Otsega*—Buel, for debt, 4; Cherry Valley, 57 10; Cooperstown, 108 53; Oneonta sab-sch, 83 64; Unadilla C. E., 16 62. *Rochester*—Caledonia, 24 22; Dansville Children's Day, 15 67; Rochester Brick, 250; — Westminster, 55; Webster, 1. *St. Lawrence*—Canton 1st C. E., 10; Watertown 1st C. E., 5. *Steuben*—Corning 1st, 20. *Syracuse*—Canastota, 41; Skaneateles, 21 18. *Troy*—Cambridge, 21 15; Green Island C. E., 5; Waterford, 15 95. *Utica*—Lyons Falls, 10; Rome, 120; Utica Memorial, 72; Waterville, 30 61. *Westchester*—Mt. Vernon 1st additional, 11 24; White Plains sab-sch, 25. 4,223 75

NORTH DAKOTA.—*Fargo*—Blanchard, 5; Edgeley (Dorcas Aid Society, 4 87) (sab-sch, 4 30), 9 17; Lisbon C. E., 15. *Pembina*—Crystal, 10. 39 17

OHIO. —*Bellefontaine* — Kenton, 54 85. *Cincinnati*—Pleasant Ridge sab-sch, 3 51. *Cleveland* — Ashtabula, 22 09; Guilford sab-sch, 2; Solon, 7. *Columbus*—Westerville, 25. *Dayton*—Troy sab-sch, 9 03; Xenia, 75. *Mahoning*—Kinsman 1st, 20. *Marion*—Milford Centre, 2 50. *Portsmouth*—Decatur, 12. *Steubenville*—Annapolis, 5; Corinth, 19; Dell Roy, 11 25; Island Creek (sab-sch, 1 25),

14 75; Oak Ridge, 5; Steubenville 3d sab-sch, Children's Day Offering, 12; Wellsville West End sab-sch, 15 79; Yellow Creek, 10. *Wooster*—Clear Fork, 2; Congress (sab-sch, 2 65), 16 49; Hopewell sab-sch, 10 50; Jackson, 5 12; Orange 12; West Salem, 5. *Zanesville*—Norwich, 6. 382 88

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 7 72. *Blairsville*—Cresson, 8; Irwin, 8 12. *Butler*—Concord, 17 02; Harlansburgh, 10; Harrisville, 3; Mount Nebo, 4; Plain Grove, 13; Pleasant Valley, 4 75; Portersville, 11; Scrub Grass (debt, 2 50) (C. E., 3 50), 34; Sale of church property, 80 55. *Carlisle*—Centre, 27; Dickinson, 3 60; Harrisburgh Covenant, 13 59; — Market Square (for debt, 25) (Jr. C. E., 15), 40; Mercersburgh C. E., 2 85; Petersburg, 3 50; Shippensburgh Y. P. A., 10. *Chester*—Honey Brook Harmony sab-sch, 4 23; Media sab-sch, 25; Wayne sab-sch, 26 16. *Clarion*—Academia, 9 42. *Erie*—Erie Park, 63 40; Girard Milesgrove Branch C. E., 2 28; Stoneboro Band of Willing Workers, 5. *Huntingdon*—Birmingham C. E., 5; Coalport, 4; Lewistown, 105; Milesburgh C. E., 1 34. *Kittanning*—Appleby Manor, 4; Srader's Grove, for debt, 3 47, West Glade Run sab sch Penny Coll., 7 45; West Lebanon, 6 82. *Lackawanna*—Forest City, debt C. E., 2; Great Bend and Hallstead C. E., 5; Honesdale Jr. C. E., 40; Scott, 6; Towanda C. E. Society, 1 70. *Lehigh*—Allentown, debt, 73; Audenreid Children's Day Offering (sab-sch, 30), 55; Bethlehem 1st, 18 29; Mountain sab-sch, 2. *Northumberland*—Renova 1st sab-sch, 26. *Philadelphia*—Philadelphia Cohocksink sab-sch, 3 05; — Gaston C. E., 20 38; — Holland Memorial C. E., 10; "Through the Old Pine Street Church," 25. *Philadelphia North*—Chestnut Hill 1st, 75; Frankford, 34 72; Hermon, 50; Lower Providence, 12; Wissahickon C. E., 5. *Pittsburgh*—Pittsburgh East Liberty (sab-sch, 73 65), 145 72; — Shady Side (sab-sch, 82), 145. *Redstone*—Brownsville, 19. *Shenango*—Pulaski sab sch, 5 07; Rich Hill (sab-sch, 6 09), 17 09; Sharpsville, 1 90; Volant, 14. *Washington*—Allen Grove, 6 35; Balston, 15; Cove, 3 50; Limestone, 6 85. *Westminster*—Chanceford, 16 20; Donegal (R. J. Patterson, 2) (J. A. Patterson, 2) (Mrs. H. B Ziegler, 1), 5; Lancaster Memorial (C. E., 8), 16; Slateville Glenwood C. E., 1 80 1,456 89

SOUTH DAKOTA.—*Central Dakota*—Bancroft, 5 55; Manchester, 6 71. *Dakota*—Ascension debt, 5; Buffalo Lake, 2 25; Crow Creek, 1 15; Hill (W. M. S., 1 25), 3 25; Long Hollow, 6; Mayasan (W. M. S., 6 70), 10 70; Mountain Head, (W. M. S., 2 50), 4; Raven Hill, 1; White River, 1; Wood Lake, 1; Wounded Knee, 54 cts.; Yanktown Agency, 2 41. *Southern Dakota*—Dell Rapids sab-sch, 3; Parkston, C. E., 5 35. 58 97

TENNESSE.—*Union* — Knoxville 2d (Jr. C. E., 5) (for debt Jr. C., 10), 15; Washington, 4 25. 19 25

TEXAS.—*North Texas*—St. Jo, 5 80. *Trinity* — Glen Rose, 5. 10 80

UTAH.—*Boise*—Caldwell C. E. Society, 1. *Utah*—Box Elder debt, 4; Corinne debt, 6; Salt Lake City 3d, 4. 15 00

WASHINGTON.—*Olympia*—Buckley, 5. *Puget Sound*—White River, 5 40. 10 40

WISCONSIN.—*Chippewa*—Hudson, 26; Superior 1st sab-sch, Birthday Offering, 7 23. *La Crosse*—La Crosse 1st, 14. *Madison*—Baraboo sab-sch, 2 42; Beloit German sab-sch, 2. *Milwaukee*—Waukesha 1st, 12 81. *Winnebago*—Fort Howard 1st, 10 25. 74 71

Womans Executive Committee of Home Missions..... $11,661 53

Total from churches..... $22,177 17

LEGACIES.

Legacy of Eliza J. Bradley, late of Syracuse, N. Y., additional, 150; Sarah F. Shaw, late of Brown Township, Mifflin County Pa., 250; David S. Ingalls, late of Springville, N. Y., additional, 15,820 26; W. D. Johnson, late of Clifton, O., 1,000; Sarah Jane Douglass, late York, Pa., additional, 878 93; Mary B. Pratt, late of Rochester, N. Y., 100; Miss Susanna Stewart, late of Westmoreland County, Pa., 47 50..... 18,246 69

MISCELLANEOUS.

W. E. Thomas, Milford, N. J., 7 50; W. N. Jackson, Indianapolis, Ind., 50; "A Friend," 5,000, W. C. Koons, Newville, Pa., 25; "C. Penna," 14; "M. W. and J. T. W." 2; Rev. C. J. Jones, D. D., 10; Rev. H. T. Scholl, Big Flats, N. Y., 10; R. R. Poast, Nashville, O., 500; "Cordelia," 17 50; A Widow for the debt, 1; "Theta," 75; "From one interested," for debt, 100; J. B. Davidson, Newville, Pa., 20; Mrs. C. N. Preston, Hinsdale, Ill., for debt, 15; Miss Jane McFarlane, Philadelphia, Pa., for debt, 5; Mrs. Fannie E. Morgan, Waupaca, Wis., 12; "W. W. A.," for debt, 100; "a special offering from the Nez Perce (Indian) camp meeting," for debt, 30 25; "A Friend," Plattsburgh, N. Y., 25; J. De Hart Bruen, Belvidere, N. J., 5; Rev. C. B. Gardner, Trustee, 100; Rev. W. L. Moore, special, 5; Mrs. Mary B. Gillispie, Gallatin, Mo., 10; "M. C. V.," Woodburn. Ore., 5; Rev. W. F. Gates, Guatemala, C. A., 50; "C. E. S." for debt, 500; "Unknown," 5; Jas. A. Waring, Oberlin, O., 2; Rev. P. W. McClintock, Kingchow, China, 10; James Gray, Cincinnati, O., 10; "N," 125; Miss Isabella A. Griffin, Chieng Mai Laos, 10; M. H. Birge, Buffalo, N. Y., 100; Miss A. J. Stinson, Norristown, Pa., 25; Robert M. Lynd, Brooklyn, N. Y., 3; Interest on Permanent Fund (special, 125), 1,600; Interest on Carson W. Adams Fund, 19 25; Interest on John C. Green Fund, 40; Interest on Johnson Bequest, 300; Interest on Chas. R. Otis Missionary Fund, 57 50; Interest on Baxter Bequest, 365..... 9,366 00

Total received for Home Missions July, 1895,... $ 49,789 86
Total received for Home Missions from April 1, 1895..... 143,071 16
Amount received during same period last year 209,876 26

O. D. EATON, *Treasurer*,
Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JULY, 1895.

ILLINOIS.—*Peoria*—Limestone, 4. 4 00
IOWA.—*Des Moines*—Chariton sab-sch, 1 05. 1 05
MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 24 30. *Monroe*—Tecumseh 1st, 20 50. 44 80
TEXAS.—*Trinity*—Glen Rose, 1. 1 00

Total from churches..... $50 85

MISCELLANEOUS.

Interest on Permanent Fund..... 38 25

Total for Sustentation, July, 1895..... 89 10
Total for Sustentation since April 1, 1895..... 285 24
Amount received during same period last year. 511 98

O. D. EATON, *Treasurer*,
Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1895.

Albany—Gloversville 1st C. E., 5. *Binghamton*—Cortland, 47 81. *Buffalo*—Oldtown, 1 45. *Cayuga*—Aurora, 10 75; Auburn Westminster, 12 50. *Champlain*—Port Henry, 30. *Columbia*—Durham 1st, 2 42; Hudson 1st Y. M. M. S., 25. *Geneva*—Penn Yan 1st, 25; Bellona, 6; Gorham, 8 84. *Lyons*—Palmyra, 1 22. *Niagara*—Tuscaroro Ind., 2 23; Albion 1st, 4. *North River*—Pine Plains, 5. *Rochester*—Parma Centre, 2 50; Rochester Memorial, 30. *St. Lawrence*—Waddington Scotch, 51 28. *Syracuse*—Skaneateles, 12 82. *Troy*—North Granville, 7; Mt. Ida Memorial, 5 82; Waterford, 7 98. *Utica*—Rome 1st, 13 28; Waterville, 8 16; Utica Memorial, 50; Sauquoit, 10 92. *Westchester*—Mt. Vernon 1st, 25; Yonkers 1st, 34 55; Hugenot Memorial, 15; Yorktown, 8; Thompsonville 1st, 47 75.

Total received for New York Synodical Aid Fund, July, 1895..... $517 28
Total received for New York Synodical Aid Fund from April 1, 1895..... 3,287 59
Amount received during same period last year. 2,923 00

O. D. EATON, *Treasurer*,
Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1895.

BALTIMORE.—*Baltimore*—Hagerstown, 11 72. *Washington*—Washington City Convenant, 68 81. 80 53
CALIFORNIA.—*Benicia*—Shiloh, 2. 2 00
CATAWBA.—*Southern Virginia*—Henry, 1. 1 00
COLORADO.—*Denver*—Golden, 23. *Pueblo*—Pueblo 1st, 13 21. 36 21
ILLINOIS.—*Chicago*—Chicago 1st, 55; Evanston 1st, 33. *Springfield*—Divernon, 5 76. 93 76
INDIANA. — *Crawfordsville* — Lexington, 18; Rockville, 1 92. *New Albany*—Lexington, 2; Mount Vernon Oregon. 2; Otisco, 3. *White Water*—Liberty, 5 50. 32 42
IOWA.—*Corning*—Brooks, 3; Corning, 4 40; Nodaway, 2. *Council Bluffs*—Griswold. 6 72. *Iowa*—Burlington 1st, 6; Middletown, 61. *Iowa City*—Bethel, 3. 25 73
KANSAS.—*Solomon*—Concordia, 9 47. 9 47
KENTUCKY.—*Louisville*—Louisville Warren Memorial, 178 66. 178 66
MINNESOTA.—*St. Paul*—St. Paul House of Hope, 50. 50 00
MISSOURI. *St. Louis*—St. Louis 1st, (sab-sch, 16 66), 103 09; Washington 7. 110 09
NEBRASKA.—*Omaha*—Bellevue 6. 6 00
NEW JERSEY.—*Elizabeth*—Roselle, 5 76. *Jersey City*—Englewood, 267 76; Jersey City 1st, 141 31. *Morris and Orange*—Madison, 5 99. *Newark*—Newark 2d, 49 19; — 5th Avenue, 16. *New Brunswick*—Dayton, 5 06; Holland, 6; Milford, 26 42. *Newton*—Bloomsbury 1st, 8. *West Jersey*—Vineland, 12. 543 49
NEW YORK. — Albany State Street, 24 54; Charlton, 15 60; Greenbush, 10 28; Stephentown 1st, 8 25. *Brooklyn*—West New Brighton Calvary, 13. *Buffalo*—Buffalo Westminster, 44 47. *Cayuga*—Aurora, 10 75. *Genesee*—Bergen, 23. *Geneva*—Seneca Falls 1st, 41 59. *Hudson*—Cochecton, 4; Greenbush, 4 85; Middletown 2d, 14 76; Ridgebury, 49 cts. *Long Island*—Bridgehampton, 32 85; Middletown, 13 70. *Lyons*—Palmyra, 2 03; Wolcott 1st, 6 98. *New York*—New York 14th Street, 12 82. *Niagara*—Albion 1st, 9; Holley, 1 05. *North River*—Newburgh 1st, 14. *Troy*—Hoosick Falls, 10 94; Waterford, 7 98. *Utica*—Walcott Memorial, 12 81; Waterville, 5 10. *Westchester*—Mt. Vernon 1st, 106 29. 451 13
OHIO. — *Bellefontaine* — Crestline, 5 12. *Cincinnati*—Pleasant Run, 1; Wyoming, 90 52. *Cleveland*—Solon, 3. *Columbus*—Lithopolis, 1 62. *Dayton*—Fletcher, 2; Gettysburg, 3 68. *Marion*—Iberia, 4 50; Kingston, 2. *Maumee*—Defiance 1st, 4 32. *St. Clairsville*—Crab Apple, 6 91. *Wooster*—West Salem, 2. 126 67
OREGON.—*Portland*—Portland 1st, 44 37. 44 37
PENNSYLVANIA.—*Allegheny*—Tarentum, 12 61. *Blairsville*—Irwin, 11 52. *Butler*—Butler, 33 24. *Carlisle*—Petersburg, 1 50 *Chester*—Wayne sab-sch, 6 90. *Clarion*—Greenville, 11 78. *Erie*—Edinboro, 4 72. *Huntingdon*—Clearfield, 17 64. *Lehigh*—Bethlehem 1st, 10 15; Portland, 3; Upper Mount Bethel, 2. *Northumberland*—Montoursville, 1 25. *Philadelphia*—Philadelphia Trinity, 6. *Philadelphia North*—Frankford, 17 36; Torresdale Macalester Memorial, 3 30. *Pittsburgh*—Pittsburgh East Liberty (sab-sch, 44 20), 76 63; — Shady Side (sab-sch, 41), 72 50. *Shenango*—Elwood, 4. *Washington*—East Buffalo, 28 90; Upper Buffalo, 26 45. *Westminster* — Lancaster Memorial. 8; Slateville, 12; Union, 35. 406 45
SOUTH DAKOTA. — *Dakota* — Buffalo Lake, 1 25; Long Hollow, 1 50; Mayasan, 1; Yankton Agency, 1. *Southern Dakota*—Sioux Falls, 2 02. 6 77
TEXAS.—*Austin*—Austin 1st, 24. *Trinity*—Glen Rose, 1. 25 00

From churches and Sabbath-schools..... $2,229 75

FROM INDIVIDUALS.

Mrs. H. J. Agnew and daughter, Greencastle, Pa., 8; Mrs. J. F. D. Lanier, New York, 100; Mrs. A. H. Kellogg, Nunda, Ill., 5; Rev. John Branch and wife. Dayton, Oregon. 5; "N," 150; Mrs. John Kidd, Bloomington, Ill., 3; Miss A. J. Stinson, Norristown, Pa., 25; Miss M. G. Muse, Beaver, Pa., 5; Mrs. Harriet L. Taylor, Monroe, Mich., 2; Mrs. Ellen R. Crockett, Greenville, Mo., 1; Rev. Wm. Pelan, Spokane, Wash., 10; "C, Penna," 6; Mrs. Wm. A. Pembrook, Elizabeth, N. J., 100..... 420 00
Interest from the Permanent Fund..... 11,478 76
Interest from the Latta Fund..... 41 67

For the Current Fund..... $14,170 18

PERMANENT FUND.

(Interest only used.)

Legacy of Susanna Stewart, Greensburgh, Pa. (less expense)..... 190 00

Total receipts in July, 1895..... $14,360 18

Total for the Current Fund since April 1, 1895.. $41,363 14
Total for the Current Fund during the same period last year..... $38,061 02

WILLIAM W. HEBERTON, *Treasurer*,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1895.

ATLANTIC.—*East Florida*—East Jacksonville sab-sch, 9. *Fairfield* — Bethlehem 1st sab-sch, 2 67; — 2, 2; Cheraw, 3; Congruity sab-sch, 3 16; Good Hope, 1 15; Hopewell sab-sch, 1 85; Mt. Tabor sab-sch, 5; Mt. Olive, 39 cts.; Pleasant Grove. 3 19. *Knox*—Allen Memorial sab-sch, 2 25; Good Will, 1 50; Madison 2d sab-sch, 3. *McClelland*—Lites, 1 63; Mt. Zion, 2; Pleasant View, 5; Walkers Chapel sab-sch, 3 08. *South Florida*—Crystal River, 6 25; Eustis, 6; Tarpon Springs, 2. 64 12
BALTIMORE.—*Baltimore*—Ashland sab-sch, 10 32; Baltimore 2d sab-sch, 62 48; — Broadway sab-sch, 11 48; — Faith sab-sch, 36 78; — La Fayette Square sab-sch. 8; — Madison Street sab-sch, 15; — Ridgeley Street sab-sch, 26; Bethel Janettsville, 35 70; Churchville, 20; Deer Creek Harmony (sab-sch, 3 02), 17 02; Ellicott City sab-sch, 3 84; Fallston, 2; Franklinville (sab-sch, 11 18), 18; Highland sab sch, 12; Piney Creek, 5 50; Taneytown, 12 88. *New Castle*—Bridgeville sab-sch, 7; Buckingham sab-sch, 8 22; Felton, 5; Lower Brandywine (sab-sch, 19), 22; Manokin sab-sch, 28; Milford sab-sch, 39 87; Ocean View, 16; Rehoboth (Md.), 11; Wilmington Central sab-sch, 100; — Rodney Street sab-sch, 18 63. *Washington City*—Georgetown West Street (sab-sch, 92 60), 120 01; — Market Street sab-sch, 1 30; Manassas sab-sch, 5 67; Washington City 4th Berwyn chapel sab-sch, 20; — Covenant, 10; — Gunton Temple Memorial, 19 23; — New York Avenue Faith chapel sab sch, 14; — North (sab-sch, 17 10), 22 50; — Peck Memorial chapel sab-sch, 10; — Western, 42 21. 818 64
CALIFORNIA. — *Benicia* — Napa (sab-sch, 22 86), 38 21; Point Arena sab-sch, 10; Santa Rosa sab-sch, 25. *Los Angeles*—Alhambra sab-sch, 18 59; Calvary sab-sch, 6 41; Colton sab-sch, 20 40; Cucamonga, 15 50; El Cajon, 25 40; Glendale, 17; Los Angeles Bethesda sab-sch, 9 10; — Boyle Heights (sab-sch, 5 67), 16 37; — Immanuel sab-sch, 35 58; Montecito sab-sch, 11 40; Ojai, 6 50; Pasadena 1st sab-sch, 67 10; Rivera, 6; San Bernardino, 7 93; Santa Ana, 26 76; Santa Monica sab-sch, 9 15; Santa Paula, 12 35. *Oakland*—Oakland 1st Telegraph Avenue Mission sab-sch, 11 15; — Centennial sab-sch, 7 65; San Leandro, 3; Union Street Presbyterian church, 3. *Sacramento*—Cloverdale sab-sch, 75 cts.; Eureka 1st church, 18; Gridley sab-sch, 4 85; Marysville sab-sch, 7; Olinda sab-sch, 4 50; Placerville, 21; Red Bluff sab-sch, 11 50; Sacramento Westminster sab-sch, 22; Vacaville sab-sch, 7 *San Jose*—Gilroy sab-sch, 10; Hollister, 5; Los Gatos, 8 32; Milpitas, 5; Santa Clara, 9; Santa Cruz sab-sch, 5; — C. E. S., 5. *Stockton*—Clements, 4 10; Fresno sab-sch, 20; Merced sab-sch, 10. 587 57
CATAWBA.—*Cape Fear* — Allen's chapel sab-sch, 3 20; Bethany sab-sch, 1 66; Burgaw, 1; Farmville sab-sch, 30 cts.; Friendship sab-sch, 4 25; Franklinton, 25 cts.; Maxton sab-sch, 6 02; Mt. Olive sab-sch, 3 55; Mt. Peter, 2; Panthersford church and sab-sch, 2; Perry's chapel sab-sch, 42 cts.; Red Springs sab-sch, 1 60; Roland, 3; Simpson Mission sab-sch, 4 10; St. Paul, 7 12. *Catawba* — Bellefonte sab-sch, 7 74; Bethel, 2 07; Biddleville sab-sch, 12 31; Black's Memorial, 5; Blue Earth sab-sch, 50 cts.; Charlotte sab-sch, 21; Concord sab-sch Westminster, 7; Good Hope, 1; Huntersville, 3 23; Jackson Grove, 2 55; Lawrence Chapel, 1; Lincolnton sab sch, 3 25; Lloyd sab-sch, 2 50; Matthew's chapel sab-sch, 5; Morning Star sab-sch, 50 cts.; Wadesboro, 2. *Southern Virginia*—Antioch church, 5; Central sab-sch, 2 20; Dry Fork, 3 75; Henry church, 2; Lynchburg Central sab-sch, 1. *Yadkin*—Baysville sab-sch. 1; Bethany church and sab-sch, 6 50; Chapel Hill, 2; Christian Hope, 1 45; Durham, 9 20; Egypt sab-sch, 37 cts.; Salisbury, 18; Statesville 2d, 26 07; West Brook sab-sch, 60 cts. 196 26
COLORADO.—*Boulder*—Bellvue sab-sch, 1 68; Berthoud sab-sch, 14 54; Fort Collins sab-sch, 11; Fossil Creek sab-sch, 7 60; La Salle, 3 20; Spring Canon sab-sch, 1 44; Timnath sab-sch, 8 75. *Denver* — Akron sab-sch, 5; Brighton sab-sch, 10 71; Columbian sab-sch, 1 63; Den-

ver Central E. Mission, 4 52; — North sab-sch, 8 67; Golden, 23; Highland Park church and sab-sch, 13 56; Idaho Springs, 7 75; Littleton sab-sch, 6 72; Otis sab-sch, 3; Valverde sab-sch, 7 30; Yuma sab sch, 4 27. *Gunnison*— Delta, 9; Salida, 11 17. *Pueblo* — Alamosa church and sab-sch, 17 69; Durango sab-sch, 20 70; El Moro, 5; La Junta sab-sch, 3 59; Locketts sab-sch, 6 04; Monte Vista sab-sch, 11 65; Walsenburgh sab-sch, 12 55.
241 64

ILLINOIS.—*Alton*—Alton sab-sch, 27 34; North Alton Mission sab-sch, 6 94; Belleville sab-sch, 10; Collinsville, 14; Ebenezer sab-sch, 10; Litchfield sab-sch, 10; Moro, 6 25; Nokomis, 10; Sparta sab-sch, 19 61; Trenton sab-sch, 10; Upper Alton sab-sch, 5 08; Woodburn German sab-sch, 4 07; Zion German sab-sch, 1 76. *Bloomington*— Danville sab-sch, 15 70; Gibson City sab-sch, 28 88; Hoopeston, 14; Lexington sab-sch, 13; Normal sab-sch, 8 40; Paxton, 15 69; Philo, 7 60; Urbana, 5 64; Watseka, 10; Waynesville church and sab-sch, 13 87; Wellington, 9 15. *Cairo*—Carbondale sab sch, 8 86; Cobden sab sch, 12 29; Fairfield sab-sch, 6 40; Galum sab-sch, 6; Golconda sab-sch, 16; Nashville sab-sch, 7 20; Pisgah, 1; Potter Memorial, 3 83; Saline Mines, 5 80. *Chicago*—Brookline sab-sch, 11 53; Cabery sab-sch, 26 50; Chicago 1st, 21 98; — — 4th, 113 73; — 10th sab-sch, 10; — 41st Street church and sab-sch, 98 93; — Bethany sab-sch, 5 80; — Campbell Park sab-sch, 15; — Central Park church, 3; — Endeavor sab-sch, 6; — People's Chapel Mission sab-sch, 4 27; — Scotch, 7 05; — West Division, 10 52; Chicago Heights sab-sch, 9 12; Evanston 1st, 11; Harvey sab-sch, 2 35; Homewood, 10 71; Kankakee sab-sch, 22; Moreland, 4 09; Oak Park, 18 44; Pullman, 8 62; Riverside sab-sch, 8 05. *Freeport*—Dakota (sab-sch. 5), 9; Freeport 2d sab-sch, 19; Oregon sab-sch, 9; Rockford 1st, 14 30; Willow Creek church and sab-sch, 31 20; Winnebago, 7 50. *Mattoon*—Charleston sab-sch, 16; Morrisonville sab-sch. 4 28; Neoga sab sch, 8; Oakland sab sch, 4 60; Tuscola, 14. *Ottawa*—Au Sable Grove sab-sch, 11 74; Oswego sab-sch, 4 36; Paw Paw sab-sch, 10. *Peoria*—Altona sab-sch, 12; Delavan, 12 29; Elmira, 25; Galesburgh, 45 93; Peoria 1st sab-sch, 21 76; Washington, 5. *Rock River*—Alexis, 18 65; Ashton, 1; Franklin Grove, 4; Fulton, 15; Kewanee sab-sch, 8 81; Milan sab-sch, 20 20; Norwood sab-sch, 16 43; Peniel, 6 15; Pleasant Ridge sab-sch, 7 50; Princeton, 18 61; Rock Island Broadway sab-sch, 14; — South Park sab-sch, 6; Sterling, 59 99. *Schuyler*—Appanoose (sab-sch, 10), 19; Augusta sab-sch, 10; Bardolph sab-sch, 2 68; Camp Creek church and sab-sch, 12 45; Hersman sab sch, 8; Liberty sab-sch, 4 75; Macomb, 24; Nauvoo 1st sab-sch, 8; Oquawka, 2; Plymouth sab-sch, 1 27. *Springfield* —Bates, 9; Brush Creek, 3 12; Chatham, 8; Irish Grove, 3 35; Macon, 9 60; New Berlin, 9 80; North Sangamon church, 11 94; Pisgah, 7; Springfield 1st, 17 44; — 2d sab-sch, 15; Sweet Water sab-sch, 5; Virginia sab-sch, 20.
1,465 75

INDIANA. — *Crawfordsville* — Attica, 5 45; Bethany, 5; Crawfordsville 1st Bible-school, 15; Earl Park sab-sch, 6 34; Eugene sab-sch, 4; Lebanon, 8; Newtown (sab-sch, 7), 11; Pleasant Hill sab-sch, 1 67; Rockville, 1 92; Romney, 8 19; State Line sab-sch, 2 45; Union, 3 30; Williamsport, 5. *Fort Wayne*—Auburn sab-sch, 6; Columbia City sab-sch, 12 50; Fort Wayne 3d, 10; Hopewell sab-sch, 10 50; Huntington sab-sch, 10 20; York, 1 50. *Indianapolis*— Acton, 5 50; Columbus, 12 81; Greenwood sab-sch, 17 30; Indianapolis 12th sab-sch, 7; Southport sab-sch, 5. *Logansport*—Bethlehem sab-sch, 14 89; Chalmers, 2 25; Hammond sab-sch, 4 50; Monticello, 14 32; Mount Hebron, 5 80; Mount Zion, 3 37; Rensselaer, 4 93; Rochester. 7 05; Rolling Prairie sab-sch, 1 30; Trinity sab-sch, 4; Winamac sab-sch, 6 50. *Muncie*—Gas City, 2; Hopewell sab-sch, 4 10; Le Gro sab-sch, 8 60; Liberty sab-sch, 5 05; Peru sab sch, 25 96; Union City, 6 45. *New Albany*—Calloway, 2 25; Hanover sab-sch, 10 37; Leavenworth sab-sch, 11 54; Lexington sab-sch, 75 cts.; Mitchell sab-sch, 13 32; New Albany 1st sab-sch, 1; North Vernon sab-sch, 5 70; Otisco church and sab-sch, 2; Owen Creek sab-sch, 4 30; Pleasant Township, 6 75; Sharon Hill sab-sch, 3. *Vincennes*— Brazil sab-sch, 14 06; Evansville Grace church and sab-sch, 61; — Walnut Street, 20; Princeton, 5; Smyrna sab-sch, 6 78; Upper Indiana sab-sch, 4 42; Vincennes sab-sch, 15. *White Water*—Boggstown, 3; College Corner, 9; Memorial sab-sch, 2 45; New Castle sab-sch, 7; Richmond sab sch, 39 77.
545 16

INDIAN TERRITORY. —*Cherokee Nation*—Elm Springs 15 50; Fort Gibson sab-sch, 14 50; Pleasant Valley, 10, *Choctaw*—Lehigh sab-sch, 3 60. *Muscogee* — Muscogee sab-sch, 28 50; Tulsa sab-sch, 17 55. *Oklahoma*—Anadarko, 16 88; Ardmore, 9 08; Canadian Valley church and sab-sch, 1 05; Clifton Union sab-sch, 2 10; Guthrie, 9 03; Mulhall sab-sch, 5 52; Oklahoma City sab-sch, 6 35; — Bethany sab-sch, 3; Paul's Valley, 2 50; Prairie Queen sab-sch, 65 cts.; Wandell, 50 cts.
146 31

IOWA.—*Cedar Rapids* — Anamosa sab-sch Strawberry Hill sab sch, 7 68; Cedar Rapids Central Park sab-sch, 2; Clinton sab-sch, 31; Delmar, 5; Scotch Grove sab-sch, 10 25; Shellsburgh sab-sch, 9 25; Vinton, 30. *Corning*— Bedford sab-sch, 9; Conway church and sab-sch, 8; Corning, 7 75; Malvern sab-sch, 5 11; Norwich sab-sch, 2 10; Prairie Chapel church, 2, sab-sch, 6 50; C. E., 1 51, 10 01;* Red Oak sab-sch, 17 40; Shenandoah sab-sch, 20 25; Villisca sab sch, 20; Yorktown sab-sch, 14 19. *Council Bluffs*—Carson sab-sch, 4 75; Council Bluffs 2d sab-sch, 4 45; Greenfield sab-sch, 10; Griswold, 10 55; Guthrie Centre, 5 50; Menlo sab sch, 10 59; Shelby, 6 60; — Hazel Dell sab-sch, 50 cts.; Woodbine sab-sch, 5 18. *Des Moines* —Humeston sab-sch, 7 04; Leon sab-sch, 6, church, 3 30, 9 30; Milo sab-sch and C. E. S., 5; Oskaloosa sab-sch, 10 86. *Dubuque*—Dubuque 3d, 8; Farley, 1 50; Hopkinton sab-sch, 9 71; Lansing 1st sab-sch, 4; Lime Spring sab-sch, 3; Manchester (sab-sch, 3 50), 7 55; Pine Creek, 11; Roseville, 1 10. *Fort Dodge*—Algona Plum Creek Mission sab-sch. 6 74; Bethel sab-sch, 13; Burt 4 75; Carroll, 17 50; Coon Rapids, 5 90, Fonda, 6; Fort Dodge, 2; Luverne sab-sch, 3 47; Maple Hill, 9 02. *Iowa*— Burlington 1st, 6; Fairfield sab-sch, 65 06; Keokuk Westminster sab-sch, 30 34; — Banner Mission sab-sch, 1 10; Middleton, 61 cts.; Oakland sab-sch, 7 35; Ottumwa 1st, sab-sch. 19 93; — East End sab-sch, 15 16; Spring Creek, 2; Winfield sab-sch, 20. *Iowa City*—Atalissa sab-sch, 6 60; Brooklyn, 5 25; Columbus Central sab-sch, 11 37; Deep River, 3 61; Malcom Evergreen sab-sch, 3 80; Muscatine Butlerville Mission sab-sch, 2; Scott sab-sch, 7 80; Sugar Creek, 8 25; Summit sab sch, 13 75; Tipton sab-sch, 15; Union sab-sch, 14 38; Wilton, 6. *Sioux City*— Cherokee sab-sch, 20 44; Inwood sab-sch, 5 81; Plymouth County O'Leary sab-sch, 22 68; — Craythorne church, 5 68; Sanborn sab-sch, 10; Shaller, 7 47; Sioux Centre German sab-sch, 8 79; Sioux City 1st sab-sch, 11; — 2d, 4 76; — 3d church and sab-sch. 4 55. *Waterloo*—Clarksville sab-sch, 7 40; Dysart, 7; Hope sab-sch, 1 19; Janesville church and sab-sch, 8; La Porte City sab-sch. 8 20; Nevada sab sch, 2; Salem, 11; — church, 3 73; Tranquility, 10 45; Waterloo sab-sch, 30 25.
869 31

KANSAS.—*Emporia*—Brainerd sab-sch, 1; El Paso sab-sch, 4; Geuda Springs, 6; Maxon, 2 14; Mount Vernon, 3; Osage City sab-sch, 23 05; Oxford sab-sch, 1 36; Waverly sab-sch, 18 55. *Highland*—Baileyville, 10 80; Clifton, 12; Highland, 6 41; Holton sab-sch, 20; Horton sab-sch 1st church, 7 60; Irving sab-sch, 5 03; Lancaster, 11 17; Netawaka sab-sch, 1 50. *Larned*—Galva, 2 26; Iuka, 1 70; Larned sab-sch, 9 51; Lyons sab-sch, 6 30; Spearville sab-sch, 2 62; Sterling sab-sch, 3 13. *Neosho*—Colony sab-sch, 6 50; Fort Scott 1st sab-sch, 15 26; Geneva, 2; Girard sab-sch, 6 66; Independence sab-sch, 16 09; Iola, 10; Mineral Point sab-sch, 2 54; Neodesha sab-sch, 10 17; Neosho Falls sab-sch, 5; Oswego, 35; Ottawa sab-sch, 21; Pittsburgh, 6; Princeton (sab-sch, 10), 14; Richmond (sab-sch, 4), 6; Toronto church and sab sch, 5; Weir City sab-sch, 8. *Osborne* — Long Island sab-sch, 2; Norton sab-sch, 3; Pleasant Valley, sab-sch, 1 78; Pleasant View sab-sch, 1. *Solomon*—Bashan Spring Valley sab-sch, 81 cts.; Concordia, 9 46; Ellsworth sab-sch, 6 40; Glasco sab-sch. 2 84; Harmony sab-sch, 70 cts.; Liberty sab-sch, 1 49; Mankato church and sab-sch, 4 30; Sylvan Grove sab-sch, 5 78; — Gorge Mission sab-sch, 29 cts.; Webber sab-sch, 3 54. *Topeka*—Adrain sab-sch, 85 cts.; Kansas City 1st sab-sch, 14 42; — Grand View Park sab-sch, 15 31; — Western Highlands (sab-sch, 2 74), 12; Leavenworth 1st sab-sch, 88 62; Pleasant Ridge, 2 60.
505 54

KENTUCKY.—*Ebenezer*—Ebenezer sab-sch, 10; Falmouth sab-sch, 9 33; Flemingsburgh sab-sch, 14; Frankfort 1st church, 25 30; — sab-sch, 37 09; Lexington 2d, 35 58; Newport, 3 60; Paris 1st church, 5, (sab-sch, 5), 10; Sharpsburgh church, 1 70 (sab-sch, 5), 6 70. *Louisville*— Kuttawa Hawthorne Chapel, 6 73; Louisville 4th sab-sch, 10; — Alliance sab-sch. 8 70; Princeton 1st, 5 27. *Transylvania*—Columbia sab-sch, 4 56; Danville 2d sab-sch, 32 25; Harrodsburgh 1st, 10.
229 11

MICHIGAN.—*Detroit*—Detroit 1st, 95 82; — Bethany sab-sch, 6; — Central sab-sch, 15; — Morning Mission sab-sch, 8 25; — Forest Avenue, 32 66; — Westminster sab-sch, 36 85; North Detroit, 6; — Norris sab-sch, 7 64; South Lyon, 15; Wyandotte sab-sch, 13. *Flint*—Argentine sab-sch, 3; Caseville sab-sch, 4; Chandler, 4 90; Croswell sab-sch, 7 70; Flint church and sab-sch, 28 63; La Motte, 4 20; Lapeer sab-sch, 5 55; Mariette 2d, 4 30; Port Huron, 12 92; Purdeyville sab-sch, 80 cts.; Sand Beach, 79 cts.; Verona sab-sch, 2; Westminster sab-sch (Port Huron), 24. *Grand Rapids*—Evart, 5; Grand Rapids 1st sab-sch, 32 76; — Immanuel sab-sch. 5; Hesperia sab sch, 3 75. *Kalamazoo*—Allegan sab-sch, 7; Benton Harbor sab-sch, 24 cts.; Cassopolis, 4 50; Decatur sab-sch, 7 86; Martin, 3; Niles sab-sch, 35 82; Paw Paw, 7 85; Schoolcraft sab-sch, 8 10; Sturgis sab-sch, 6 14; Three Rivers sab-sch, 5; White Pigeon, 3 73. *Lake Superior*—Calumet Church, 11; Iron Mountain sab-sch, 2 85; Rosedale Mount

Zion Church, 7 05; Sault Ste. Marie Church and sab-sch, 59 99; Stalwart sab-sch, 8 70. *Lansing*—Brooklyn, 4 90; Concord sab-sch, 5; Jackson sab sch, 27 50; Mason sab-sch, 10 09; Tekonsha sab-sch, 5 15; Windsor, 7 52. *Monroe*—Adrian sab-sch, 13 90; La Salle, 1 25; Palmyra, 13 70; Tecumseh sab-sch, 26 52, church, 24 68, 51 20. *Petoskey*—Alanson, 1 25; Boyne Falls sab-sch, 1 25; Brutus sab-sch, 1 16; Clam Lake Bethany, 10 89; Conway, 1; Cross Village sab-sch, 3; East Jordan, 36 cts.; Harbor Springs sab-sch, 10 77; Lake City sab-sch, 13 20; Robbins sab-sch, 1 70. *Saginaw*—Alcona sab-sch, 2; Alpena sab-sch, 8 52; Au Sable and Oscoda sab sch, 7 50; Calkinsville sab-sch, 4; Coleman sab-sch, 5; Ithaca, 22; Midland, 6 07; Mount Pleasant sab-sch, 4; Pinconning sab-sch, 3; Saginaw 2d Presbyterian Church, 6 60 (C. E. S., 4), 10 60; — Warren Avenue sab-sch, 43 50. 865 33

Minnesota.—*Duluth*—Brainerd sab-sch, 7 20; Duluth 1st sab-sch, 50; — 2d sab-sch, 8 50; — Endeon Mission, 3; Lake Side sab-sch, 9; Willow River sab-sch, 1 66. *Mankato*—Brewster, 2 87; Delhi sab-sch, 14 50; Easter sab-sch, 8 87; Ebenezer sab-sch, 3 84; Jasper, 2; Lake Crystal, 6; Le Seuer sab-sch, 10; Madelia sab-sch, 9; Pipestone sab-sch, 7; Shetek sab-sch, 4 64; St. James sab-sch, 13 70; Summit Lake sab-sch, 2 60. *Minneapolis*—Crystal Bay sab sch, 3; Maple Plain church and sab-sch, 8; Minneapolis 1st sab-sch, 3 75; — Franklin Avenue sab-sch, 4; — Oliver sab-sch 16 15; Sunrise sab-sch, 1 25; Winsted sab-sch, 2 53. *Red River*—Fergus Falls sab-sch, 7 71; Fergus Falls Mission sab-sch, 5; Humboldt sab-sch, 5 09; Maine sab-sch, 6 67; Moorhead, 7 47; Red Lake Falls, 6 28; Warren, 8. *St. Cloud*—Bethel sab-sch, 90 cents; Brown's Valley sab-sch, 7 27; Greenleaf Union sab-sch, 1 84. *St. Paul*—Forest sab-sch, 1 12; Hamline-Knox Church, 3; Rush City sab-sch, 9; Shakopee sab-sch, 6 25; Stillwater sab-sch, 4 95; St. Paul 1st sab-sch, 18 11; — Arlington Hills, 7 55; — House of Hope, 50; — Merriam sab-sch, 15 22; — Park sab sch, 8 15; Warrendale sab-sch, 4 11. *Winona*—Austin sab-sch, 6; Chester sab-sch, 5; Jordan Station, 1 10; Kasson, 10; LaCrescent sab-sch, 4 71; New Hope Church, 6 31; Preston, 9 62; Rochester, 10 75; Rushford sab-sch, 3 40; Washington, 8; Winona 1st Sugar Loaf sab-sch, 2. 453 64

Missouri.—*Kansas City*—Appleton City, 10 20; Creighton, 7; — Bee Branch sab-sch, 3 60; Kansas City 1st sab-sch, 30; — Hill Memorial sab-sch, 5; Salt Springs sab sch, 23; Schell City, 2 25; Sedalia Central, 15 60; Westfield, 6 22. *Ozark*—Golden City Fair Mount Union sab sch, 64 cents; Mount Vernon sab-sch, 4 26; Seneca sab-sch, 3 50; Springfield Calvary sab-sch, 19 50; White Oak, 8. *Palmyra*—Edina, 12 70; Enterprise sab-sch, 3 60; La Grange sab-sch, 10; Macon, 11 54; Milan, 6 15; Moberly sab-sch, 17; New Cambria sab-sch, 5. *Platte*—Avalon sab sch, 3 78; Chillicothe sab-sch 6 52; King City sab-sch, 9 60; Martinsville sab-sch, 1 76; Oregon, 13; St. Joseph 3d Street, 6; Weston sab-sch, 7. *St. Louis*—Cuba, 5; Moselle sab-sch, 1 36; Salem 1st sab-sch, 5; St. Charles, 7; St. Louis 1st (sab sch, 16 66), 55 81; — Faith Mission sab-sch, 7 64; — 2d sab-sch, 82 61; — Ashland Mission sab-sch, 7 29; — Gravois Avenue Mission sab-sch, 7 51; — Leonard Avenue Mission sab-sch, 1 33; White Water, 4 40. *White River*—Allison Chapel sab-sch, 3 50; Green Grove sab-sch, 2; East Little Rock, 50 cents. 443 37

Montana.—*Butte*—Butte sab-sch, 8 25; Deer Lodge sab-sch, 12 12; Dillon, 16 40; Patomac sab-sch, 3 90; Phillipsburg sab-sch, 29. *Helena*—Basin sab-sch, 2 50; Caldwell sab-sch, 1; Helena 1st church, 15 46 (sab-sch, 26 88), 42 34; Five Mile sab-sch, 4 25; Miles City sab-sch, 23; Silver Creek sab-sch, 1 73; Spring Hill sab-sch, 15; Riverside sab-sch, 10. *Great Falls*—Havre sab-sch, 9; White Sulphur Springs sab-sch, 15. 193 49

Nebraska.—*Hastings*—Aurora Prairie Grove sab-sch, 56 cts.; Hansen, 2 15; Hartwell Bethel sab sch, 1 75; Holdrege (church, 6 42) (Women's Missionary Society, 2 30), 8 72; Lynden Union sab-sch, 1; Marquette sab-sch, 2 25; Mount Pleasant German, 81 cents; Orleans Union sab-sch, 3 30; Republican City Riverside sab-sch, 1 10; Thornton, 2 60. *Kearney*—Ashton, 2 09; Fullerton sab-sch, 9 21; Gandy, 2 36; Grand Island Cobtown Mission sab-sch, 1 25; Lexington (sab-sch, 13 16), church, 5 75, 18 91; Litchfield sab-sch, 4; North Loup sab-sch, 1 15; Shelton sab-sch, 7; Wallace sab-sch, 45 cents. *Nebraska City*—Adams (sab-sch, 13 40), church, 3, 16 40; Barneston sab-sch, 6 85; Beatrice 1st sab-sch, 32 86; Blue Springs sab-sch, 6 40; Fairbury, 4 50; Falls City Union sab-sch, 3 06; Firth sab-sch, 1 30; Hickman German sab-sch, 10; Humboldt sab-sch, 13 44; Lincoln 2d, 18 95; Raymond, 1 70; Sawyer, 4 20; Staplehurst sab-sch, 3 64; Sterling, 8 25; Stoddard sab-sch, 5; Tecumseh sab-sch, 8 68; York sab-sch, 9 61. *Niobrara*—Belmont sab-sch, 1 75; Bethany sab-sch, 3; Crow Butte sab sch, 1 60; Elgin, 1; Emerson sab-sch, 11; Gordon sab-sch, 1 10; Highland sab-sch, 4 42; Howley sab-sch, 90 cents; Mount Pleasant sab-sch, 1; Niobrara 7; Pender, 6 86; Ponca, 3 98; Valentine, 1 60; Wayne, 4 02; Willow Creek, 2 80. *Omaha*—Bellevue sab-sch, 8; Grandview sab-sch, 16 75; Lyons sab-sch, 13; Omaha 1st German sab-sch, 5; — Castellar Street sab-sch, 14 61; Osceola sab-sch, 8; Schuyler sab-sch, 11 20; South Omaha sab-sch, 15 48; Thurman sab-sch, 1 80; Waterloo church and sab-sch, 11 57. 382 94

New Jersey.—*Elizabeth*—Bethlehem, 13; Clarksville, 7 63; Connecticut Farms, 7 25; Cranford sab-sch, 31 52; Elizabeth Good Will Mission sab-sch, 6 65; — Madison Avenue sab sch, 15 75; Lamington sab-sch, 7 66; Liberty Corner sab-sch, 3 70; Metuchen sab-sch, 20 39; Plainfield Warren Chapel sab-sch, 12 44; Rahway 1st German, 5; Roselle, 5 76; Springfield sab-sch, 20 64; Woodbridge sab-sch, 10. *Jersey City*—Garfield, 26; Jersey City 1st, 55 26; Lyndhurst Chapel sab-sch, 12; Paterson Westminster sab-sch, 8 60; Tenafly 7 85; Weehawken sab-sch, 4. *Monmouth*—Barnegat (sab-sch, 2), 4; Beverly 86 11; Burlington sab-sch, 39 17; East Burlington, sab-sch, 23 05; Columbus sab-sch, 11 50; Englishtown sab-sch, 7 38; Long Branch, 44; Manalapan sab sch, 25 09; — Dey Grove sab-sch, 5 36; Manchester, 7 11; Perrineville, 10 28; Plattsburgh, 6 10. *Morris and Orange*—Chester sab-sch, 7 56; East Orange 1st sab-sch, 53 23; Madison, 5 99; Morristown 1st Children's Mission Society, 23 15; — Union Chapel, 1 50; Myersville German sab-sch, 4 48; Orange German sab-sch, 7 50; Pleasant Grove sab-sch, 5; Succasunna, 10. *Newark*—Caldwell church and sab-sch, 41 81; Newark 2d, 4 77; — 3d sab-sch, 22 38; — 5th Avenue, 21; — Central sab-sch, 23 03; Park sab-sch, 25; — Roseville C. E. S., 21; — South Park (sab-sch 23 23), 49 68; Roseland sab-sch, 7 24. *New Brunswick*—Bound Brook sab-sch, 10; Dayton, 1 69; Dutch Neck church and schools, 25; Lawrence sab-sch, 19 35; Little York sab-sch, 2 38; New Brunswick 1st C E. S., 6, (sab-sch, 46 46), 52 46; Titusville sab-sch, 11; Trenton 1st Chapel, 28 18 — 4th sab-sch, 30; 5th sab sch, 13 94. *Newton*—Asbury, 11; Blairstown, 1; Branchville, 18; Franklin Furnace sab-sch, 18; Harmony, 6 50; Musconetcong Valley, 7 04; Oxford 2d sab-sch, 8 69; Phillipsburgh 1st, 15 01; Stanhope sab-sch, 6 54; Wantage 2d C. E. S., 5. *West Jersey*—Audubon, 11 69; Cedarville Osborn Memorial, 1 71; Hammonton sab-sch, 21 72; Merchantville sab-sch, 17 50; Pittsgrove sab-sch, 10; — Whig Lane sab-sch, 4 50; Salem (sab sch, 11 50), 53 88; Wenonah, 60, Williamstown sab-sch, 17 65. 1,374 00

New Mexico.—*Arizona*—Flagstaff, 6; Phœnix 1st, 25. *Rio Grande*—Albuquerque 1st sab-sch, 20; Las Cruces 1st, 4 02. *Santa Fé*—Taos, 2 50. 57 52

New York.—*Albany*—Albany 2d and Sprague chapel sab-sch, 69 28; — 6th church and sab-sch, 50; — State Street, 24 54; Batchellerville, 5; Bethlehem sab-sch, 5; Charlton sab-sch, 30; Esperance church and sab-sch, 18 06; Galway church and sab-sch, 9 32; Gloversville 1st sab-sch, 20 63; — Berkshire Mission sab-sch, 2; Greenbush, 12 24; New Scotland sab-sch, 25; Rockwell Falls, 5; Sand Lake (sab-sch, 11 12), 14 12; Saratoga Springs 1st sab-sch, 18 53; Schenectady East Avenue, 7; West Galway, 4 63 *Binghamton*—Afton sab-sch, 10; Binghamton Ross Memorial sab-sch, 20 cts.; Cannonsville, 8; China, 2 07; Deposit sab-sch, 5 75; — C E S., 2 50; McGrawville sab-sch, 16 03; Masonville, 10; Nichols sab-sch, 12 25; Nineveh, 19 03. *Boston*—Antrim sab-sch, 5 50; Brockton sab-sch, 11 41; East Boston, 47 48; Graniteville sab-sch, 5; Houlton sab-sch, 25; Newburyport 2d church and sab-sch, 15; Portland, 10 20; Somerville Union Lane sab-sch, 10; Taunton, 8; Worcester sab-sch, 18. *Brooklyn*—Brooklyn Bethany sab-sch, 15; — Calvary sab-sch, 25; — Cumberland church and sab-sch, 7; — Duryea (sab-sch, 30), 49; — Prospect Heights, 21 20; Stapleton 1st Edgewater, 25 92. *Buffalo*—Akron sab-sch, 2 15; Buffalo East sab-sch, 26; — Park church, 26 91; — West Avenue sab-sch, 19 17; — Westminster, 23 72; Clarence (sab-sch, 4 59), 8 59; East Aurora sab-sch, 10; Franklinville, 9; Fredonia, 10; Glenwood sab-sch, 1 40; Hamburg Lake Street church and sab sch, 3 35; Olean sab-sch, 26 75, *Cayuga*—Auburn 1st, 42 30; Aurora, 7 68; Five Corners sab-sch, 4 25; Genoa 1st, 1; — 2d sab-sch, 4 04; Ithaca, 69 21; Scipio sab-sch, 4; Scipioville sab-sch, 4; Sennett sab-sch, 11. *Champlain*—Beckmantown sab-sch, 4; Constable, 3 50. *Chemung*—Breesport and Sullivanville church, 10; Mecklenburgh sab-sch, 18; Rock Stream sab-sch, 10. *Columbia*—Durham 1st, 3 41; Hunter sab-sch, 8 73. *Genesee*—Attica, 12 25; Bethany Centre, 2 40; Byron sab-sch, 15 41; East Bethany, 6. *Geneva*—Canandaigua sab-sch, 11 12; Geneva 1st, 11 43; Geneva North sab-sch 62 26; Hall's Corners sab-sch, 6 46; Penn Yan (sab-sch, 23 87), 59 51; Seneca, 17 40; Seneca Castle, 6; — Falls, 20 50; West Fayette, 5 35. *Hudson*—Centreville (South) sab-sch, 5 29; Circleville sab-sch, 10; Hopewell, 6 53; Livingston Manor, 9 06; Monticello sab-sch, 15; Mount Hope sab-sch, 11 40; Ridgebury, 2 43; Rockland 2d, 6 50; Scotchtown sab-sch, 8 50; Washington 1st sab-sch, 24; White Lake Bethel, 12 65. *Long Island*—Home sab-sch, 26 65; Sag Harbor sab-sch, 16 90;

Setauket, 5 52; Southhold sab-sch, 11 70; Stony Brook sab-sch, 11 48; Yaphank, 7 16. *Lyons*—Huron sab-sch, 6; Palmyra, 2 03; Walcott 1st, 10 83. *Nassau*—Brentwood sab-sch, 1 25; Hempstead Christ Church, 56 24; Huntington 1st sab-sch, 13; Northport, 18 15; Ocean Side sab-sch, 9 78; Smithtown church and sab-sch, 11 89. *New York*—New York 1st sab-sch, 15; — 2d German, 3; — 4th Avenue, 27; — 13th Street sab-sch Mission Society, 101 27; — 14th Street sab-sch, 21 26; — Allen Street, 14; — Bethany sab-sch, 28 64; — Bethlehem sab-sch, 12 85; — East Harlem sab-sch, 7 53; — Grace Chapel sab-sch, 24; — New York sab-sch, 33 37. *Niagara*—Albion, 3; Barre Centre sab-sch, 4 65; Holly, 4; Lockport 1st, 44 87; Niagara Falls Pierce Avenue sab-sch, 6; North Tonawanda North, 15 62; Ridge Road sab-sch, 3; United Zion's church (German Evangelical) sab-sch 5; Wilson sab sch, 3; Wright's Corners sab-sch, 5. *North River*—Amenia South, 4 50; Highland Falls, 13 66; Malden sab-sch, 20; Millerton, 10; Newburgh Union sab-sch, 50; Pine Plains, 11; Smithfield, 28 43; Wappinger's Falls sab-sch, 10 59; Westminster sab-sch, 7 25. *Otsego*—Delhi 2d, 52; Gilbertsville, 18 73; Middlefield, 1 15; — Centre, 8. *Rochester*—Caledonia sab-sch, 3 81; Charlotte sab-sch, 4 15; Mount Morris sab-sch, 11 22; Nunda, 18 73; Parma Centre, 2 50; Rochester 3d, 51 63; — Emmanuel, 2 12; Sparta 2d sab-sch, 5 28. *St. Lawrence*—Canton, 17 29; Carthage sab-sch, 46 60; De Kalb sab-sch, 4; Hammond, 20 28; Morristown sab-sch, 19 27; Oswegatchie 2d, 11 14; Rossie sab-sch, 7 26. *Steuben*—Arkport, 11 50; Campbell sab-sch, 11 50; Woodhull, 2 50. *Syracuse*—Baldwinsville, 12 23; Canastota sab-sch, 60 23; Collamer sab sch, 8; Fayetteville sab-sch, 7 77; Jamesville sab-sch, 5 67; Marcellus (sab-sch, 10 50), 19 03; — Shepard Settlement, 4; Oneida Valley sab-sch, 5; Onondaga, 4; Pompey sab-sch, 12 50; Skaneateles, 5 68; Syracuse 1st sab-sch, 5 78; — Memorial, 5; — Syracuse Westminster sab-sch, 5. *Troy*—Brunswick sab-sch, 29 76; Chester sab-sch, 7 21; Mechanisville church and sab-sch, 35 02; Melrose church, 9; — Tomhannock sab sch. 5; Salem sab sch. 22; Sandy Hill sab-sch, 21 76; Troy 3d sab-sch. 2 50; — Memorial, 3 15; — Oakwood Avenue sab-sch. 30; Waterford (sab-sch, 57 54), 91 59. *Utica*—Boonville sab-sch 5 30; Clinton sab-sch, 25; Hamilton College, 3 32; Knoxboro sab-sch, 18 10; Lowville sab-sch, 15 12; Rome, 14 08; Sauquita (sab-sch, 5), 13; Turin, 50; Utica Highland sab-sch, 5 54; — Olivet sab-sch, 10; Vernon Centre sab-sch, 7 75; Walcott Memorial, 25; Waterville, 3 07; Whitesboro sab-sch, 13 63; White Lake Corners, 5. *Westchester*—Bridgeport 1st, 71 cts.; Hartford sab-sch, 6 92; Hastings-on-Hudsan sab-sch, 5 70; Irvington (sab-sch, 12 03), 45 83; — Union chapel, 1; Mahopac Falls sab-sch, 9; New Rochelle 1st sab-sch, 34 50; — 2d, 18 83; Peekskill 1st (sab-sch, 75), 116 75; — 2d (sab-sch, 21 04), 30 71; Pleasantville sab-sch, 2 16; Rye (sab-sch, 35 78), 64 25; Stamford 1st sab-sch, 64 88; Throgg's Neck sab-sch. 21 41; Yonkers 1st sab-sch, 43 31; — Dayspring, 1 60; Yorktown, 27. 3,577 08

North Dakota.—*Bismark*—Mandan sab-sch, 15; Steele sab-sch, 7 35. *Fargo*—Edgeley, 1; Hillsboro sab-sch, 5; Hunter sab-sch, 6 29; Sanborn sab-sch, 3; Sheldon sab-sch, 3; Watson Union sab-sch, 1 20; Wheatland, 4 08. *Pembina*—Backoo sab-sch, 3 50; Conway sab-sch, 4 13; Crystal sab-sch, 8 31; Edinburg sab sch, 2 15; Grafton, 2; Hyde Park sab-sch, 4 60; Langdon sab-sch, 23; Pembina sab-sch, 11 47; Red River sab-sch, 2 50. 107 58

Ohio. — *Athens* — Beverly, 9 74; Decatur sab-sch, 4; Marietta sab-sch, 23 47; New England sab-sch, 2 75; Pomeroy, 12; Warren sab-sch, 22 89. *Bellefontaine*—Buck Creek sab-sch, 6 75; Galion, 24; Kenton 12; Nevada sab-sch. 7 80; North Washington, 1 65; Rushsylvania, 19 35; Tiro, 9 85; Urbana sab-sch, 36 25. *Chillicothe*—Bourneville 2 20; Concord sab-sch, 4; Marshall, 2 91; New Market, 5; Pisgah sab-sch, 8 16; Union, 4 45; Wilmington sab-sch, 5. *Cincinnati*—Batavia sab-sch, 7 85; Cincinnati 2d, 46 73; — 7th 50; — Avondale sab-sch, 56 12; — Clifton (sab-sch, 33 42), 39 78; — Mount Auburn sab-sch, 16 19; Delhi sab-sch. 21 18; Glendale, 17 67; Goshen, 1; Harrison 10; Hartwell, 4; Loveland, 3 05; Monroe. 3; New Richmond, 17; Norwood sab-sch, 32 88; Silverton sab-sch, 8 34; Springdale (sab-sch, 10 65), 19 15; Westwood, 10 17. *Ceveland*—Cleveland Bethany, 9 18; — Case Avenue sab-sch, 10; Guilford church and sab-sch, 10 25; New Lyme sab-sch, 10; Orwell sab-sch, 10 30; Solon sab-sch, 14. *Columbus*—Bremen, 7 75; Central College, 9 06; Columbus 1st sab-sch, 11 54; — Broad Street sab-sch, 58 70; — Nelson Memorial Mission, 1 34; Groveport, 2; Miffin sab-sch, 5 80; Worthington sab sch, 13 15. *Dayton*—Bath, 2; Dayton 4th sab-sch, 17 22; — Memorial sab-sch, 25 48; Gettysburgh, sab-sch, 12; Middletown sab-sch, 14 37; New Carlisle sab-sch, 11; Piqua church and sab-sch, 50; Seven Mile sab-sch, 11 66; Somerville, 6 40; Springfield 2d, 5; West Carrollton, 5; Xenia (sab-sch, 31 10), 42 10. *Huron*—Clyde sab-sch, 13 50; Olena, 8; Sandusky, 18 25. *Lima*—Ada sab-sch, 9 25; Delphos sab-sch, 17; Findlay 1st sab-sch, 42 82; Middlepoint church and sab-sch, 3 67; Sidney sab-sch, 15 57; St. Mary's sab-sch, 15 06; Van Wert sab-sch, 16 50. *Mahoniny*—Clarkson (sab-sch, 18), 21 10; Columbiana sab-sch, 7 65; Leetonia sab-sch, 12 20; Massillon 2d, 18 08; Lisbon sab-sch, 27 36; Niles sab-sch 22 50; North Benton sab-sch, 14 50; North Jackson sab-sch, 10; Petersburg (sab-sch, 4 72), 6 36; Salem church and sab-sch, 30 12. *Marion*—Delaware South Radnor sab-sch, 10; Marion sab-sch, 37 40; Pisgah, 8; Trenton, 16. *Maumee*—Antwerp, 7 30; Bryan sab-sch, 7 50; Defiance 1st sab-sch, 10 60; Eagle Creek, 1; New Rochester sab-sch, 10 38; Paulding, 5; Pemberville, 20; Perrysburgh Walnut Street, sab-sch, 5; Toledo 1st, 8 78; Waterville sab-sch, 8 21; West Unity, 15. *Portsmouth*—Coalton sab-sch, 5; Higginsport, 4 50; Jackson, 2 05; Manchester sab-sch. 7; Portsmouth 1st church and sab-sch. 45; Rome sab-sch, 2 90; Sardinia sab-sch, 10; West Union sab-sch, 4. *St. Clairsville*—Beallsville sab-sch, 11 84; Birmingham, 4 22; Caldwell sab-sch, 3 68; Concord, 12 13; Crab Apple, 10 62; Morristown sab-sch, 3 72; New Athens, 13; Sharon, 5 62; West Brooklyn, 1 60; Wheeling Valley sab-sch, 4. *Steubenville*—Annapolis sab-sch, 5; Bethel (sab-sch, 4 36), 10; Dell Roy, 22; East Liverpool 1st church and sab sch, 140 88; — 2d, 8; East Springfield, 4 60; Harlem, 6 68; Leesville sab-sch, 1; Long's Run, 3 73; Madison. 21; Minerva, 10; New Philadelphia sab-sch, 25; Oak Ridge. 8; Pleasant Hill, 7; Potter Chapel sab-sch, 7; Salineville, 6 72; Scio, 5 50; Toronto sab-sch, 18 40; Waynesburgh sab-sch, 10. *Wooster*—Apple Creek (sab-sch, 21), 23 53; Belleville, 8 93; Congress sab-sch, 10 45; Doylestown church and sab-sch, 8 86; Homesville, 2 68; Jackson (sab-sch, 6 09), 10 51; Mansfield sab-sch, 16 15; Millersburgh, 2; Savannah sab-sch, 25; Shelby sab-sch, 10; Shreve (sab-sch, 5), 10; West Salem sab-sch, 7; Wooster 1st (sab-sch. 20 16), 27 65. *Zanesville*—Clark, 14; Dresden sab-sch, 7 24; Duncan's Falls sab-sch, 8 20; Fairmount sab-sch, 2 47; Homer, 1 80; Mt. Vernon sab-sch, 50; New Concord sab-sch, 10 28; Roseville, 5; Unity, 11 53; Utica (sab-sch, 6), 12 60; Zanesville Putnam sab-sch, 9. 2,232 53

Oregon.—*East Oregon*—Le Grande, 5; Union sab-sch, 8 25. *Portland*—Astoria (sab-sch, 15 66), 23 41; Bethany German, 18 10; Bridal Veil sab-sch, 10 11; Clackamus 1st, 5; Concord sab-sch, 2 30; Eagle Park German sab-sch, 1 46; Mount Tabor sab-sch, 15; Mountain sab-sch, 1 66; Oregon City church and sab-sch, 11 78; Portland 1st sab sch, 27 10; — Mizpah sab-sch, 6 70; — Westminster church and sab-sch, 16 95; — Piedmont Mission sab-sch, 3 45; Springwater, 4 39; Roy sab-sch, 1; Tualitin Plains, 4 40. *Southern Oregon* — Phœnix sab-sch, 6. *Willamette*—Butterville church and sab-sch, 4 31; Crawfordsville sab-sch, 4 21; McCoy sab-sch, 13 cts; Pleasant Grove church and sab-sch, 3; Salem, 17 51; Spring Valley sab-sch, 5 16; Woodburn sab-sch, 5; Yaquinna Bay sab-sch, 6 80. 218 18

Pennsylvania. — *Allegheny* — Beaver, 15; Bull Creek church and sab sch, 17 06; Concord sab-sch, 14 60; Evans City sab-sch, 8 40; Freedom, 6; Glasgow sab-sch, 3; Glenfield, 8 70; Hiland sab-sch, 10; Hoboken sab-sch, 18; Tarentum sab-sch, 9 79. *Blairsville*—Greensburgh (sab-sch, 41 75), 96 54; Irwin, 14 21; Latrobe church and sab-sch, 23; Ligonier, 9 80; Livermore sab-sch, 6 50; Morrellsville Chapel sab-sch, 13. *Butler*—Crestview sab-sch, 13; Grove City, 39 40; Harlansburgh sab-sch, 10; Jefferson Centre (German Church), 12; Jefferson Summit sab-sch, 13 64; Martinsburgh sab-sch, 35 56; New Salem, 7 60; North Liberty, 21 87; Plain Grove sab sch. 82 21; Portersville sab-sch, 64 45; Scrub Grass sab-sch, 6 65; West Sunbury, 8. *Carlisle*—Burnt Cabins sab-sch. 2 01; Dickinson, 10 80; Duncannon (sab-sch, 15 10), 28 10; Harrisburgh Calvary sab-sch, 20; — Market Square sab-sch (Intermediate Department), 40; —Pine Street, 71 08; Lower Path Valley sab-sch, 6 54; — Fannettsburg sab-sch, 10 99; Middletown C. E. Society, 1; Millerstown sab-sch, 10; Petersburg, 2; Shermansdale, 5. *Chester*—Chichester Memorial sab-sch, 5; Christiana, 10; Clifton Heights sab-sch, 24 13; Coatesville sab-sch, 23 16; Collamer sab-sch, (Union sab-sch), 5 56; Doe Run S. C. E., 3; Downingtown Central, 20 74; Fagg's Manor church and sab-sch, 37 50; Forks of Brandywine. 31; Great Valley (sab-sch, 28), 31; Kennett Square, 5; Malvern church, 19; Marple church (Cedar Grove sab sch), 9 25; Wayne sab-sch, 34 02; West Chester 1st sab-sch, 15 20; West Grove (sab-sch, 10 09), 13 44. *Clarion*—Brockwayville, 23 30; Brookville church and sab-sch. 46 55; Licking sab-sch, 15; Mount Tabor sab-sch, 6 80; New Bethlehem, 23 08; Pisgah, 22 62; Punxsutawney, 23; Richardsville sab-sch, 8 22; Rockland sab-sch, 7; Sligo, 12. *Erie*—Belle Valley church and sab-sch, 5; Conneautville, 9 70; Erie Central sab-sch, 25; — Chestnut Street, 31 cents; Fairfield sab-sch, 11 30; Franklin, 50; Fredonia sab-sch, 10 90; Milesgrove, 9 65; New Lebanon, 2; Salem sab-sch, 3; Sandy Lake, 5; Southside sab-sch (Titusville). 3 70; Stoneboro sab-sch, 9 50; Sunville sab-sch, 13 22; Tideoute sab-sch, 17; Titusville sab-sch,

50 69; Warren (sab-sch, 37 90), 118 21; Wattsburgh, 10 15. *Huntingdon*—Allensville, 4 46; Alexandria sab-sch, 7 20; Altoona 1st, 23; Bedford, 34; Clearfield, 42 87; Fillmore, 8 30; Fruit Hill Church, 22 24; — Berwindale sab-sch, 4 76; Gibson Memorial, 10; Hollidaysburgh sab-sch. 19 49; Irvona sab-sch, 14; Lewistown sab-sch, 43; Lick Run sab-sch, 8; Little Valley sab-sch, 6; Milesburgh, 15; Milroy sab-sch, 6 17; Mount Union sab-sch, 28; Newton Hamilton sab-sch, 4; Osceola, 8; Port Royal sab-sch, 15 08; Reedsville sab-sch, 11; Sinking Valley, 8; Snow Shoe sab sch, 2 40; Tyrone sab-sch, 20 06; Unionville sab-sch, 5; West Kishacoquillas, 12 14. *Kittanning* — Centre sab-sch, 7; Currie's Run sab-sch, 13; Elder's Ridge, 17 44; Elderton, 12; Freeport church and sab-sch, 20 25; Indiana (sab-sch, 88 32), 118 92; Marion sab-sch, 19; Nebo Church, 8; Slate Lick, 6 50; West Glade Run, 6 41. *Lackawanna* —Archbald sab-sch, 10 50; Carbondale, 40 72; — 2d Presbyterian, 3 76; Columbia Cross Roads, 2 50; Dunmore sab-sch, 10; Forkston, 52 cts.; Franklin, 5; Great Bend, 25 25; Harmony, 11; Hawley church and sab-sch, 16; Langcliffe, 33 10; Liberty, 2; Monroeton sab-sch, 7; Moosic sab-sch, 22 62; Mountain Top, 5; Pecksville sab-sch, 2 50; Pittston Slocum Chapel, 6 14; Sayre, 5; Scranton Green Ridge Avenue sab-sch, 22 53; — Petersburg German, 9 42; — Sumner Avenue sab-sch, 10 09; Sugar Notch, 6; Taylor (sab-sch, 6 03), 7 03; Troy sab sch, 10 61; Tunkhannock sab-sch, 20; West Pittston sab-sch, 40 61; Wilkes Barre 1st sab-sch, 170 44; — Douglas Mission sab sch, 8 08; Wyoming sab-sch, 14 82. *Lehigh*—Audenreid, 10; Bethlehem 1st, 8 37; Catasauqua Bridge St. sab-sch, 11 17; Easton 1st sab-sch, 2 30; East Mauch Chunk, 10; Lansford sab-sch, 8; Middle Smithfield, 16 84; Mountain, 5 50; Port Carbon, 23 57; Pottsville 1st sab-sch, 49 31; — 2d sab-sch, 20; Slatington (sab-sch, 12 80), 17 80; South Bethlehem, 1; Tamaqua, 18 51. *Northumberland*—Beech Creek, 2 27; Berwick (sab-sch, 15), 25; Buffalo, 10 61; Grove sab-sch, 29 17; Hartleton, 4; Mifflinburg, 7 10; Montgomery, 4 95; Muncy sab-sch, 15 23; New Berlin sab-sch, 7; Raven Creek, 3; Sunbury, 22; Washington Allenwood sab-sch. 10. *Parkersburgh*—Clarksburgh (sab-sch, 4 58), 10 03; French Creek, 9; Mannington sab-sch, 10 65; Parkersburgh Riverside Mission sab-sch, 2 94; Terra Alta sab-sch, 15. *Philadelphia*—Philadelphia 1st, 61 39; — 2d sab-sch, 12 03; — African 1st sab sch, 4; — Bethesda sab-sch, 50; — Bethlehem, 2 30; — Green Hill sab-sch, 25 97; — Hebron Memorial, 24; — Mariner's sab-sch, 8; — Memorial, 57 89; — Northern Liberties 1st sab-sch, 34 28; — Olivet, 49 90; — South sab sch, 25; — Tabernacle (sab-sch, 62 55), 67 55; — Trinity sab-sch, 33; — Westminster, 38 29; — West Park sab sch, 10 35; — Wylie Memorial sab-sch, 20. *Philadelphia North*—Abington church and sab-sch, 22; Ann Carmichael sab-sch, 8 75; Carmel, 17 51; Doylestown, 54 85; Fox Chase Memorial sab-sch, 19 93; Frankford, 17 79; Hermon sab-sch, 37 15; Henry Memorial sab sch, 2 10; Lower Providence sab-sch. 10 50; Manayunk Wissahickon sab sch. 64 29; Mount Airy (sab-sch, 19 65), 32 34; Neshaminy of Warminster (sab-sch, 8), 29; Newtown, 44; Oak Lane sab-sch, 12; Pottstown, 41 82; — Bethany Mission, 7 06; Torresdale, Macalester Memorial, 34 13. *Pittsburgh* — Bethany sab-sch, 40 70; Cannonsburgh 1st, 9 17; Duquesne sab sch, 19 79; Highland sab-sch. 26; McDonald Mission sab-sch, 1 81; Miller's Run sab-sch, 11 51; Mingo sab-sch, 13; Pittsburgh 1st. 334 76; — 3d sab sch. 30; — 43d Street. 20 94; — Bellefield sab-sch, 100; — C. E. S., 10; — East End Church, 3 20; — East Liberty (sab-sch, 18 42), 29 23; — Lawrenceville, 25; — North sab-sch, 77 55; — South Side sab-sch, 46 20; Riverdale, 6 70. *Redstone* —Bethel Chapel sab-sch, 14 67; Connellsville sab-sch, 72 82; Dawson sab-sch, 6; Dunlap's Creek, 14 70; Fayette City church and sab-sch, 10 60; Laurel Hill sab-sch, 39 04; Seetsdale sab-sch, 21 86; Leisenring sab-sch, 36 50; West Leisenring sab-sch, 16; New Providence Carmichael sab-sch, 12 90; Pleasant Unity, 2; Sampson's Mills sab-sch, 14 37; Somerset St. Paul's, 4; Stoneroad Chapel sab-sch, 20 06; Tyrone, 12 56; Uniontown sab-sch, 13. *Shenango*—Hermon, 3; Hopewell sab-sch, 20; Leesburgh, 14 16; New Castle Central (sab-sch, 13 16), 22 16; Sharpsville, 6; Volant, 10; West Middlesex, 17 65. *Washington*—Allen Grove, 3 50; Burgettstown church and sab-sch, 84 89; Frankfort sab-sch, 18; Hookstown sab-sch, 14; Limestone (sab-sch, 10), 13; Lower Buffalo sab sch, 6 30; Lower Ten Mile sab-sch, 10; Mill Creek, 17; Mount Prospect, 31 52; Mount Union sab-sch, 7; Three Springs Y. P. C. E. Society, 3 29 (sab-sch, 5 21), 8 50; Unity, 13; Upper Buffalo sab-sch, 24 50; Washington 3d, 19 52; Wellsburgh sab-sch, 30. *Wellsboro*—Kane church and sab-sch, 15 23; Mount Jewett sab-sch, 7; Raymond sab-sch, 3 60. *Westminster*—Lancaster Memorial, 2; New Harmony sab-sch, 33; Slateville sab-sch, 12 65; York 1st sab-sch, 45 07; — Westminster sab-sch, 17. 5,778 91

South Dakota.—*Aberdeen*—Ellendale church and sab-sch, 8 93; Eureka sab-sch, 4 35; Greton sab-sch, 7 03; Leola, 89 cts.; Minnesota sab-sch, 29 cts.; Oneota, 2 19; Pembrook sab-sch, 3 50; Rondell sab sch, 1 87; Uniontown sab-sch, 6; White sab-sch, 93 cts. *Black Hills*—"Centennial Union" sab-sch, 3 50; Hill City sab-sch, 2 25; Lead, 2; Plainview, 6 35; Whitewood sab-sch. 2. *Central Dakota* —Bancroft sab-sch, 50 cts.; East Pierre, 5; Forestburgh sab-sch, 2 84; Huron 34 94; St. Lawrence sab sch, 1 25. *Dakota*—Hill, 1 20; Mayasan, 1; Mountain Head, 5 10. *Southern Dakota*—Dell Rapids sab-sch, 5; Kimball sab-sch, 7; Parker, 2 07; Sioux Falls (sab-sch, 7 08), 8 51.
126 49

Tennessee.—*Holston*—Asbery sab-sch, 3 86; Beech sab-sch, 2; Mayberry sab-sch, 1 49; New Hope church and sab-sch, 4 60; Oak Grove sab-sch, 3 75; Piney Mt. sab-sch, 44 cts. *Kingston*—Hill City North Side sab sch, 6 17; Huntsville sab-sch, 5; Pleasant Union sab-sch, 2; Rockwood sab-sch, 7 23. *Union*—Shopton, 6 30; St. Paul's sab-sch, 6; Washington, 7, 55 84

Texas.—*Austin*—Fagle Pass sab-sch, 1; Immanuel, 5. *North Texas*—Denison sab-sch, 8; Gainesville sab sch, 15; Jacksboro, 13 30. *Trinity*—Albany church and sab-sch, 49 00. 91 30

Utah.—*Boise*—Bellevue, 7 15; Boise City church and sab-sch, 10; Caldwell sab sch, 9 75. *Kendall*—Montpelier sab-sch, 2 35; Samaria sab-sch, 3 05. *Utah*—Box Elder, 2; Evanston, 4 80; Ogden 1st sab-sch, 15 36; — Central Park sab-sch, 5; Payson sab-sch. 7 52; Salt Lake City 2d sab-sch, 6 45; — Westminster sab-sch, 7; — Northwest sab-sch, 1 37; Spanish Fork sab-sch, 1 05. 82 85

Washington. — *Olympia*—Buckley sab-sch, 1 11; Castle Rock sab-sch, 2 50; Centralia (sab-sch, 4 33), 6 43; Hoquiam sab-sch, 2; Montesano sab-sch, 2 30; Puyallup, 5; Stella church and sab-sch, 4; Tacoma Calvary sab-sch, 6 52; — Westminster, 1 79; Tenino sab-sch, 3 28; Toledo sab-sch, 1 35; Woodland, 7. *Puget Sound* — Anacortes Westminster, 8 12; Bethany church and sab-sch, 3; Blaine, 2 30; Cedar Grove sab-sch. 2 25; Ellensburgh sab-sch, 9 50; — Mission sab-sch, 4; Everett sab sch. 16 50; Fair Haven sab-sch, 5; Island Centre sab-sch. 3 65; New Whatcom sab-sch. 9 35; Sedro, 8 59; Snohomish. 9; Shultz sab-sch, 50 cts. *Spokane*—Grand Coulee sab-sch, 85 cts.; Rothdrum sab-sch, 4; Spokane 1st sab sch, 10 75; — Centenary sab sch, 4. *Walla Walla*—Kamiah 2d, 5; Moscow church and sab-sch, 15 35. 164 99

Wisconsin.—*Chippewa*—Bayfield sab-sch. 11 45; Bessemer sab-sch. 9 46; Big River, 5; Chippewa Falls sab-sch, 54 48; Eau Claire 1st, 20 27; Hurley, 6 89; Phillips ssb-sch, 20. *La Crosse*—Bassett sab-sch, 5 42; La Crosse 1st sab-sch, 2 25; — Westminster sab-sch, 1; North Bend sab-sch, 8 35. *Madison*—Baraboo sab-sch, 7 19; Beloit 1st (sab-sch, 10 80), 19 36; Cottage Grove sab-sch, 5 50; Cross Plains sab-sch, 2 48; Janesville, 31 84; Lima sab-sch. 7 20; Monroe sab-sch, 8 40; Peck Prairie sab sch, 1 92; Pierceville sab-sch. 2; Portage, 15 43; Poynette sab-sch, 18 89. *Milwaukee* — Beaver Dam 1st, 3; Milwaukee Calvary church and sab-sch, 53; — Grace sab-sch, 15; — Westminster sab sch. 10; Waukesha sab sch, 31 30. *Winnebago* —Algona sab-sch, 4 17; Crandon, 6 04; Fond du Lac, 17 69; Fort Howard church and sab-sch, 1; Oconto sab-sch, 19 51; Omro, 6 96; Shawano sab-sch, 2 75; Stevens Point, 14 38; Wanaukee sab-sch, 5; Winchester sab-sch, 2 30.
456 88

MISCELLANEOUS.

Van Buren church, Ohio, 2 35; Students of Central Academy, Luttrell, Tenn., 70 cts.; Whitenell sab sch, Va., 2; Ashepoo sab-sch, S. C., 4; Goodland sab-sch, I. T., 45 cts.; Centre Grove sab-sch, Iowa, 2 05; Emerson church, Neb., 2 75; Collected by C. E. Higgins, Oxford, Neb., 3 90; Woodville sab-sch, Ind , 1 45; Osman sab sch, Oklahoma, 75 cts.; Collected by R. Mayers, S. C., 1 02; Tipscomb sab-sch, Tenn., 3; St. Ange sab-sch, S. D., 3 50; Collected by G. Enloe, Fla., 4 19; Collected by C. M. Enright, Tenn., 1; Durkey sab-sch, Ore., 3 85; Rye Valley sab-sch, Ore., 1 50; Union sab-sch, Ore., 2; Collected by J. H. Leas, Minn., 2 66; Prospect City sab-sch, Neb., 1 50; J. L. Burcham, Ind., 59 cts.; S. T. Miller, Burkeville, Va., 24 cts.; B. C. Barber, Charleston, W. Va., 1 31; County Line sab-sch, Mich., 1 20; Pleasant View sab-sch, Mo., 85; B. F. Force, Mo., 50 cts.; Jasper Henson, Mo., 45 cts.; C. D. Garvin, Mo., 12 cts.; Union Bible School, Exeter, Neb., 1 50; Maple Grove sab sch, Fairmount, Neb., 97 cts; J. Moore, Crewe, Va., 2; Collected by H. B. Wilson, Ga., 1 01; Collected by C. W. Higgins, 2 19; Anderson Creek Mission sab-sch, 1; Northcote sab sch, Minn., 2; Archmore sab-sch, S. D., 1 75; Arthur sab-sch, Mich., 2 86; Yankton sab sch, S. D., 1; Bates School House,

Hillman, Mich., 1 42; — sab-sch, No. 156, Orillia, Wash., 3; Collected by Wm. Davis, Oklahoma, 4 57..... 75 15

INDIVIDUAL CONTRIBUTIONS.

Harriet J. Baird Huey, Philadelphia, 5; Mrs. J. F. D. Lanier, New York, 100; Mr. James Cummins, N. Y., "Special," 5; Rev. J. A. Wood, Mexico, 4 50; "C. Penna.," 1..... 115 50

Total contributions from churches..... 5,990 22
Total contributions from Sabbath-schools..... 16,417 26

Total..... 22,407 48

Individual contributions..... 115 50
Interest on bank balances..... 21 68

Total receipts for July, 1895..... 22,544 66
Amount previously acknowledged..... 40,167 11

Total receipts since April 2, 1895..... $62,711 77

C. T. McMULLIN, *Treasurer.*

1334 Chestnut Street, Phila., Pa.

REPORT OF CONTRIBUTIONS RECEIVED FROM CHURCHES TO SYNODICAL SUSTENTATION OF PENNSYLVANIA FOR THREE MONTHS ENDING JUNE 30, 1895.

Allegheny—Allegheny 1st, 53 92; — McClure Avenue, 25; — Bethel, 2 05; — Westminster, 5; Avalon, 8; Bakerstown, 8 15; Beaver, 18; Bellevue, 9 26; Concord, 2; Cross Roads, 3; Fairmont, 2; Hiland, 5 45; Millvale, 6; Natrona, 5; Pleasant Hill, 2 25; Rochester, 10; Sharpsburg, 42 99; Bethel, formerly of Washington Presbytery, 1.

Blairsville—Armagh, 15; Blairsville, 70; Braddock 1st, 53; — 2d, 21; Black Lick, 2 50; Fairfield sab-sch, 15 16; Greenburg 1st, 106; — Westminster, 52; Johnstown, 126; Murrysville, 14 40; New Florence, 10; Pleasant Grove, 10; Pine Run, 9; Plum Creek, 30; Salem, 10; Arnold, 2.

Butler—Allegheny, 1; Clintonville 1; Centreville, 1st, 6; Fairview, 1; Harrisville, 2 25; Mt. Nebo, 2; Millbrook, 1; North Washington, 3 94; Pleasant Valley, 1 83; Petrolia, 1; West Sunbury, 8 25; Bruin, 5.

Carlisle — Carlisle 1st, 18 15; Gettysburg, 8; Green Castle, 24 75; Harrisburgh Olivet (sab-sch, 1 32), 6 33; Lower Marsh Creek, 13 45; Monaghan, 14 50. Mechanicsburg, 4 20; Welsh Run, Robt. Kennedy Memorial, 4 51; A Friend of Carlisle Presbytery, 500.

Chester — Avondale, 7 73; Chester 1st, 25; Clifton Heights 1st, 15; Coatesville, 36 22; Darby 1st, 5; Fagg's Manor, 27; Forks of Brandywine, 6; Lansdowne 1st, 21 50; New London, 40; Oxford, 25; Rutledge Calvary sab-sch, 11; Toughkenamon, 1 52; Unionville, 4 10; Rev. James Roberts, 10.

Clarion—Brockwayville, 15; Concord, 16; Cool Spring, 2; Emlenton, 9 87; Edenburg, 17; Rathmel, 1; Reynoldsville, 20; Emlenton 1st Y. P. S. C. E., 5 52; East Brady, 11 78.

Erie — Atlantic 1st, 4; Bradford 1st (sab-sch, 33), 58 24; Conneautville, 9 93; Erie 1st, 30 27; Erie Central, 100; Greenville, 26 50; Harmonsville, 5; Mercer 2d, 38; Oil City 1st, 5 50; Pleasantville, 6 75; Tidionbe, 21; Wattsburg 1st, 2 40; Westminster, 4; Waterford, 12; Greenville Jr. Y. P. S. C. E., 4 74; Conneaut Lake, 2 50.

Kittanning—Apollo 1st, 30; Bethel, 9; Clarkesburg, 35; Clinton, 1; Cherry Run, 2; Ebenezer, 10; Freeport, 17; Gilgal, 1; Indiana 1st, 43 07; Mt. Pleasant, 1; Midway, 2; Marion Centre, 4 50; Middle Creek, 1; Rockbridge, 2; Slate Lick, 9 20; Smicksburg, 1; Union, 8 81; West Lebanon, 2 96; Washington, 6; — 5; West Glade Run, 6 50.

Lackawanna—Bethel, 1; Compton, 2; Forest City, 1; Herrick, 5; Hawley 1st, 11; Little Meadows, 8; Mountain Top, 5; Montrose sab-sch, 10; Mt. Pleasant, 2 90; Newton, 1; Pittston 1st, 20; — West 1st, 70 25; Scranton Summer Avenue, 4; — Washburn Street, 25; Wilkes Barre Memorial, 100; Wyalusing 1st, 7 64; Scranton Providence Y. P. S. C. E., 20; Taylor 1st, 4; Terrytown, 1.

Lehigh—Ashland, 20; Easton Brainerd Union, 79 87; Hazleton 1st, 50 36; Middle Smithfield, 15 48; Pottsville 1st, 104 55; Port Carbon, 10; Portland, 15; Pen Argyl, 10; Reading 1st (sab-sch, 25), 50; — Women's Home Mission Society, 12; Upper Lehigh, 25; Upper Mt. Bethel, 10; Ferndale Ladies' Aid Society, 4.

Northumberland—Berwick, 9; Buffalo, 2; Great Island, 48; Hartleton, 5; Jersey Shore, 14; Lycoming Centre, 7; Montgomery, 16 25; Mahoning, 50 98; New Berlin, 8; Orangeville, 16; Renovo, 12; Shiloh, 14; Shamokin 1st, 10; Warrior Run, 12; Washington, 11; Williamsport 3d, 13 56; — Williamsport Bethany, 10; Renovo Y. P. S. C. E., 5; Mahoning sab-sch, 9 02.

Parkersburg—Clarkesburg, 8; Fairmont 1st, 15; Morgantown, 6; Ravenswood, 15; Sugar Grove, 4; Weston, 4 20; Morgantown sab sch, 4; Lebanon, 1.

Philadelphia—Bethlehem, 29; Carmel German, 2; Covenant, 7; Hebrew Memorial, 6 92; Hope, 8; Northminster, 60; North, 34; Olivet, 36 87; Oxford, 37 85; Fourth, 9 15; Patterson Memorial, 6; Susquehanna Avenue, 10; Trinity, 12; Woodland, 57 78; West Spruce, 281 24; West Park, 15; Wylie Memorial, 13; Bethany, 28 09.

Philadelphia North—Bristol, 12 55; Chestnut Hill 1st, 25; Carmel, 10; Doylestown (sab-sch, 3 05), 30 96; Eddington, 15; Falls of Schuylkill, 9; Germantown Market Square, 93 46; — Redeemer, 14 11; — West Side, 93 60; Jeffersonville Centennial, 6; Leverington, 14 88; Lower Merion, 10; Lawndale, 12; Manayunk 1st, 50; Mt. Airy sab-sch, 10; Neshaminy of Warminster, 7 80; Norristown 2d, 10; Newtown, 41 77; Overbrook, 96 06; Pottstown 1st (sab-sch, 3 43), 22 94; Roxborough, 8; Leverington sab-sch, 8 12; Mt. Airy church, 15 38.

Pittsburgh—Amity, 10; Coal Bluff and country, 1; Chartiers, 20; Crafton, 7 63; Centre, 7 21; Forest Grove (sab-sch, 2) 9; Mansfield 1st, 21 92; Middletown, 10; Mingo, 3; Mt. Pisgah, 13; Mt. Carmel, 2; McKees Rocks, 8; North Branch, 2; Oakmont, 15 60; Oakdale, 66 45; Pittsburgh 1st, 10; — 2d, 40; — 3d, 368 94; 4th (sab-sch, 8 30), 44 35; — Park Avenue, 2 50; — East Liberty, 66 90; — Grace Memorial, 1; — Mt. Washington, 7 25; — 4th, 10; — Hazlewood, 22; — Point Breeze, 100; — Shady Side, 14 54; Raccoon (sab-sch, 4 72), 26 84; Sheridansville, 3; Monaca, 6; Forest Grove, Ladies' Society, 5 50; Lubedale, 66 41.

Redstone—Connellsville 1st, 27 72; Dunbar (sab-sch, 3), 52; Dawson, 5 66; Fayette City, 3; Laurel Hill, 17 40; Little Redstone, 8 62; McKeesport Central, 9; Mt. Pleasant, 29; Mt. Washington, 2; New Providence, 6; Old Frame, 2 83; Scottdale (sab-sch, 2 42), 12 12; Somerset St. Paul's, 5; Smithfield, 1; Tent, 6; Tyrone, 5; Uniontown, 36 50; James Evans, 50.

Shenango—Beaver Falls 1st, 12; Clarksville, 8 20; Hopewell, 6 92; Leesburgh, 2 60; Little Beaver, 3 21; Moravia, 1 55; New Castle, 27 02; Rich Hill, 1; Sharpsville, 2 45; Slippery Rock, 6; Transfer, 1 86; Unity, 8 22; Volant, 1; Westfield, 12; Wampum, 5 10; Sharpsville Young Ladies' Missionary Society, 10; New Castle Central, 21 50.

Washington — Burgettstown (sab-sch, 6 94), 13 21; Cross Creek, 17; Cove, 2 25; Cameron, 5; Forks of Wheeling, 35; Upper Buffalo, 15; Upper Ten Mile, 10; Washington 1st, 114 18; Wheeling 1st, 23 21; West Union, 1; West Alexandria, 36; Mt. Prospect Y. P. S. C. E., 11; Lower Ten Mile, 4; Mt. Union, 5; Unity, 4 75.

Wellsborough—Arnot, 1; Kane, 6 35; Wellsboro 1st, 20.

Westminster — Centre (sab-sch, 8), 55; Chanceford, 6 24; Columbia, 24 06; Lancaster 1st, 21; Middle Octorara, 7 50; Marrietta, 20; Pine Grove church, 6; Stewartstown, 20; York Westminster, 5 21; — Calvary, 32 21; Union Y. P. S. C. E., 10.

SUNDRIES.

Mrs. Wm. H. Scott, Treasurer Women's Sustentation Committee, 100.

SUMMARY.

Contributions received for three months ending July 30, 1895..... $6,737 81
Contributions previously reported..... 9,272 94

Total..... $16,010 75

FRANK K. HIPPLE, *Treasurer,*

1340 Chestnut St., Phila.

QUESTIONS FOR THE OCTOBER MISSIONARY MEETING.

[Answers to the following questions may be found in the preceding pages.]

WORK AT HOME.

1. Give a summary of the life and work of Rev. Salmon Giddings. Pages 283–286.

2. Where is "New Italy," and what are its opportunities for evangelistic work? Page 287.

3. How are the Jews in New York helping themselves? Page 270. [See also page 193 in our September issue.]

4. Tell of the conversion of a man in the Rocky Mountains. Page 289.

5. What story of the Creation was told by a Ute Indian? Page 288.

6. What is meant in Southern Illinois by "going down into Egypt"? Page 315.

7. State an argument for the support of our academies. Page 317.

8. What is the "Barber Fund"? Page 317.

9. How is the Negro to be represented at the Atlanta Exposition? Page 269.

10. Give a description of early church building in Rome. Pages 320–322.

11. How does the cause of Ministerial Relief differ from aggressive church work? Page 321.

12. Relate an incident illustrating the tender ministry of this Board. Page 323.

13. Tell about the "Minnesota Gospel Tent." Page 324.

14. What is the inscription on the gateway of Harvard University? Page 327.

15. Repeat Dr. J. G. Holland's testimony to the American Ministry. Page 327.

16. What are the present needs of our Board of Education? Page 328.

17. State some facts regarding the 31 Synods of our Church. Page 271.

18. The outlook for the Million Dollar Fund? Page 278.

19. What is the Christian Training Course? Pages 332, 340–343.

20. Advice to those who "take some part" in the Endeavor meeting. Page 331.

21. What is it to "see the Kingdom of God"? Page 276.

WORK ABROAD.

22. Give briefly the statistics of our mission in Persia, and become familiar with the names of the missionaries. Page 303.

23. Tell of the two missionaries who have died during the year. Page 303.

24. Extent of our Persian mission. Page 312.

25. What provision is made for the education of women? Page 305.

26. What is the "Inner Mission"? Page 305.

27. Tell of a missionary's visit to the province of Khorassan. Pages 307-309.

28. Describe the Bread Riots at Tabriz. Page 270.

29. What demand for reform comes from within the Armenian Church? Pages 309–311.

30. What is said of Islam in Persia? Page 304.

[See suggestions for study of Persia in September issue. Page 245.]

31. What is said of the Chinese by Prof. Headland and by Mr. Julian Ralph? Page 337.

32 Tell something of railroads in China. Pages 293, 335.

33. State an interesting fact about the Emperor of China. Page 293.

34. Repeat the wise words of testimony to Christianity spoken by a Chinese magistrate. Page 294.

35. Tell about a sacrifice made for Christ. Page 299.

36. What touching expression of sympathy was sent by Chinese Christians to the Stundists in Russia? Page 296.

37. Tell of the three Chinese children who were received to the Church. Page 300.

38. What was the testimony of a Chinese as to the depth of meaning in the Bible? Page 299.

39. What passports are issued by the Buddhist priests? Page 299.

40. Why has not Roman Catholicism succeeded better in China? Page 314.

41. Give a sketch of the life and work of Dr. Mills. Page 297.

42. Describe the burning of the idols in Formosa. Page 296.

43. What example is given of stalwart Christian loyalty in Formosa? Page 296.

44. Tell something of the Luchu Islands. Page 336.

45. What is one cause of the backward condition of India? Page 337.

46. What is said of the family meal in India? Page 331.

47. Repeat the story of a theological seminary on wheels. Page 293.

48. What hope for the future is offered by Buddhism in Siam? Page 335.

49 What school has been called the "University of Africa"? Page 335.

50. Describe Johannesberg, the "City of Gold." Page 269.

51. What name is given in Africa to the monthly meetings of preachers? Page 335.

TALKS WITH OUR READERS.

A SUGGESTION.

To those who receive a sample copy of this magazine: Fill the blank on this page, cut it out, and send, with one dollar, to Mr. John H. Scribner, 1334 Chestnut Street, Philadelphia, Pa. We will do the rest.

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WELFARE OF YOUTH.

The *Free Church of Scotland Monthly*, in its September issue, gives a list of upwards of two hundred young people who have just passed the examination in the Welfare of Youth Competition. This is a course of study corresponding to our Christian Training Course, outlined on page 340. It is divided into three sections, Biblical, Doctrinal and Historical.

WHAT OTHERS SAY.

"I have taken the CHURCH AT HOME AND ABROAD since the first issue, and hope to continue while I live." * * * "I wish every man and woman in the Presbyterian Church would read it." * * * "Do not discontinue. I will remit soon. Sickness has put me behind financially; but I cannot do without the magazine."

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PRAISE WORTH HAVING.

Dr. N. L. Walker, editor of the *Free Church of Scotland Monthly*, tells his readers in the current issue, that the CHURCH AT HOME AND ABROAD is constantly improving, and is now one of the most interesting journals he receives. He adds that in England, the *Church Missionary Intelligencer*, which he esteems a journal of the highest order, corresponds most closely to the CHURCH AT HOME AND ABROAD.

GOOD INTEREST ON A LOAN.

One of our readers, sending the name of a new subscriber, informs us that she always loans her copy of the CHURCH AT HOME AND ABROAD, and that this month it was returned accompanied by a dollar for a year's subscription. How many who read this paragraph will try the same experiment?

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1895

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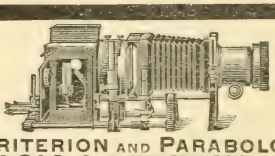

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NOVEMBER, 1895.

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1334 Chestnut Street, Philadelphia, Pa.

THE CHURCH
AT HOME AND ABROAD.

NOVEMBER, 1895.

CURRENT EVENTS AND THE KINGDOM.

SUNDAY ATHLETICS.

"Sunday athletics are a menace. They do not, and cannot, attract the best class of participants or spectators." This is the conclusion of the writer who prepares each week the department "Amateur Sport" in *Harper's Weekly*. He calls upon athletic and bicycling clubs, as well as individual wheelmen, to support the League of American Wheelmen in its effort to stop Sunday racing; and adds that respect to tradition and sentiment ought to be sufficient to suggest the observance of the day of rest to all right-thinking citizens and clubs.

THE PEARL OF THE ANTILLES.

This island,—first of the discoveries of Columbus—has continued longest under the rule of Spain. The Cubans certainly have as great cause for discontent as did those Spanish-American nations that threw off the yoke seventy years ago. They have suffered the greed, rapacity and misrule of Spanish domination—the grinding taxation, until tax-paying capacity is well nigh exhausted, and the island has become "the most heavily taxed of all the countries of the civilized world." This struggle for freedom, which has been carried on since 1868 cannot be viewed with indifference.

A NOBLE GOVERNOR.

"The flag of Texas flies over the vanguard of the army of good morals," said a Chicago daily. A proposed prize-fight within the bounds of Texas was regarded by Governor Culberson as an affront to the moral sense and enlightened progress of that commonwealth. Such a brutal exhibition would be a dishonor to the state and a disgrace to civilization. And since the decision of a judge in one of the courts was likely to hinder the execution of the laws of the state, the Governor promptly called a special session of the Legislature "to denounce prize fighting in clear and un-ambiguous terms, and prohibit the same; putting the law into immediate operation, and making provision for its enforcement." He felt that to prevent this invasion of barbarism, and to maintain the honor of the state, no cost was too great. The Legislature convened October 1, and within three hours, and with but five dissenting votes, the necessary action was taken.

AN UNRIGHTEOUS ACQUISITION.

France, in the assertion of her alleged historic rights, and to enforce the treaty of January 6, 1886, has been engaged for a year in hostilities against Madagascar. The treaty, ambiguously worded, was accepted by the Malagasy Government as explained and conditioned by an accompanying supplementary document. This appendix, which fixed the boundary line of the French establishment at Diego Suarez, was not submitted to the French Chamber with the treaty; and M. de Freycinet, when asked whether he considered himself bound by the appendix as to this line, replied: "No, I only hold by the treaty, and trust we shall bring about a progressive extension of that boundary line." Says Karl Blind, in the *Fortnightly Review*:—"The French minister was not ashamed to avow in

open Parliament that he meant to ride roughshod over the clear text of the treaty at the first opportunity." The word protectorate, which appeared in the first draft of the treaty, was stricken out because the Prime Minister insisted that unless this was done the war would be resumed. M. de Vilers, who conducted the negotiations for the French Republic, said in 1892:—"The Hova did not accept or recognize the protectorate as it is understood in France." An attempt in July, 1894, to secure a "progressive extension of the boundary line" was the occasion for the outbreak of hostilities.

THE HOPE OF THE NEGRO.

It is not social nor political advantage that Mr. Booker T. Washington desires for his race, but help in their intellectual, moral and industrial development. These are some of the sentences in his notable address at Atlanta:—"No race that has anything to contribute to the markets of the world is long in any degree ostracized." "We should not permit our grievances to over-shadow our opportunities." "The opportunity to earn a dollar in a factory is worth infinitely more than the opportunity to spend a dollar in an opera house." "It is right and important that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges." "No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. We shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life."

KHAMA THE GOOD.

"The finest specimen of a native I have ever seen," said an English bishop, "a man whom I am glad to know and call my friend." This well known chief of the Bamangwato has been visiting England, accompanied by two other Bechuana chiefs, Bathoen and Sebele, and Rev. W. C. Willoughby, of the London Missionary Society. Sebele learned to read in a school opened by Livingstone. Khama is a man of intelligence and determination. Those who know him best testify to the strength and nobility of his character. Courageous in battle and possessed of military skill, he is chivalrous in his treatment of enemies. Firm in administration, he manifests a kind regard for the weakest of his subjects. When, about six years ago, the seat of government was removed from Shoshong to Palapye, Khama paid special attention to the transportation of the aged and infirm. He became a Christian when a young man, and was condemned to death by his father because of his faith, but the people interposed and saved his life. Seeing the effects of strong drink, he said:—"If ever I become ruler, I will not allow a drop of rum, gin or brandy to be sold in the country." He has kept this promise, and has stamped out heathen superstitions, and used his influence against plurality of wives. The purpose of his visit is to protest against having his country absorbed by the Chartered Company, as he believes this would counteract his efforts to keep out rum and kindred evils.

THE PRISON CONGRESS.

At the recent meeting in Paris of the Prison Congress, such questions as the indeterminate sentence and the probation system were discussed. Reporting this meeting, the *Independent* says: The subjects which penological students are studying involve the most critical and difficult problems of sociology—problems that require for their solution a union of humane, conscientious and religious principle. The importance of religious influences and agencies in any promising penological system was repeatedly asserted. "How can you expect to reform young offenders without religious instruction and training?" exclaimed one of the delegates, M. Galkine Wraskoy, who is chief of the Russian prison system. He had just returned from an inspection of the Siberian prisons, and had induced the Imperial Government to put an end to the system of convict transportation. Interest is spreading throughout the civilized world in a more rational treatment of first offenders, and the transformation of prisons from nurseries of criminals into moral reformatories and disciplinary institutions.

[See page 442.]

LOYALTY AND LOVE.

In one of the bloodiest battles in which the armies of our national Union contended with those who were striving to rend it asunder, it was related that the Commanding General and his staff were riding across an exposed portion of the field, when one of the staff was fatally struck by a ball and fell beside his commander. The chieftain did not draw rein upon his charger, but in clear ringing voice, said: "Brave men are ready to die for their country; *our present duty is to win this battle.*" He could not allow his mind to be diverted from the great responsibility with which it was charged or to relax for an instant its firm grasp of the plan of battle, on the fulfillment of which hung the fate of the army—perhaps of the country. He rode steadily on to the point at which his presence was needed.

Shall we judge him hard-hearted? Before you pronounce such a judgment, talk with men who have followed such a leader through the bloody exigencies of battle. Inquire of maimed men, how he seemed to them when he visited them in the hospitals after a battle was over. Go, visit the mothers and the wives of men who fell in such battles, and learn if those heroic hearts so strong to bear the strain, and the struggles and the sacrifices of battle were not as sympathetic and tender as they were loyal and brave.

What should a commander do in such a moment of supreme responsibility? Would you have him stop then and there, to soothe his dying comrade, or to care for him dead, as one should do in a chamber of peace at home? There was no room for that on the narrow space over which such a torrent of history was rushing. Not thus could they win that battle. That chapter of our national history was made glorious by the heroism of men whom discipline, duty and devotion had made masters of their emotions, able to subordinate sensibility to duty, and sternly to concentrate all the forces of their being upon the awful struggle of such a moment unmoved and undiverted by any claims or impulses of personal affection. Beautiful and lovely as affectionate sensibility is, there are elements of human character which are more important; in such grave emergencies there are claims far more imperative.

"Follow me, and let the dead bury their dead," said our Saviour to one who asked to be excused from immediate service for reasons of filial affection thus plainly indicated.

What special urgency there was in the service to which the Lord called that disciple, we do not know, and need not inquire. We know Him well enough to assume that he made no arbitrary demand, no unfeeling exaction. Yet he promptly and decisively refuses permission to postpone his service even to the most tender claim of filial affection.

The incident recorded by the Evangelists, (Matt. viii: 22, and Luke ix, 59, 60) teaches us that tender sympathy is only one of our Lord's attributes; that the most uncompromising authority belongs to him as well. His teaching and example and his whole personal influence tend to develope and cultivate and refine the sympathetic affections of our nature, but they also tend to subordinate all these to convictions of duty and to principled loyalty to truth and right. Knowing that all loyal subjects of the kingdom of God rightly call him Master and Lord, he will have us not merely *call* him so, He will have every one of his disciples ready to subordinate all his personal attachments and affections to the exigencies of his service and to every clear expression of his will.

Such lessons cannot be effectually taught to such beings as we are without the appearance and indeed the reality of sternness. As the General who would save his army and win a battle, as the President who would save his country and make her history worth writing must know how to be firm as a rock and terrible as the tempest, and as they are not thereby unfitted to be gentle and tender as nursing mothers, so also the Son of Man is revealed to us not only as feeding his flock like a shepherd, gathering the lambs with his arm and carrying them in his bosom, but as riding forth at the head of "the armies of heaven, clothed with a vesture dipped in blood, and having on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." The Lamb of God who

was led as a lamb to the slaughter, dumb and unresisting, is also designated the Lion of the tribe of Judah. The language and symbols which exhibit the sternness and severity of Immanuel are not less striking and significant than those which set forth his gentleness and benignity.

As he has shown that there was nothing of self-sacrifice to which he would not give himself to effect our redemption, so he expects that there shall be nothing of self-sacrifice to which we will not consent for the sake of his name and his cause. Surely we cannot ask him to accept anything less in proof of our actual and grateful acceptance of him as our Saviour and our Lord.

DR. AND MRS. NEVIUS IN CHINA.

The Fleming H. Revell Company have in press, nearly ready for issue, *The Life of John Livingston Nevius, For Forty Years a Missionary In China.* By his wife, *Helen S. Coan Nevius.*

We gladly give to our readers the following extracts from the introduction to the forthcoming volume, by *William A. P. Martin, D. D., LL. D.*, President of the Imperial College in Peking:

Imbued with the spirit of an apostle, and burning to preach the gospel in "the regions beyond," Dr. Nevius was a pioneer in more than one field. In Shantung, the principal scene of his life-work, he was preceded by missionaries of other churches; but at Hang-Chow, which has become a mission centre of vast importance, he was the first to find a footing—unless, indeed, Bishop Burdon may contest the honor. The war which drove him from that station opened for him the gates of the north.

Prior to these forward movements he had spent some years at Ningpo. It was for him the best of schools. He not only learned there the Chinese language in its written and spoken forms; he learned how to work, being made pastor of the mission church, and preparing one of his best books for the use of his flock.

It was there that he and I formed a friendship which strengthened with the flight of years. How each of us looked on the other may be inferred from the fact that each contributed paragraphs or pages to a book of the other, and felt gratified when the author accepted them as his own. A still better proof of friendship was his pressing me to take his best overcoat when the unexpected arrival of a steamer obliged me to leave suddenly for the north to act as interpreter in the negotiations of the Treaty of Tientsin.

But my obligations go deeper than overcoat or borrowed page, for to him, under God, I am indebted for dissuading me from a half-formed purpose to quit China at that early stage. Learning what I was thinking about (and I believe I never revealed it to another), he expostulated in burning words, which rung in my ears like the warnings of a prophet.

It was obvious even then that he possessed that "concord of harmonious powers" required by the career that lay before him. A strong body, a vigorous and well-trained intellect, a sound judgment and a firm will—these were the corner-stones of a character which, abounding in natural magnetism and penetrated by the grace of God, was marked out for usefulness of no ordinary type. His inborn dignity compelled respect from the highest; his kindly sympathies were such that the lowliest might approach him with confidence. Serious, but not morose; at times mirthful, but never frivolous, he was the most genial of companions. His society was sought by the worldly, though most appreciated by those who could enter the sanctuary of his religious affections.

In a word, he was a man whom human wisdom might have selected out of thousands; and have we not the amplest evidence that a Higher Wisdom chose and fitted him for his special work?

Contrary to the common rule, Dr. Nevius is happy in having his widow for biographer. Her sympathy with her husband's work, and participation in it from first to last, have

fitted her above all others for the task which she has so successfully discharged. She may be said to have begun it when she wrote, long ago, a pleasant little sketch of the first five years of their life in China. To those five the Lord has added thirty-five, and, frail as she then appeared, spared her to erect this monument to his memory.

To her the church in China is more indebted than it is aware of. It may know something of her labors with tongue and pen. It may know that she lost her own sweet voice in the effort to introduce our Christian psalmody, leaving instead God's praises on a thousand native tongues. What it does not know, and will not learn from this biography, is that at a critical moment she compelled her husband to stay at his post, when his whole future might have been imperiled by leaving it. She being ordered home on account of health, he proposed to accompany her; but she replied in my hearing: "John! Sooner will I remain and die here than have you leave your work."

ICHOUFU DISPENSARY.—DR. JOHNSON, DR. YU AND MR. WANG.

MEDICAL MISSIONARY WORK IN SOUTHERN SHANTUNG.

REV. W. O. ELTERICH, ICHOWFU.

The region to the south of Ichowfu was practically unknown to the mission when the station was opened five years ago. During these years, all its large towns and villages have been visited, and hundreds of books and tracts sold and distributed at the markets. It is a thickly populated district, extending to the Yellow Sea on the east, the Kiang Su Province and Grand Canal on the south, and the mountainous region of Central Shantung on the west. It is a very old country, full of historic interest. From thirty to fifty miles southwest of Ichowfu can be seen the remains of ancient city walls said to be several thousand years old. The people, as a class, do not possess an enviable reputation. They are

DISPENSARY AS SEEN FROM INNER COURT.

Women's Dispensary on the right.
Drs. Johnson and Yu and Mr. Wang, Mrs. Johnson, Dr. Larsen.

said to be quarrelsome and turbulent, and it requires sometimes severe measures on the part of the officials to keep them down.

Yet the writer in his intercourse with the people has found them friendly and straightforward, and, as a rule, eager to listen to the preaching of the Gospel, and anxious to buy religious books and tracts. A large proportion of the patients at our dispensary come from this region, and in many places the writer was welcomed as soon as the people learned he was from Ichowfu. At places where a foreigner had never been seen before, a friendly reception was accorded, because, some one of their number mentioned having been at our dispensary and obtained medicine. A very wealthy gentleman, whose wife had received great benefit from the treatment of our lady physician, Dr. Larsen, celebrated the recovery by nine days theatricals.

We have made the acquaintance and secured the friendship of some wealthy and respectable families, who, though they know the doctrine, do not have the courage to make a profession of their faith. While thus still outside the Kingdom of God, they directly and indirectly help much to its becoming known among the people. They rebuke all reviling, and tell the people that our motives are pure and the doctrine we preach is good and acceptable.

This field is one of great promise and we are praying and laboring in hope that ere long a rich harvest shall be reaped.

Our medical work, which is such an aid to our evangelistic efforts, has steadily increased since its opening, from an attendance of 2,500 to 10,000 last year. Our physicians, Drs. C. F. Johnson and A. M. Larsen, are much hampered, however, by lack of room and buildings. The dispensary is entirely too small for its purpose, and hundreds of patients are necessarily turned away. The Board has granted an appropriation for this crying need, but the money has not all been secured yet. The Gospel is daily preached to the crowds that come to the dispensary, but far better results, both physical and spiritual, could be obtained by a hospital.

THE BIBLE WORK of Rev J. Glentworth Butler, D. D., is already widely known among our readers. We are glad to find it in our advertising pages, and may have more to say of it at another time.

LATEST EXPLORATIONS ON THE ARABIAN PENINSULA.

REV. JAMES JOHNSTON.

Arabia is the most westerly of Asiatic countries, having a length, from north to south, of 1,200 miles, with an average breadth of 800 miles. The southern coast is notorious as the rendezvous whither the slave dhows bore their hapless freights from north-eastern Africa. Arabia is not an unbroken, sterile tract; it has, in many parts, forest growth, succulent pasturage and fertile lands.

The Turk has sway in the Euphrates Valley, north, Hedjaz and Yemen, westward, and, east, at El Hasa. Central Arabia is held by the Wahabees, and independent tribes occupy El Shammar, Hamad, Oman and Dahna. Across the interior sweep mountainous ranges attaining altitudes of 9,000 feet, between which lie vast plains rising from 2,000 to 4,000 feet above the sea level. The latter are threaded with valleys under remarkable cultivation, enjoying numerous wells, the home of a goodly population tenanting substantial dwellings. An intense summer heat has an offset in a bearable temperature prevailing during six or eight months of the year. This region, peopled by fanatical Moslem Wahabees and Turks, offers scanty encouragement, at present, for missionary enterprise. Southward lies a stupendous belt of desert, little explored, divided by lofty mountain chains and summits, and inhabited by the Dahna tribes. Though the natives are quite isolated, they are by no means bigoted, and, being free from Turkish control, they are more open to spiritual light. Hadramaut and Merbat, more southerly, need further exploration, while over Aden, Sana and Makallah, civilization slowly dawns.

Beginning with South Arabia and looking westward, exploratory progress can be traced in Oman, a large country, in the footsteps of Palgrave, Wellsted and Col. Miles, supplemented by Dr. Carter, and also Miles, on the Dhofar coast. Hadramaut was fairly traversed by Herr Hirsch and Dr. Bent in 1894, while Col. Wahab and Messrs. Tate and Harrington have made excursions into Yemen and Yafi territories. Sana, Marib and other parts of northern Yemen have become familiar through the archæological wanderings of Dr. Glaser. More recently, Mr. Walter Harris, journeying from Aden to Sana, speaks of the fruitful soil, cultivated plateaus, and considerable rivers to be found in Yemen. With these exceptions, southern Arabia and the regions beyond invite the bold traveller.

To these interesting regions, Mr. Theodore Bent and his heroic wife are the latest visitors. Unable to travel from Muscat, in Eastern Arabia, overland, by desert, among hostile tribes, in order to complete explorations in Hadramaut, he made his way to Dhofar, the ancient frankincense country, 640 miles by sea from Muscat. Oman, of which Muscat is the capital, is nominally ruled by the Sultan of Oman, who, however, has no real sovereignty outside his capital and its surroundings. To the west of Muscat live a number of lawless tribes, chief of which is the Jenefa, slave traders and looters of shipwrecked vessels. More westerly rolls the desert of Oman, connecting the arid wastes of Central Arabia directly with the Indian Ocean, whose crossing is dreaded even by the Arabs themselves. Jebel Ackdar, or the Green Mountain, with its offshoots, occupies the central parts of Oman, having a height of 8,000 feet, where the snow falls and the cold is extreme.

At its foot is Negiveh, the old capital, the original home of the "muscatel" grape. Muscat, the present capital of Oman, situated on the Persian Gulf, is not unlike Aden, overlooking the waters of the Red Sea. Muscat from within has no attractions. Architecturally it is tawdry, boasting of poor palaces, while in squalor and dirt, and unhealthiness, it has few rivals, east or west. On the other hand, the picture of Muscat and Mattra adjoining, from the sea, is charmingly beautiful. Its erratically-shaped volcanic peaks in the background are set off at the base by shining ocean inlets and estuaries flanked again by hilly slopes. With the overthrow of piracy, the introduction of steam, the revival of date exportation, the strategic and mercantile value of its excel-

lent harbor, and its unusually cosmopolitan people, Muscat has a promising outlook. In regard to the British power, the Sultan holds a position similar to that of independent native princes in India. In the province of Oman, which covers an area of 700 miles, Mohammedanism is lax on account of the refusal of a former Sultan to take an oath to fight against the infidel. Consequently the Omani, or Ibadhiyah sect, are a third sect, distinct from the Sunnites and Shiites, between whom the rest of the Moslem world is divided. Mattra near to Muscat is the starting point of the caravans for the distant interior of "Araby."

Dhofar, the theatre of Mr. Bent's exploits, is nominally under the Sultan of Muscat, but subject to Wali Suleiman, a man of iron will, having the allegiance of 12,000 Bedouin. This Arab gave great hospitality to the traveller in his palace at Al Hafa, by the coast, and furnished an escort for the route. Dhofar, and the Gara mountains bordering it, form an abnormal feature in the generally arid coast of Arabia. From Ras Risout west to Merbat east runs a narrow strip of soil never broader than nine miles of exceeding fertility and productiveness. Its entire length is adorned with cocanut, palm groves including tobacco, cotton, Indian corn, grains, and gardens containing the plantain, papya, mulberries, melon, etc., with a variety of fruit and vegetables. Dhofar and the Gara ranges answering to a noble oasis, command a sea-view southward, with the Nejd desert north, the Oman desert east, and westward barren hills and sand-choked valleys. Decked with rich vegetation the Gara heights overflow with water, the source of numerous lakes, which fertilize the spreading Dhofar plains. To the voyager who sees nothing on its coast save the open roadstead with a rough surf rolling in from the Indian Ocean, its harborless condition is a serious deficiency. Mr. Bent traversed the plains in many directions between Risout and Merbat alighting on the sites of the ruins of towns of considerable extent at seven different points.

The principal ruins are by the sea encircling an acropolis 100 feet high and a harbor, connected with the ocean. Mahometan mosques in ruins cover the ground and still more ancient Sabæan temples represented by square columns with flutings at the four corners and step-like capitals architecturally resembling those at Adulis on the Red Sea, at Koloe and Aksum in Abyssinia, and at Mariaba in Yemen. The columns are elaborately decorated with intricate patterns, one of which is formed by two old Sabæan letters probably having a religious import. This town is joined by a series of ruins to another two miles inland named Robat, where the ground for acres is strewn with ancient ruins. Big cisterns and water courses are here cut in the rock, and standing columns of the same architectural features are seen in every quarter. Every traveller, it is said, will regard this, the ancient capital of the frankincense country, as the *Manteion Artemidos* of Claudius Ptolemy, the name obviously a Greek translation of the Sabæan for a famous oracle which existed here, not far, as Ptolemy says, from Risout. Eventually the name became Tufar, from which is derived evidently the modern appellation of Dhofar. When this identification is supported by Arab geographers including Yakut and adopted as the locality of the ancient capital of the frankincense country, inasmuch as no other site on the plains has ruins at all equal in size and appearance with those of Al Balad, other sites easily fall into their proper places and, thus, a celebrated site in ancient geography—the site of an old-world mart of commerce—is established. In the Wadi Nefas, twelve miles from Al Hafa, fresh ruins of a Sabæan town were found and associated with the Addites a long bygone race. More important was the discovery of the remains of an extensive town at Takha, second only to those of the capital at Al Balad and lying twenty miles west of it. By overwhelming evidence this was recognized as the Mirbat of antiquity whose continuous harbor afforded anchorage for the ships visiting Dhofar in the frankincense trade. Near it is the Abyssapolis of Ptolemy, a wonderful abyss, still one of the world's marvels, constructed by nature on the principle of the Pink and Yellow Halls in New Zealand or the calcareous deposits of Yellowstone Park.

A journey was made to the confines of the distant Nejd desert in the company of a strange Gara tribe. Half naked, with long, unkempt hair tied down with a leather thong, each of these wild creatures carried a wooden shield and spear and an iron sword. Showing the travellers everything, yet preserving an independent attitude, they were susceptible only to the magical contents of the medicine chest. Akin in type to the Hadramaut Bedouin though distinct in language, the Gara were lithe and active and of finely cut features. Never occupying huts save when encamped in the valleys with their flocks their abode is usually a cave or beneath a tree. The Gara women were exceedingly shy and fled if approached. They were seen to wear poor jewelry consisting of silver necklaces, armlets, nose and toe rings. Their eyebrows were joined with antimony, and a black sticky substance was affixed to the nose and forehead. Small in form they do not cover their faces, and wear a light clothing of dark blue homespun cotton. The frankincense trees were visited on the Dhofar coast each of which bears its owner's name. They are described as having bright, green leaves, small green flowers, and insignificant fruit. In the hot weather of summer, the stems are cut and the exuding gum collected and sold wholesale to the amount of 9,000 cwts. annually to Canyan merchants.

To this mysterious country of some ten million of people the ensigns of the American-Arabia Mission and the Free Church of Scotland have gone forth to write, pray God, a heroic page in the missionary history of Arabia.

THE RED CROSS IN CHINA.

Just as we are getting this page ready for the press, a letter arrives from Dr. Boudinot C. Atterbury, of Tientsin, China, from which we make the following extracts:

The Red Cross work, besides affording foreigners a fine opportunity to show practical sympathy with the suffering Chinese, has also stirred up some of the higher native officials to take an interest in their own soldiers.

Those foreigners who have had Chinese soldiers under their care find that, when they are properly treated, they are easy to manage. Their patience and endurance are amazing. On their arrival at the point where they were to take the rail-cars, after having been jolted over rough roads in springless carts for six days, with wounds in many cases severe and as yet unattended, after a bowl of rice they would become most cheerful, showing considerable gratitude for our efforts to make them somewhat comfortable. One young fellow in the hospital is a fair sample: one hand is partially shot away, the fingers of the other hand are gone, both legs are amputated below the knee—yet he lies quietly on his bed, seemingly never thinking of bemoaning his hard fate.

Many of the soldiers are most superstitious, and have great faith in the power of charms to heal their wounds. One General, with his arm shattered by a ball, thinking the daily dressing too slow a method of cure, called in a fortune teller. This charmer wrote some prayers on a piece of red paper; this was burned and its ashes were made into a medicine, which was taken for four days During this time the wound was not looked after, and the too-superstitious General died from blood-poisoning before the paper-prayer-medicine had a chance to work properly. These men also believe most thoroughly in a certain plaster, which has not only power to draw out the bullet, but will also heal the wound without any after-deformity.

On the other hand, several more intelligent Mandarins, seeing for themselves the superiority of western surgery, have asked to have foreign trained men located in their camps, promising all necessary money for the hospitals.

I have seen Viceroy Li several times since his return from Japan after signing the treaty of peace. He is now living quietly in his official residence, waiting for the Japanese Minister to arrive for the arrangement of a commercial treaty between the two countries. The Viceroy is still the only high official in China who appreciates and understands western civilization. He is an impressive looking old man, as he sits in his easy chair, dressed in some handsome silk or velvet robe. The attendants who surround him are kept busy bringing in despatches and telegrams to be read. The wound in his cheek has healed, leaving only a small dimple at the spot where the bullet entered.

HOME MISSIONS.

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A.

RECEIPTS, APRIL 1, 1894, TO OCTOBER 1, 1894.

Churches	$58,589 19
Woman's Exec. Com.	98,700 40
Legacies	93,378 48
Miscellaneous	17,500 55
	$268,168 62

RECEIPTS, APRIL 1, 1895, TO OCTOBER 1, 1895

Churches	$ 64,205 37
Woman's Exec. Com.	59,909 78
Legacies	102,954 66
Miscellaneous	18,676 02
	$245,745 83

Loss in Woman's Ex. Com. this year	$38,790 62
Gain in Churches this year	5,616 18
" " Legacies "	9,576 18
" " Miscellaneous "	1,175 47
	$16,367 83
Total loss to date	$22,422 79
Received through the Treasurer of the Quarter Century Re-Union Fund for the debt of the Board	$36,485 00

O. D. EATON, *Treasurer*,
156 Fifth Avenue, New York.

It is fair to the women to state that $20,000 of the falling off in their receipts may be accounted for by the withdrawal from the government contracts.

For the lack of funds, the Board of Home Missions has been compelled to turn a deaf ear to calls from towns and villages known to be destitute of the means of grace.

A faithful young missionary, who already has as much work on hand as any man ought ever to carry, writes: "I am about to make a preaching tour through the country lying up the river where there are several flourishing communities in which a Gospel sermon has never been preached."

The best remedy for sectarianism is mission work. Meeting a common foe makes us allies, not rivals.

Rev. Robert Ennis, of Oregon, says: "It is certainly most unfortunate, as far as our Presbytery is concerned, that the Board cannot entertain propositions for new work."

These are only specimens of numerous letters from all parts of the country.

Compare the countries where a single sect has long had exclusive control with those where religious thought is free and denominations abound, and then decide which system is best.

Religious freedom means multiplication of religious denominations. Stop boasting of our religious liberty, or else stop deploring denominational differences.

The letter of Rev. A. W. Reinhardt, of St. Louis, see page 384, will awaken special interest in our foreign population in Nebraska, where he made a successful evangelistic tour.

Later he writes: "I have been informed that thirty Stundists have made application for organization. Certainly a gratifying result of a three days labor. These people are *hungry* for the bread of life."

But alas! my brother, it is *new work*, and they must starve.

If the generous response of the small Home Mission churches to the appeals of the Memorial Fund Committee is any criterion the $1,000,000 will be contributed promptly. Six of the weaker churches in Montana have just made their offerings for this fund and their contributions average a little more than 99 cents per member. Lewistown, a village 60 miles from railroad gave $2.73 per member, Hamilton, $1.04, Deer Lodge, 71 cents, Phillipsburgh and Spring Hill each 54 cents, and Manhattan—a colony of Hollanders,—40 cents per member.

Emmanuel Presbyterian Church, of the Presbytery of Pueblo, located at the Indian Agency, Ignacio, Colorado, was organized on the 27th of June and consists of 12 members, 10 of whom are Mexicans and two are Ute Indians. This is the result of the labors of our missionary, Rev. A. J. Rodriquez, who as a licentiate of this Presbytery will continue to minister to this little band.

Dr. Kirkwood, who organized the church, says:

We had a grand meeting. One of the Indians when asked, *Are there more Gods than one?* replied that there were many that were called Gods but he never heard of but *one* who did any good." What better answer could be given?

Among the many ways of working for the good of the people, devised by the fertile brain of consecrated missionaries, the "Traveling Home Missionary Library" is perhaps the newest. It was devised by Rev. J. W. Funk of Wichita, Kas. Its design is to supplement the work of the Home Missionary by loaning good books, and thus to extend the benefits of a complete library to those who have not books and live remote from public libraries. The plan is workable, and gives promise of great good.

There are many reasons why every Christian family should provide itself, to the extent of its ability, with a choice library, in which the various classes of good books shall be represented and increased from time to time.—*D. P. Kidder.*

Concert of Prayer
For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MEXICANS.

These people constitute 80 per cent. of the population of New Mexico and are quite numerous in Southern Colorado, Arizona and Southern California. We have maintained mission work among them twenty-eight years.

SANTA FE, the capital of New Mexico, claims to be the oldest city in the United States. It was founded by the Mexicans three hundred years ago, soon after their entrance into that region. This city was first occupied as a Presbyterian Mission station in 1867 by Mr. and Mrs. McFarland. Passing by our American churches, and considering exclusively our work among the Mexicans, it may be well to note each field and its minister.

We have a church of 17 members at Santa Fe grouped with one at El Quamado of 18 members, Lumberton with 16, and Las Cruces with 13, all under the pastoral care of Rev. William W. Williams.

LAS VEGAS was first occupied in 1869. This church has 30 members under the pastoral care of Rev. S. W. Curtis. He also has charge of the churches at La Luz, 42 members, and Los Valles, 62 members.

MORA. This mission was first occupied in 1872. The church which grew out of the school has 28 members and is grouped with El Rito, with 71 members; Agua Negra, ten members; Ocate, 32 members, and Buena Vista, 30 members, under our indefatigable missionary, Rev. Jos. J. Gilchrist.

TAOS. This field was first occupied in 1872. The church has 39 members grouped with Embudo, 31 members; El Rancho, 19, and Rincones, 76, under the pastoral care of Rev. J. M. Whitlock.

LAS CRUCES. This was first occupied as a mission station in 1882. The church has at present a membership of 42 and is ministered to by Mr. Santos Areola, a Mexican helper, under the counsel of Rev. B. C. Meeker, the pastor of the American church in that city.

PAJARITO. A school was opened at this point in 1884. There is now a church with Rev. Jose Ynes Perea as pastor.

RATON. Occupied ever since 1888. The church has 65 members under the pastoral care of Rev. Archibald McIntyre, the pastor of the American church in the same place, assisted by a Mexican helper.

ALBUQUERQUE. This church has 37 members and is grouped with the church at Bernalillo, recently organized with 13 members, the early fruits of a remarkable mission established in 1893. The minister in charge is Mr. Epifanio Arreola, a helper.

The RINCON church has 19 members under the pastoral care of Mr. Tranquilino Aceves, a helper.

LA COSTILLA has 33 members, under the care of Mr. Padierno.

LOS LENTES. Recently organized with 19 members, is the outgrowth of the Isleta mission school, and is under the pastoral care of Rev. Ezekiel C. Chavez.

SOCORRO. This is one of the oldest and strongest Mexican churches, although it has at present but 34 members. Rev. Matthias Matthieson is the pastor.

NACIMIENTO church has 25 members and is grouped with Capulin with 13 members, under the care of Mr. Romaldo Montoya, a licentiate.

JEMEZ, with 24 members, is in charge of the Rev. E. M. Fenton.

Total number of Mexican churches in New Mexico is 27, with an aggregate membership of 842.

All these churches, except Socorro, are the outgrowth of mission schools. All their members and all their ministers (except Messrs. Fenton, Matthieson and McIntyre) and all their licentiates and helpers were brought to a saving knowledge of Christ in the mission schools and trained by the faithful teachers of the Executive Committee and the ministers sustained by the Board of Home Missions.

In Arizona there are two Mexican churches, the one at Tucson with 15 members, for some time vacant but now under the care of Rev. Ezekiel C. Chavez. The other church is at Florence and has 52 members. Both of these were established without the aid of schools.

We have four churches in Colorado, three of them constituting a part of the charge of Rev. A. M. Darley. The largest of these is at Huerfano Canon and has 45 members, and is grouped with Cucharas 21 members, and the Fifth Church of Pueblo with 9 members.

ANTONITO is under the care of Rev. M. DeJ. Sanchez and has 28 members.

CALIFORNIA. In this state we have at present two churches, one at Los Angeles with 30 members is the outgrowth of our school established 11 years ago, and is under the care of Rev. A. Moss Merwin. A new church was recently organized—the fruits of the labors of Mr. Merwin and the teachers.

It is but a few years since we began to gather into churches the fruits of the mission work done in the schools, but here is already a grand total of 35 churches with an aggregate membership of 1,055, and this is but the beginning. The enlightened consciences of this multitude were not satisfied with the religion of Rome, and a larger multitude is following them.

Rev. F. M. Gilchrist, the scholarly and faithful instructor of the Mexican ministers and evangelists in the college of Del Norte, and in that unique "School of the Prophets" at Las Vegas, has been a potent factor in these results.

We cannot now take into the account the 29 schools, the teachers with their thousands of scholars, nor the five licentiates and 13 helpers laboring at mission stations which have not yet ripened into churches.

Any just estimate of the labors of the missionaries in New Mexico must take into notice the large number of churches which each man supplies and the great distances which he must travel. But these are not all. There are preaching places not mentioned in this list of churches, and schools which it is not the province of this article to mention, where these itinerant ministers visit.

It is a wonderful field of missionary effort, where a general revulsion from a corrupt and vicious establishment throws almost an entire population at the feet of our missionaries, praying for the truth and the light.

REV. THOS. SMITH WILLIAMSON, M. D.

REV. R. F. SAMPLE, D.D.

Rev. Thomas Smith Williamson, M. D., the son of Rev. William and Mary (Smith) Williamson, was born in Union District, South Carolina, in March, 1800. A few years after the birth of this son, the family removed to Adams County, Ohio. Thomas graduated at Jefferson College, Penna., where his spiritual life began, in 1820. After reading medicine privately, in Ohio, he attended a course of lectures at Cincinnati, and graduated from the medical department of Yale College in 1824. He then located at Ripley, Ohio, entering upon a successful practice of medicine, and was married to Miss Margaret, daughter of Col. James Poage, proprietor of the town. Having pursued his profession for several years, his heart turned toward the Christian ministry, to which he believed he was called of God. After pursuing a theological course at Lane Seminary, having been commissioned meanwhile by the American Board to visit the Indians of the Upper Mississippi, he was licensed to preach by the Presbytery of Chilicothe in April, 1834, and after his return from his mission of inquiry, he was ordained by the same Presbytery, September 18, 1834. A few months later the Board appointed him a missionary to the Dakotas.

He accepted the appointment without hesitation. He knew the service to which he was summoned would take him a long distance beyond the limits of civilization, Fort Snelling was an isolated post, far up the valley of the Upper Mississippi. Moreover, the Indians, among whom he was to labor, were in most respects very much inferior to the Hindoos, and the discomforts of a home among them would be far greater than in the land of Buddha. To minister to them, with a settled purpose and to continue while life lasted, demanded a loftier heroism, a stronger faith, a more complete surrender of self to God than does any missionary enterprise of to-day, unless we except a similar work in the wilds beyond Hudson Bay or amid the ice-fields of Point Barrow. But never perhaps did a man called of God go more cheerfully to his work, obedient to the voice that bade him go, like Abraham, "into a land which I shall show thee."

In the spring of 1835 he left Ripley, with his wife and one child, accompanied by Miss Sarah Poage (Mrs. Williamson's sister) and

Alexander G. Huggins and family. The party went down the Ohio to its confluence with the Mississippi, then by a continuous passage up the latter to Fort Snelling, where they arrived after two weeks of travel, May 16, 1835. Then the only white residents in the territory of Minnesota were connected with this military post. Twenty-two of this community were Christians, and during his brief stay at the garrison Dr. Williamson presided at the organization of the First Presbyterian Church of Minnesota, afterwards the First Church of Minneapolis. At the fort he again met Joseph Renville, a half-breed and fur trader, whom he had seen at Prairie du Chien on his previous visit, and it was decided that he should go with Mr. Renville to Lac-qui-parle, a long journey westward. He and his friends embarked, June 12, on a small boat, belonging to the Fur Company, for Traverse des Sioux, which post they reached ten days later, and proceeding thence in wagons a toilsome and dangerous journey of nine days brought them to their destination. "There," said Dr. Riggs, who afterwards became Dr. Williamson's co-laborer, "on the north side of the Minnesota River, in sight of the 'Lake that speaks'; they established themselves as teachers of the religion of Jesus." Memorable day, rising far above the common level, registered in heaven, gratefully to be remembered on earth, July 9, 1835! The report of this event awoke the missionary spirit throughout all the west and kindled anew the same interest along the Atlantic Coast. It sent Campbell to Africa and Riggs to the Dakota Indians. It did for missions in general what would have recompensed Dr. Williamson for all his sacrifices had his days terminated on his arrival at Lac-qui-parle, as young Walter Lowrie died in the Chinese Sea, and Harriet Newell, ere she reached her proposed mission field, on the Isle of France. But he lived to do and endure for a period beyond ordinary life.

"A heathen people," said he, "cannot live in immediate contact with vital Christianity. They must hear and embrace the gospel, or melt away like snow before the April sun." As for himself, he had a yearning to do for the Dakotas a work like that which filled the heart of Azariah Horton, of David Brainerd, and of Gideon Blackburn. Then he was also encouraged to enter upon it by the great commission he had received, by the infinite grace and power of God, and by what had already been wrought in behalf of Seminoles, Chickasaws, Kickapoos, Choctaws, Cherokees, and other pagan tribes on this continent of the west. In that faith in God and in results, with which he began he never wavered, in the darkest hour carrying on his face the gleam of spiritual conquests which were as certain as the promise of God.

FIRST MISSION FIELD.

Lac-qui-parle, his first mission field, was a village of about four hundred persons, most of them of the Wahpaton band of the Dakotas. The Indians were poor. They subsisted chiefly on game, roots and plants. Agriculture was to them quite unknown. The most of them were poorly clad. In the summer months some wore only a cloth around the loins, whilst others were wrapped in blankets which they never cleansed. They were indolent, suspicious, revengeful, deeply depraved; yet they had, even in this savage state, some traces of natural goodness, capabilities of mental improvement, and possibilities of moral elevation through the gospel of Christ.

A year after they left Ohio they received their first mail, which they read with eagerness and not without tears. The Doctor erected a log house, a story and a-half in height. There were two rooms on the first floor; one was occupied by the family, the other was used as a store-room and a study. Here the missionaries afterwards met for prayer and conference and literary work, and at stated times the converts met with them for worship. The upper story had three rooms. Two years later Rev. S. R. Riggs and his wife occupied one of these. The furnishings were poor and plain, most of them made by their own hands. Yet that mission home was the gate of heaven. The house has disappeared. Two Cottonwoods and a Frenchman's cabin now mark the site. No doubt a tender and grateful memory often recalls it in the heavenly mansions.

DAKOTA LANGUAGE.

The first months were much occupied in acquiring the Dakota language. It was not long before the doctor had attained sufficient acquaintance with it, and also with the Canadian French, to preach in both. The women in the Mission House in various ways greatly aided him in his work. He also ministered to the sick, and in their smoky wigwams taught them from the word of God. Thus he originated medical missions in the great West. Ministering to the body won confidence, awakened gratitude, and secured access to the souls of these dark-minded Dakotas. It was not long before some of them gave their hearts to Christ, and thereafter met together to hear more about Him who saves from sin and receives to glory. They mingled their broken prayers in the mission house and sung the hymns Renville had composed, and grew in grace and in the knowledge of the Lord Jesus Christ. In 1836 a church was organized, which, in 1837, included seven native members—Joseph Renville, who was ordained an elder, and six Dakota women. Then, in 1838, Dr. Riggs came and proved a most efficient helper. It was the day of small things, but it was not despised. The Indians' country gave more encouragement to the missionary than had Tahiti, where conversions waited for seventeen years, or Greenland, where the snow huts long excluded the Christ whom Moravians preached. In 1841, an adobe church building was erected, and in its tower was hung the first church bell that ever rung out the call to prayer in the land of the Dakotas. In 1846 the church numbered fifty souls, and others were nearing the kingdom. Thus, for seven years, the work was greatly prospered. Dr. Williamson was thankful, and believed he would see still greater things. This hope did not fail him when dark days came and trials multiplied.

MEDICAL SKILL.

For a period, the doctor's medical skill was a great aid and protection to the mission. The Indians admitted that White Medicine Man, who, without incantations, could heal the sick, cure incurable diseases, and keep death out of their homes, was possessed of greater power than themselves, and his services, often needed, were welcomed by them. But the plumed braves scorned the little mission. This new religion was wholly against theirs. The converts to it were women chiefly, and brave warriors would not sink themselves to the level of squaws. Then when drought came, scarcity of game, defeat in battle and no scalps, the missionaries were blamed. The women were forbidden to go to church, and, if they disobeyed, their blankets were cut in pieces, the children were kept from school. The cattle and horses belonging to the mission were killed, and all things seemed against the work which had been full of promise.

About this time an officer at Fort Snelling sent Dr. Williamson a request to establish a mission in Little Crow's village, a few miles south of St. Paul. The latter was a miserable hamlet, in which the chief traffic was in "fire water," which intensified the savagery to which it ministered. In this new field called Kaposia, near the site of the future capital of Minnesota, Dr. Williamson established a school, preached Christ and sought to save the lost. The work was blest. A church was organized and a light kindled which was destined to shine far out to the westward. He also preached the first Protestant sermon in the English language and in the French to the whites located within the the present limits of St. Paul. Through his influence, Miss Harriet Bishop was secured as a teacher, and the Rev. E. D. Neill as the first minister of the Gospel.

A WIDER FIELD.

After nearly six years of labor, Dr. Williamson was called to a wider field of labor, and retracing his steps across the silent plains and along the bridle paths of the woods, he came to Payzhehootaze, or Yellow Medicine, on the Minnesota river, the location of the principal Government Agency in the territory, thirty miles southeast of Lac qui parle. Here the doctor remained for ten years.

Soon trials came. The winter was severe. Great snowdrifts, lifted like ranges of white hills, stretched across the prairies. Communication with Fort Snelling, or any source of

supplies, seemed impossible. Attempts to reach them were perilous. The animals which drew the sledges perished. The half starved men who had braved the dangers of the way, returned exhausted, apparently ready to die. Then God, who sent the ravens to feed the prophet by the brook Cherith, with his own hands gathered shoals of fish in the waters near the mission, and the Rev. M. N. Adams, the noble-hearted and strong-handed missionary at Lac-qui-parle, loading a hand sled with provisions, trudged wearily across the snow fields, arriving in safety at the famishing village. Thus the hungry were fed, and their hearts were made glad.

During this period Dr. Williamson's heroism shone with a peculiar lustre, and he was being prepared for still greater trials. Meanwhile the mission grew. Here a church was established, and another, a little later, at Hazlewood, a mission station near by. Savagery put on the garments of civilization. Hearts of stone were melted by the story of the cross. Piety was deeply rooted and grew. Thus a few more lights were kindled along the borders of the moral waste.

INSTITUTIONAL CHURCH.

Here it may be noted that Dr. Williamson established the Institutional Church. This is not needed in every community, but it was especially adapted to the conditions which existed in the mission fields of the west. The Industrial School was connected with the church, and became especially helpful to the women. It taught them to make garments, and to mend them, to cook properly, and to make the home more attractive. They also learned to read and to write, and it was a proud day for the girls when they could inscribe messages on birch bark which the young braves could not interpret. Then the men, in self-defence, became pupils.

Agriculture was taught. The roving Indians, depending upon the precarious supplies of the hunting-grounds, learned to cultivate the soil. They began with the simpler products. At first the hungry children dug up and ate the potatoes which had been planted, but when they learned the possibilities of the buried seed, they patiently waited for the increase. Then cultivated grounds were covered with fields of waving corn.

INDIAN OUTBREAK, 1862.

Then came the Indian outbreak of 1862. The war-whoop swept across the plain; warned by which some fled to places of security; others, delaying, were captured and imprisoned, or killed. Dr. Williamson thought, at first, to remain at his post, but the day after the other missionaries had departed, he, too, was constrained to seek a place of safety. Missions were abandoned, churches deserted, and five hundred whites, including women and children, were slain. Four hundred Indians, believed to have been participants in the massacres, were imprisoned; some of them unjustly. Indian women and children were sent to Crow Creek, at its confluence with the Missouri. There many of them sickened and died. At Fort Snelling and Mankato the men in confinement known to have committed massacres were accorded a season to prepare for death. The missionaries told them of the blood which cleanses from all sin, and, in prayer, commended them to Him who abundantly pardons. Dr. Williamson walked each Saturday from St. Peter to Mankato, a distance of twelve miles, preached to the prisoners at the latter place, and urged them, their period of probation short, to accept Christ, who required nothing of them beyond a sense of their need of Him. To them it seemed incredible that the white man's Saviour would do aught for such sinners. They admitted their crimes, mourned because of them, and expressed a desire to be saved. Many of them, we have reason to believe, were born again. The converts formed themselves into a praying group. They sang the sacred hymns Dr. Williamson had written for them. They encouraged each other to confide in God, who had so loved lost men as to give His only Begotten Son. Very touching was their oft-repeated song:

"Wawahtani heon mate kta tuka,
Nichinkshi on nimayaye.—
On account of my sin I should have died,
On account of Thy son Thou hast saved me."

The Rev. J. P. Williamson, D.D., Dr. Williamson's son, did a like service at Fort Snelling. At first the religious services were

held in the open grounds of the garrison, and, when the winter came, were transferred to the attic of a warehouse, and "in that low garret," said the preacher, "where hundreds crouched among the rafters, only the glistening eyes visible in the dark, the silence was sometimes breathless. The Indians who were released were taken to Niobrara, Nebraska, where the two churches which had been organized—one at Mankato and another at Fort Snelling—were united, with a membership falling little short of five hundred. Dr. Williamson was comforted by the ultimate result of the massacre. The power of heathenism was broken. The leaders of the clans who had made the ignorant Indians the instruments of their crimes, lost their savage crowns. The suspicions with which the Indians had regarded the missionaries turned to gratitude and love. The doors of entrance to the heathendom beyond the Red River of the North, even as far as the great mountain ranges which marked the summit of the Western Continent, were opened, and good Dr. Williamson devoutly said: "It is the Lord's doing, and it is marvelous in our eyes."

GROWING OLD.

Now our heroic missionary is well on in life. Increasing infirmities tell of a boundary line not far off. His hold on life is growing weaker. He realizes that what is yet to be done must be done soon. Prompted by this conviction, he organized a native Missionary Society; secured a missionary for the Indians along the Bear Paw Mountain; induced the Church of Canada to enlarge their work at Fort Ellice; stimulated younger brethren to push out, and on the lines of Christian civilization; encouraged the benevolence and prayers of the churches, and enlarged the sympathies of God's people with the labors of those on the field of service. He addressed congregations in the growing villages and cities of Minnesota, and wrote for the press in the interest of the work which had engaged the energies of his life. In public addresses and in private conversation he made not the slightest reference to his oft-repeated exposures, hardships and sorrows, but thanked God that he had accorded him the privilege of leading so many souls to Christ, and permitted him to live long enough to see little groups of Indians gathering in simple sanctuaries for the worship of the true God throughout the land of the Dakotas, their influence reaching beyond the Rocky Mountains and into the Queen's dominions; the wigwam exchanged for the cottage; the soil blanket for the Christian's dress; the tomahawk for the plow-share, and the war-whoop for hymns of praise, whilst with hands washed white in the blood of Christ they lifted the crown to the thorn-scarred brow, and crowned Him Lord of all.

TRANSLATION OF THE BIBLE.

But the great work which had occupied much of his time for forty years, was the translation of the Bible into the Indian tongue. Meanwhile he had aided in the preparation of a Dakota English Dictionary, the Pond brothers having done much to reduce the Dakota language to writing, and he had also written many hymns, fragrant with the name and grace of Jesus, some of which will doubtless be sung whilst the Dakotas live. Still the translation of the Scriptures was not complete. To this he gave every hour he could command. With Dr. Riggs, the two working in the utmost harmony, each revising the work of the other, and Dr. John P. Williamson, his son, reviewing both, they had nearly reached the end of their labor of love. In 1876, his beloved wife the light of his home, "went over the river to rest under the trees." He grew homesick, and longed to depart, but he said to the writer, "I would like to live until this translation is done. Then there will remain little or nothing for me, an old man and much worn, to do." At length the work was completed and soon thereafter he went quietly away, his name to be cherished, his influence to live, the fruitage of his work to increase, until time shall end.

Dr. Williamson was a manly man. His aim in life was always high. The divine glory was the controlling motive in all that he did. Believing that he came from God and would return to Him, he lived for God. The hardships, privations and losses he experienced in his work were mere incidents

which became the stepping stones of his ascent. In the deepest seclusion from the world, unobserved and unpraised by men, even rejected by those he would benefit, it was enough to know that he was doing his Master's will. Like the artist who devoted the highest effort of his genius to a painting in a hidden recess of the great cathedral, saying to himself, "God will see it," so Dr. Williamson, in the solitude of western wilds, seeking to enlighten darkened minds and to set savage men among the angels, had a consciousness of the divine recognition of his work, and of the divine blessing upon it.

He remained at his post until the lowly, consecrated life entered the valley of the shadow, to be set on high, a glorious light which shall shine as the sun forever and ever.

CALM AND TRUE.

Dr. Williamson was not characterized by an emotional nature. Some may have thought him too undemonstrative. Yet his affections were as true to their objects as the needle to the pole. He was a stranger to religious ecstacy, but his trust in God was as unswerving as the law which holds the earth to its orbit around the sun. As a preacher he was not remarkable for fluency, nor distinguished for the graces of oratory. He lacked the exuberance of imagery and wealth of poetry which enriched the speech of some Dakotas whom he had taught. But his discourse was rich in thought. His logic, by which he made his reasoning intelligible to uncultured minds, as it was stimulating to cultivated intellects, was an element of strength which commanded respectful attention, and his quiet, yet earnest manner, deeply impressed the truth. With the writer this is not a matter of report merely, but of personal knowledge, and as I have heard him speak in public or listened to his conversation as we sat together, I always felt I was in the presence of an exceptionally gifted man, and a wise counselor, whose judgment at one time seemed intuitive, and at another the result of a dialectic process, the steps of which did not waver and no adverse logic could break.

When it was known among the Christian Indians that his death might be near, there arose in all the churches a "great prayer cry" for his recovery. This being reported to him he sent a message to them, full of tenderness and bright with hope; "Tell the Indians that I thank them very much for their prayers, and hope they will be blest both to my good and theirs. But I do not wish them to pray that my life may be prolonged, for I desire to depart and be with Christ, which is far better." He died June 24, 1879, just as the sun began to rise on the Dakotas' land. He had gone to a better country. Jesus had welcomed him home. Angels rejoiced at his coming. Dakotas who had preceded him, clustered about their spiritual father, and together, on the banks of the river, in the shade of the trees, they may have sung, as Dr. Riggs so pleasantly suggested, the hymn he had taught them.

"Jehowa Mayooha, nimayakiye,
Nitowashta iwadowan."

"Jehovah, my Master, thou hast saved me.
I sing of thy goodness."

Thus is finished my story of a good and great man. I have done what I could. To write it has been to me a labor of love, and on the modest grave, in the cemetery at St. Peter's I lay this tribute, and drop a tear. I shall hope to meet my friend in our Father's country, or, at least, to exchange smiles of recognition with him across the intervening space as I shall see him waving his palm of victory quite near the throne.

Letters.

ALASKA.

Rev. Clarence Thwing, M. D., *Fort Wrangel:*—The annual meeting of our Alaska Presbytery was an interesting one though only four were present, besides a native elder at one session and some ladies as listeners. The meeting was at Sitka, and we had only a single day together. Although there was only one missionary beside myself, we had Dr. Jackson with us, and several matters of importance were briefly considered. On the way, going and returning, we had two calls at Killisnoo, and I was privileged to talk and pray with some of the native Christians who are trying to "hold the fort" and keep the faith at this lonely,

isolated place. They have been hoping against hope that a missionary might be sent them and a church built. Neither Dr. Jackson nor I could give them any encouragement in that respect. He advised them to "pull up stakes" and go to some village where they can find a church and minister, but it was too much to ask them to leave their homes and work to go where they would be strangers, houseless and without employment or friends. It would be as well to tell some of our own western people who desire the gospel to leave farms and mines and go east where the churches are!

Two deaths and two burials have taken place recently. The first was of one of our native elders and one of the original church members, Matthew Towayat, who died, as he had lived for many years, an earnest Christian. His friends had often tried in vain to turn him back to their old customs, while he lived, but when he died they determined to have their own way with the remains—a tobacco smoke, burial by the opposite clan, and a feast, dance and potlatch to follow next fall. The following day, a Christian funeral of a little child of Christian parents, afforded a useful contrast. The body was taken to the church for a simple service of praise and prayer and accompanied thence to the grave by the minister, where prayer was again heard. I believe the desire is slowly gaining ground with the natives to have the funerals in church and the burials according to the customs of the white people, the expenses being promptly paid in cash, instead of being settled in blankets and provisions at a winter potlatch. We are still hopeful in the midst of frequent disappointments.

Rev. W. W. Warne, *Chilkat:*—I care very little for professions unless there are signs that they are sincere, and of such signs this has been the most fruitful quarter of my ministry. Scarcely a day but brings proofs of a genuine work of grace in one or another. Let me give the last one which occurred no more than two or three hours ago. Yesterday, Edward, our oldest [Indian] boy, was guilty of a most serious thing. I called him in and took my Bible and read what that said about his sin. I was surprised to hear him say, "I will get my Bible and you find it for me." He seemed very much interested and acted as though it was an entirely new thought to him. I cannot think he was acting a double part because I meet so many cases of a similar nature, when you think they must know what is right, and yet when you talk to them they seem to be surprised that they have been in the wrong and appear to make an honest effort to do better thereafter. Our congregations seem by far the largest we ever had in the summer, some few times not all being able to get into the room. A further interest is being manifested by many coming to me and telling me that they are going to lead better lives and come to church and take me for their friend. So much has this work grown that it has become a very serious burden on my time. I am busy from six in the morning to ten or eleven at night, seven days in the week, and then much of the work I ought to do has to go undone. We are tired, we are overworked, and then there are the natural discouragements of working with an uncivilized people, but a change for the better is rapidly going on.

I have spoken before of the rush for the gold fields of the Youkon. Now the season is practically over and the expectations have been just about realized. Instead of a thousand men going in this way, about nine hundred have gone, among them about twenty or thirty white women, mostly wives, who with those now there will make about fifty, nearly every one of them representing a home. Circle City this winter will I suppose be the metropolis of Alaska, and no doubt but that next year will see a still greater rush. Dr. Talmage's railroad which caused so much amusement three or four years ago may yet become a reality because there is undoubtedly unheard of treasure in that frozen region, and as the population increases they must have some means of procuring supplies.

These things mean harder work for us. It may be discouraging, but I shall at least have made the path smoother for my successor.

This early part of the quarter, our work was interrupted a while by the serious sickness of our older child, but God graciously spared her to us. It was the first serious sickness we have had here and the absence of medical aid made it a pretty serious matter. The general health has been fair.

NEW YORK.

Rev. Fred. E. Walton, *Afton:*—Our contributions this year have been four times what they were the previous year. A frost took the fruit mostly through the section, and a drought has made the outlook for all crops rather discouraging. Yet, we have raised eighty dollars for the Million Dollar Fund, which I send on to-day. The church has paid me well their part of the year's salary.—[Bravo!—Ed.]

Rev. R. McCarthy, *Saranac Lake:*—While a retrospective view of the year's work is encouraging as reported each quarter to the Board, the past quarter is particularly so in the amount of labor performed and the results secured. In addition to the regular ministerial force under our auspices in these mountains, we have four extra men, three of whom are theological students, besides the visiting brethren who supply our pulpits for the summer at Lake Placid and at the Island Chapel in Upper Saranac Lake. The Gospel is brought to bear upon a multitude of people who would not be reached but for our Adirondack Mission. The four laborers for the summer receive for their services simply their board, while ministering to our infant churches, and doing general missionary work, and the visiting brethren, expenses. All are doing a needy and self-denying work without any charge to the Board of Missions and to the great pleasure of the Home Mission Committee of Presbytery. We have a very pretty house of worship in course of erection at Clear Lake Junction, Franklin Co. The edifice will be ready for occupancy the middle of this month, but not ready for dedication before the last of September or the first of October. It is the only church in the locality; services are largely attended and ministered to this summer by a young theological student. The structure, exclusive of seats and pulpit, will cost $1,450. This is the sixth house of worship built in the Adirondacks in the past six years, besides the erection and furnishing of a parsonage, costing $7,500, at Saranac Lake. In other words, our Trustees of Presbytery, to whom we deed all property connected with the mission, hold $25,000 worth of property to-day, whereas six years ago, they had not a dollar's worth of church property in the Adirondacks. From the financial standpoint, the investments of the Board of Home Missions in the Adirondack work have not been a failure. But results cannot be tabulated. The Sabbath-schools and churches that have been organized, souls converted, gospel preached to multitudes, property secured for the small investment of $500 per year and free houserent, we think not extravagant charges. At five other points church edifices are needed in this region, which we hope to see erected at no distant day. With the close of this month our fall and winter campaign begins, which means the settlement of new helpers, cold and severe rides, exposure and much discomfort to be met with, but trust we are not without some sheaves for the Master's use.

OKLAHOMA.

Rev. B. H. Fields, *Edmund:*—Doubtless the Board thinks it strange that our work goes on so slowly here in Oklahoma. If you knew the material we have to work with, as some of us have learned to know it, you would not think it strange. This country has been overrun with all forms of dishonesty, from highway robbery down to the most petty form. The poor have been oppressed, the Sabbath desecrated and divorces granted to their notion. Perhaps the worst feature of all is the widespread idea that personal liberty is license to do as one pleases, irrespective of the rights of God or man.

We workers need God's Spirit to baptize us for the work, and we need him to send home the truth to these sinners in convicting power. Pray for us that we may receive this, the greatest of God's gifts.

OREGON.

Rev. C. R. Shields, *Presbyterial Miss.:*—I arranged for an eight days' service at Beaver Creek (over two Sabbaths) with Dr. Gwynne to be with us the last three days, 13 were received when we had communion, then on the following Sabbath I preached again, and received four more. I then canvassed the field for subscriptions and received $11.75 per month.

At Bertha, we held evangelistic services in January. As a result thirty-five signed a petition asking for the organization of a Presbyterian Church. The matter was delayed from time to time, until the people began to lose heart about it, but finally on the 19th of May the Home Mission Committee and myself organized the church there with twenty-three members. All but two coming on confession, though seven of them had years before been members of churches. It is hoped that that field may be combined with Fulton this fall under one minister. They are now putting up a church building to cost them $1,000, and will be able to do well towards a minister's support. My next work was to look after our Home Mission interests in connection with the Upper Astoria Church. Twelve years ago, property variously estimated at from $12,000 to $25,000, was left by will by "Father Powers," as he was called, to be used in erecting a Presbyterian church and parsonage, and plans are now being devised to sell part of the property, erect a house of worship, and get a minister for the church whose membership, though now only ten, has good prospect for growth. The population of that part of the town is about 2,000,

though many of them are foreigners. There is no English speaking service in Upper Astoria, except in a little Episcopal chapel once a month.

Evangelists Holdridge and Dickson held meetings at Forest Dale for two weeks. The result was 22 accessions to our church, eighteen on confession, and our work is now so firmly established that we have no further cause to fear. At the meeting of our Presbytery the first of this month there came to us from this place, Tillanook City, a petition signed by 20 persons asking to be organized into a Presbyterian Church, and requesting Presbyterian preaching, pledging themselves to do what they could towards its support. At the same time, or rather after Presbytery adjourned, there came an appeal from the Bay City church, seven miles from here for a minister. I am sent here by the Presbytery to canvass the field and report to the Presbytery through the Home Mission Committee. The church at Bay City was organized June 1, 1890, and though it has never received help from the Board it is a work that ought not to be given up, the field ought not to be abandoned. This place is the County Seat, population, 1,000 or 1,100. I think $300 can be raised here and at Bay City, and with $400 from the Board for the first year, the work could be well maintained. Without some help from the Board the Bay City Church will have to be disbanded, I am sure, and the whole county left without a Presbyterian minister at work.

They have a good building, property worth about $1,800, and the place is I believe destined to become a very important point, not only on this Bay, but on this coast. Throughout the quarter I have had to look after the Kenilworth Mission building, for which I obtained almost the entire amount of subscriptions necessary to build. Bro. Travis, the Sabbath-school missionary, having received the lots, the building is now completed. Property cost $2,170, $500 of which was granted by the Board of Church Erection. It is a mission of Mizpah Church, and will be looked after by the pastor and session of Mizpah.

SOUTH DAKOTA.

Rev. John P. Williamson, D.D., *Greenwood:*—The past quarter has been the most trying financially ever experienced by missionaries among the Dakota Indians. The heart knows when the limbs are growing cold for the want of blood, and when there is not another drop to give, the heart and the limbs fail together. But we have not yet reached the last extremity. Indeed we have much to be thankful for. We have got through so far better than we could have believed beforehand. Spiritually there are many things to be thankful for. The Lord has much people among these Indians. Many have proved themselves faithful in the midst of sore temptation. And the work is enlarging. Mission stations are growing into churches. Rev. Louis Mazawakinyanna's station at Lake Traverse has been organized into a church. An application is before Presbytery to have Benj. Zimmerman's station at White Clay also organized, but it has not yet been acted on. But Presbytery has organized a church at Yellow Medicine where we have never had a regular worker.

Lake Traverse Church in Roberts Co., S. D., was organized by Dakota Presbytery, May 16, 1895, with 15 members, 9 of whom were received by profession of faith and 6 by letter. Elders are Enoch Mahpiyahdinape and Jesse Barker. Minister in charge of the work Rev. Louis Mazawakinyana. Yellow Medicine Church, Yellow Medicine Co., Minn., was organized by a Committee of Dakota Presbytery, June 15, 1895, with 14 members, of whom 5 were received by profession of faith and 9 by letter. Elders, Adam Cantemaza and Adam Pazi.

WISCONSIN.

Rev. H. A. Winter, *Madison :*—By the complaint of five or six Catholics at Edgerton, Rock county, several law suits were held, but complainants lost their case. Appealing to the Supreme Court they won the case, and the New Testament was banished from all the public schools in the state. Therefore the Bible is an unknown book to most. I think that if Protestant Christians do not awake to Bible religion, the Catholics will have our public school, all our children and even the whole country.

Rev. Wm. W. Williams, our missionary to the Mexicans at Santa Fe, has been doing fruitful work at the penitentiary. In an account of conversions which have occurred among the prisoners he says:

A member of the Sabbath-school, a very faithful member, had been missed for a few weeks. I made inquiry as to his absence and found that the man had been very sick. His Bible came into my hand. I examined the book thoroughly and found many verses carefully marked, verses that must have given strength and joy, spiritual comfort to the soul of this

man. At the close of the Old Testament I came across the following written in pencil, "In case of my death, while in penitentiary, I wish to have my Book sent to my children, as it is the best gift I have for them. If well studied it will bring happiness to the soul. My dear boys, always remember that this is the Book, but not the Book of men, which brings eternal life. Put your trust in God the Father."

This man is a son of one of the leading men in a community in Connecticut.

The Rev. A. W. Reinhardt, of St. Louis, recently spent a Sabbath with the Germans of Kearney, Neb. He writes:

The little church building was filled to its utmost. The congregation has been without preaching for nine months, and is now very anxious to have a pastor, all the more because the prospect of a crop this year is so excellent.

In West Kearney, there reside about twenty families of Stundists, who are of the Reformed faith, having come from Russia about two years ago. These people seem to be earnest Christians and express a strong desire to hear the word. Their leaders are willing to unite with the Presbyterian church. As yet, they have no place of worship other than in their cottages. These meetings are well attended, and in the absence of a minister, they hold services among themselves. Their singing is inspiring, every man and woman and the young people joining in heartily. Laboring as they do in a cotton mill on low wages, they must have aid from without. Here is a field white to the harvest, which promises good things for the future. Kearney and West Kearney are willing to unite. It was a great pleasure for me to preach to this people.

HOME MISSION APPOINTMENTS.

J. G. Lovell, Batchelerville,	N. Y.
E. C. Wiley, Corinth,	"
F. E. Walton, Afton,	"
E. Snyder, Scipio and Scipioville, 1st,	"
E. E. Grosh, Brandon and stations,	"
H. P. Bake, D.D., Spencertown and Austerlitz,	"
A. F. Pape, Nyack, German,	"
C. J. Hastings, Otego,	"
W. Hay, Le Roy,	"
T. B. Williams, Martinsburg and Glendale,	"
M. F. Trippe, Allegheny Station, Indian,	"
G. Runeiman, Cattaraugus Station, Indian,	"
T. C. Marshall, Auburndale and Winter Haven,	Fla.
J. N. McGinley, Ensley and Thomas,	Ala.
W. L. Roberts, Jeroldstown;	Tenn.
W. S. P. Cochran, Sherman Heights and Bridgeport,	"
T. J. Miles, Grassy Cove,	"
J. M. Alexander, Rockford and Eusebia,	"
J. L. Jewell, Spring Place, Washington and station,	Tenn.
J. Lanman, Princeton, 1st,	Ky.
G. C. Overstreet, Guston, Hogenville, Plum Creek, and Penn Run,	"
F. P. Dalrymple, Chester,	Ill.
R. M. Hall, Plymouth,	"
C. Bremicker, Salem, German,	"
A. C. McIver, Bingham and Fraser,	Mich.
J. D. Haan, Grindstone City, Port Austin and Huron,	"
C. E. Blanchard, Lafayette, 2d,	"
S. G. Tyndale, South Superior,	Wis.
J. L. Maynard, Robinson, St. Sauveur, French, and Wequiock,	"
W. L. Clark, Weyauwega, and stations,	"
D. P. Grosscup, Beaver Creek, 1st,	Minn.
I. P. Withington, Minneapolis, Bethany,	"
J. Dobias, Tabor and stations,	"
C. Ross, Glencoe, Albert Barnes and stations,	N. D.
J. Austin, Cypress, Hannah and stations,	"
A. C. Austin, Oneosta and Leola,	S. D.
J. Macnab, Nashville, Camp Crook and Alszada,	"
J. M. L. Eckard, Volga, 1st,	"
C. L. McLeod, Union and Lake,	"
D. M. Cassat, Pine Creek,	Iowa.
V. Bazata, Saratoga, Bohemian,	"
C. E. Bixler, Armstrong, 1st,	"
E. H. Sayre, West Point and Dover,	"
C. Williams, Sanborn 1st,	"
G. M. Tourtellot, Dows, 1st,	"
J. M. Knott, Holdrege,	Neb.
R. N. Powers, Superior,	"
G. Bailey, Broken Bow,	"
S. F. Wilson, Table Rock and stations,	"
W. H. Niles, Hopewell,	"
W. E. Kimball, Madison, 1st,	"
J. Liesveld, Hanover, German,	"
J. E. Taylor, Eldorado Springs and Montrose,	Mo.
J. A. Annin, Rolla, Cuba, Elk Prairie and Delhi,	"
W. Schiller, Swede Creek and stations, Bohemian,	Kan.
R. R. Ward, Lakin, 1st, and Syracuse,	"
L. J. Hawkins, Moran,	"
J. T. Copley, Seymour and station,	"
W. Tanyan, Wewoka and vicinity, Evangelist,	I. T.
C. Manus, Catechist and Interpreter,	"
D. Smallwood, Catechist and Interpreter,	"
B. F. Powelson, Gunnison, Tabernacle and Pitkin,	Col.
N. K. Hickman, Silver Cliff and West Cliff,	Col.
W. Keiry, Lochett and vicinity,	"
J. McLean, Del Norte,	"
J. A. L. Smith, American Fork,	Utah.
H. H. McCreery, Mt. Pleasant. 1st,	"
E. M. Knox, Kaysville, Haines Memorial,	"
F. L. Arnold, Salt Lake City, Westminster,	"
T. L. Leverett, Cedar City and Parowan,	"
J. H. Barton, Caldwell,	Idaho.
H. S. Waaler, Soda Springs and Gentile Valley,	"
S. B. McClelland, Idaho Falls, 1st,	"
O. P. Rider, Hamilton and Grantsdale, 1st,	Mont.
J. R. Thompson, D.D. Aberdeen, Ocosta, Westport and vicinity,	Wash.
J. C. Willert, Tacoma, Calvary,	"
W. C. Gunn, Cosmopolis,	"
D. Ross, Bellingham Bay, 1st,	"
J. A. McArthur, Waterville and stations,	"
J. H. Hope, Johnson and Colton,	"
R. T. Graham, Summerville and Elgin,	Oreg.
G. Gillespie, Marshfield, 1st,	"
F. Johnston, Elsinore, 1st,	Cal.
H. A. Newell, Los Angeles, Bethany,	"
T. S. Douglas, Anderson, Howard St.,	"

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 30th TO SEPT., 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	$40,115 21	$34,584 67	$4,917 13	$3,813 36	$74,781 64	$20,651 53	$178,863 54
1895	49 881 82	31,566 18	4,360 12	7,529 30	28,870 20	45,016 62	167,224 24
Gain	$9,766 61			$3,715 94		$24,365 09	
Loss		$3,018 49	$557 01		$45,911 44		$11,639 30

A very delightful farewell service was held in the Assembly Room in the new quarters of the Board of Foreign Missions, 156 Fifth Avenue, on Friday, September 27. The meeting was in connection with the noon day prayer-meeting which has been held for some time, and is now an established order. The out-going missionaries present were: Miss Jessica R. Carleton, M. D., returning to the Lodiana Mission, after furlough; Miss Carrie R. Clark and Miss Alice Mitchell, under appointment to the same mission, the latter to Woodstock Seminary, and Miss Mary Fullerton, re-appointed after a residence of several years in this country, who expects to work among the women in the Furrukhabad Mission; the Rev. Charles Otis Gill and Mrs. Gill, under appointment to China, who expect to sail from San Francisco, October 12, were also present.

An exceedingly interesting feature of the occasion was the fact that three of the ladies sailing for India, were daughters of foreign missionaries, and the fourth, Miss Mitchell, the daughter of the late beloved Secretary of the Board, Dr. Arthur Mitchell. Notwithstanding the inconvenient hour, a number of the members of the Board were present, including the president, one of whom, Dr. Alexander, conducted the service.

At a recent service in St. Paul's Cathedral, London, occurred the consecration of five new bishops of the Church of England. One of these was for service at home, and four for service abroad. The incident was suggestive of the wide outlook of the Christian Church in these days. The idea that Christianity is for the world is slowly gaining headway. Spiritual and true-hearted Christians have no difficulty with this conception, but to many, even of those who profess the Christian faith and assume Christian obligations, it is a matter either of entire indifference or of the most secondary importance whether the world, outside of their own environment, receives Christianity or not. To the average non-Christian mind and heart, Christianity for the world is meaningless folly.

The Christians of Great Britain, and not the least those of the Church of England, are doing much to establish throughout the earth that kingdom, which is to be not only eternal, but universal. In that memorable service upon St. Peter's Day, in St. Paul's Cathedral, were consecrated a Bishop for Southampton, England, and with him a bishop for Likoma, Nyasa-land, another for Zanzibar, a third for New Westminster, in British Columbia, and a fourth for Riverina, in Australia. This is large hearted Christianity at its best. English Christians, like all true receivers of the blessing, have it in trust. It has been a magnificent factor in the making of the English nation, and now England is sending it abroad to do the same service for other peoples. This is all after Christ's own heart, and it is in harmony with His own plans for saving a lost world.

Writing under Date of August 29, Dr. Coltman, our medical missionary at Peking, states that cholera is still raging in the city. One of our native preachers, and several of

the members connected with our church have fallen victims. The Governor of the city reported 27,500 deaths in the three weeks preceding August 29. We may well be earnest in our prayers that our missionaries and their families may be mercifully preserved, not only in Peking, but elsewhere in China, and also in Japan, where thousands have died from the scourge.

The outlook in China is critical and grave. The extent of the disaster in the Province of Szchuan, amounting to the expulsion of almost the entire missionary staff of some of the missions, the breaking up of a long-established work, and the destruction of much valuable property, is now fully known. The missionaries of the Baptist Missionary Union are banished, or rather driven, from their homes, and it is uncertain when they can return. The troubles began at Chentu, the capital of the Province of Szchuan, in May. It was the usual story of treachery on the part of the authorities, especially the Viceroy, and the excitement of the masses by inflammatory placards charging anew the old accusations of the maltreatment of children by the missionaries. The outbreak in Szchuan was happily not attended with loss of life, as the missionaries all escaped down the Yangtse to places of refuge, but, as one of them writes,—"Now we are refugees. Our work is broken up ; our possessions are left to the pleasure of the rioters ; our own hearts full of perplexity and questioning as to the meaning of all this, and of anxiety about the future."

The later attacks at Kucheng, Fatshan and Kuling were quite as serious so far as the destruction of property goes, and resulted, moreover, in the terrible massacre at Kucheng.

There is reason to fear that these things are the signs of incipient anarchy, and that unless strenuous and vigorous measures are taken by the Chinese Government, even its own safety will not be secured. There seems to be much to indicate that the lessons of the war are utterly lost upon the Chinese literati. They are as much as ever under the influence of pride and haughty exclusiveness, combined with an intense antipathy to all contact with foreigners. Chinese officialdom is inclined to take vengeance upon innocent foreign residents, and make them the scapegoats for the injury which they were unable to inflict upon Japan.

The "Livingstonia Printing press" has a commonplace sound, and might refer to an ordinary printing-press anywhere within the precincts of civilization. In reality, it is something quite extraordinary and absolutely new on the face of God's earth. It is the name of a complete printing plant, with facilities for stereotyping and producing illustrations, which has just been established at Livingstonia, in connection with the Free Church of Scotland Mission in Nyasa-land, British Central Africa. They will soon be printing illustrated Christian tracts and books on the southern shores of that great interior lake of Africa.

Christian missions are fulfilling their beneficient mission so silently and swiftly, in some of the almost unknown regions of the earth, that we are apt to pick up a missionary magazine and read a paragraph which we can hardly realize to be true. We are at first incredulous, then amazed, and finally we give the glory to God. Here is such a paragraph from the pen of Rev. Dr. Steel, a missionary of the Free Church of Scotland in Ngoniland, to the northwest of Lake Nyasa. He is recounting, let it be noted, twelve brief years of progress, and this is what he has to say:—

"Glance at the developments of the work in Ngoniland since the commencement of the mission in 1882. What has been the progress in those twelve years? The first two years were spent in mere occupation, as liberty to undertake aggressive work was denied. But those years of silent occupation had their use in breaking down superstition and overcoming opposition. In those days, when no school was allowed, three lads used to come and get instruction in secret from the missionary, after dark. Two of them now occupy the honorable position of being the first two converts and foremost Christian

teachers in the land. That little secret night-school of three became a public day-school in 1886, under Dr. Elmslie, with two of the above lads as assistants. A severe drought that year was the means used of God to bring the Ngoni to a more docile frame of mind, so that opposition was withdrawn, and liberty granted to teach the children. Out of that little school, with the European missionary and his two assistants, and fifty scholars, there have grown three stations manned by three Europeans, two of whom are married; 41 native assistants—33 males and 8 females; 25 monitors preparing for assistantships; 3 senior schools and 16 junior schools, having 1,300 scholars; 25 baptized converts; 41 candidates for baptism; hearers' classes for men and women, and industrial classes for girls."

Bishop Ingham, of Sierra Leone, West Africa, is at present on a visit to the West Indies, in the hope that he will be able to secure some native missionaries from the Christian Church of Jamaica to engage in African evangelization. The Bishop of Jamaica is authority for the statement that "the Christian Church in that Island was *in great need of an outlet for its missionary enthusiasm.*" The most hopeful outlook for Christian missions in all lands is the development of missionary zeal among native converts. This will insure a living and growing native Church, and is, we believe, the most efficient method of extending missionary work throughout the world. The churches of Christendom have their limitations, and the conditions of evangelistic progress in foreign lands *demand native evangelization* as the most hopeful plan for extending the kingdom of our Lord.

THREE REASONS FOR MISSIONS TO CATHOLIC COUNTRIES.

REV. W. H. LESTER, JR.

Perhaps it is natural to take the work of the Roman Catholic Church in our Protestant country as a fair sample of its work elsewhere, and to consider character, as seen in a kindly self-sacrificing priest or in a good neighbor and upright citizen, as the type of Catholic character the world over. From this estimate so favorable to that Church has arisen, doubtless, the indifference which is manifested in some quarters to this branch of mission work.

But do the facts warrant this estimate and conclusion? Is the type of Christianity in Roman Catholic countries such that we can conscientiously leave them out of the great mission work of our Church?

FACTS.

I. *The worship is essentially idolatrous.* This is true, at least, of Catholic South America, where the missions of our Church are established. The Host, or consecrated wafer, is held to be "the humanity, divinity and essence of Christ; every particle containing the bones, blood, flesh, sinews, muscles, hair, nails, of the blessed Redeemer." This wafer is made an object of worship in the streets as well as in the churches. Charms are sold to keep distemper from the horses and pneumonia from the cattle. Paper, stamped with the image of the virgin and rolled into pellets, is taken as a remedy for the cholera. In times of drought, the image of the Saint of Agriculture is beaten through the streets because he failed to do his duty. When the rains are too abuudant, he is similarly chastised. Images are not merely "reverenced," as Catholic theologians would have us believe, but *worshipped.* Candles are burned before them, gifts are offered to them, prayers addressed to them, and worship rendered them. A miracle-working image is always in demand, and carried from house to house, has every possible honor paid to it. When it fails to cure, it is beaten, banished or destroyed. India or China affords no examples of grosser idolatry. Inscribed on a large cross, near my house in Santiago, was the offer of 369 days of indulgence from the pains of Purgatory, to all who would kiss the cross and say three Pater-nosters. So degraded is the worship, that, as the rule, American and English Catholics living in South America refuse to recognize their Church.

II. *There is no knowledge of the Bible.* The Bible is not circulated; not even the Catholic version, much less the Protestant.

A missionary was nearly mobbed once, because he mentioned the fact that the Virgin Mary was a Jewess. The word Jew is considered an opprobrious epithet. Judas was a Jew, but the Virgin, Peter and John were not Jews but Christians. A sermon on the text, "I am the way, the truth, and the life," would be understood by the audience as referring to the preacher, unless repeatedly and carefully explained. Hardly a reference to a biblical character or Jewish ceremony would be understood. In fact there is no knowledge of the Bible outside of a few psalms used in worship, and the ten commandments. Even these are mutilated. "Thou shalt not make unto thee any graven image, etc.," is omitted from their Decalogue, and to make up the requisite number a new commandment is added.—"Thou shalt remember the saints' days to keep them holy." In some places the tenth is divided and made into two, thus giving the required number, ten. The knowledge of biblical facts is limited, while the knowledge of the way of salvation is nil. A Chinaman could not be more ignorant on this point.

III. *The Substitution of the Church for a personal Saviour.* The gravest indictment against this Church is found in the fact that she takes the place of Christ. A child newborn is washed from original sin in baptism, a sacrament of the Church; he enters the kingdom through confirmation, an ordinance of the Church. As he grows, he asks for an infallible rule of faith and practice, and this he finds in the Church. He desires the forgiveness of sin; this is conceded by the Church. At death he would enter heaven; this is granted by the Church. Theoretically —Christ has something to do in the matter of salvation, but practically, the Church does everything and Christ nothing. Personal accountability for sin, personal obligations to God, personal union with Him disappear in personal allegiance to a visible organization. I can hardly imagine people more spiritually needy than those born and bred in the fold of the Catholic Church, especially where that Church is dominant, and where it has been unpurified and unrestrained by the Gospel of Christ.

SOME NINETEENTH CENTURY MEDIEVALISM.

REV. J. B. KOLB, BAHIA.

There are still some dark spots upon our globe. An item or two from Bahia will illustrate what I mean. We hear much of liberty and toleration, and also of the good will of Leo XIII, but there are now and then incidents in South America that are hard to explain in the light of the Pope's Encyclical about the study of the Bible.

In the latter part of June, a colporteur and an assistant reached the interior town of Giboya, in the state of Bahia. They began to sell Bibles and Testaments, but were soon met by a man, accompanied by four policemen, who demanded the books, and said that he had orders from the vicar to take them and burn them in the market-place. The colporteur inquired who had authority in the place, and was told that all power was in the hands of the vicar, as he was the mayor of the town and district. He went at once to the vicar's house, and claimed protection, which was denied him. The vicar reminded him that he was offering false books for sale, and that it was necessary for himself, as vicar, to protect the rights of his people, and thereupon ordered the colporteur to leave the house. The vicar also remarked that the man who had taken the books had authority to do with them as he saw fit. Just as the colporteur was leaving the house, the same man came up, and, in a threatening manner, ordered him to go with him and deliver up all his books, saying at the same time, that if he did not he would take them by force and burn both him and the books together. Under the pressure of this threat, the colporteur was obliged to submit to the confiscation of his books, and subsequently 47 Bibles, 50 Testaments, and 100 Gospels were saturated with coal oil and set on fire in the market-place. The people neither remonstrated nor gave any signs of approval at the time. Some of them afterwards expressed their sorrow and condemnation of the action of the vicar, as the colporteur was leaving the town.

The vicar has since published an article justifying his action. He claims that, as the spiritual guide of his people, he has the solemn

duty resting upon him of defending them from those who would injure them spiritually by the introduction of a false Bible. He declares very positively that our Bible is false, and, as such, pernicious. The falsity or non-falsity of the Bible which we use (principally the Almeida translation), has been long ago settled. We appealed to the authorities of the State of Bahia, who have promised to insist upon an investigation and see that justice is done. The vicar is a politician, and last year was a State Representative, having local influence which, according to his statement, controls 6,000 votes in his district. An article giving the facts of the case was sent to the newspaper which is the organ of the vicar's party. It pretends to be the champion for religious and political liberty, and of toleration, but in this case the article was returned with this endorsement: "The vicar complained of is our personal friend." Nevertheless, Bible distribution goes on. A colporteur in Bahia has sold upwards of ninety Bibles this month.

A recent letter from Mr. Finley reports another significant incident. He speaks of having visited the neighboring town of Riachuelo, where he held a religious service which was attended by upwards of two hundred people. Immediately afterwards, the vicar summoned five other priests and held a "*festa de desagravo*," which means a service of sorrow or lamentation in view of the awful sinfulness of a Gospel service in his parish,—something which was especially heinous in the sight of God. Mr. Finley writes, however, that the people desire him to return and repeat the service. He reports that many are interested at the present time in his field, and mentions nineteen persons with whom we are specially acquainted. The preaching services, he reports, are well attended. Contributions have been unusually liberal of late. A prayer band, organized by the men, meets on the first Wednesday of each month.

The attendance upon our religious services here in Bahia continues to be good, and new faces are constantly appearing. At our communion just passed, a man was received, and there is at present a class of five young people who will probably unite at the August communion. Our Sabbath-school consists of nearly the entire congregation, which is formed into four different classes for the study of the Bible. The contributions have revealed an unusual spirit of liberality of late.

MISSIONARY CALENDAR.

DEPARTURES.

August 17—From New York, returning to Mosal, Turkey, Rev. E. W. McDowell.

August 24—From New York, returning to the Eastern Persia Mission, Miss Charlotte G. Montgomery.

August 24—From New York, to join the Western Persia Mission, Miss M. A. Demuth.

August 24—From New York, returning to the Western Persia Mission, Rev. S. G. Wilson, Mrs. Wilson and two children.

August 26—Returning to Siam, Rev. J. B. Dunlap, Mrs. Dunlap and two children; J. W. McKean, M.D., Mrs. McKean and two children; to join the Laos Mission, J. H. Freeman.

September 16—From New York, to join the West Japan Mission, Rev. W. Y. Jones; to join the Canton Mission, Rev. G. W. Marshall, and Rev. E. P. Fisher, M.D.

September 28—From New York, returning to the Lodiana Mission, Miss Jessica Carleton, M. D.; to join the same mission, Miss Carrie R. Clark and Miss Alice Mitchell; returning to India, after several years' residence in this country, to join the Furrukhabad Mission, Miss Mary Fullerton.

ARRIVALS.

July 23—At Vancouver, from the Shantung Mission, Mrs. F. H. Chalfant.

August 1—At San Francisco, from the Central China Mission, Mrs. Joseph Bailie and three children.

August 10—At New York, from the Lodiana Mission, Rev. E. P. Newton and Mrs. Newton.

August 12—At New York, from the Siam Mission, Miss A. M Ricketts.

August 27—At New York, from the East Japan Mission, Rev. David Thompson, D.D., Mrs. Thompson and two children.

September 6—At New York, from Curityba, Brazil, Rev. T. J. Porter, Mrs. Porter and four children.

THE SYNOD OF BRAZIL—TRIENNIAL GATHERING, 1894.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan; Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER.	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

BRAZIL MISSION.

BAHIA: 735 miles northeast of Rio de Janeiro; missionary laborers—Rev. Geo. W. Chamberlain and Mrs. Chamberlain, Rev. J. B. Kolb and Mrs. Kolb, and Miss Laura Chamberlain; 1 native assistant, 3 outstations, and 3 colporteurs.

LARANGEIRAS: north of Bahia, in the State of Sergipe; missionary laborers, Rev. Woodward E. Finley and Mrs. Finley, and Miss Clara E. Hough; 4 outstations, 1 school, and 2 native teachers.

RIO DE JANEIRO: capital of the Republic; population, 500,000; occupied as a mission station in 1860; missionary laborers—Rev. J. B. Rodgers and Mrs. Rodgers, residing at Riachuelo, 12 miles distant from Rio: native ministers—*Rev. A. B. Trajano, Rev. Andre Lino da Costa;* 1 native licentiate, 1 colporteur, 4 outstations; 1 self-supporting church, 3 mission churches; 2 schools, and 3 native teachers.

EAST RIO STATION, Novo Friburgo; 60 miles east of Rio; occupied as a mission station in 1891; missionary laborers—Rev. J. M. Kyle, D. D., and Mrs. Kyle; 1 colporteur, and 1 outstation.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; capital of the State of the same name; population, 125,000: occupied as a mission station in 1863; missionary laborers—H. M. Lane, M. D., Rev. F. J. Perkins and Mrs. Perkins, Rev. W. A. Waddell, Miss M. K. Scott; *Rev. M. A. Menezes*, and *Rev. M. P. B. Carvalhosa;* 3 boarding-schools, 5 day-schools, 2 manual-training schools, 29 native teachers, and 5 foreign teachers, 5 mission churches, and 22 self-supporting churches; native pastors—*Revs. E. C. Pereira, J. R. C. Braga, J. Z. Miranda, Benedicto Campos, J. V. Bizarro, Herculano Gouvea*, and *Bento Ferras.*

CURITYBA: about 300 miles southwest of S. Paulo, the capital of the State of Parana; missionary laborers—Rev. G. A. Landes and Mrs. Landes, Rev. T. J. Porter and Mrs. Porter, Rev. G. L. Bickerstaph, Miss Ella Kuhl, Miss Mary P. Dascomb, and Miss Elizabeth R. Williamson; 1 colporteur, 2 day-schools, 1 boarding-school, and 5 native teachers; 3 outstations.

In this country: Rev. F. J. Perkins and Mrs. Perkins.

CHILE MISSION.

VALPARAISO: the chief seaport of Chile; population 120,000; missionary laborers—Rev. James F. Garvin and Mrs. Garvin; *Rev. Alberto Moran*, native pastor; *Victorino Castro*, Principal of Escuela Popular, and helper.

SANTIAGO: the capital of Chile, 120 miles southeast of Valparaiso, with which it has railroad connection: population 200,000; missionary laborers—Rev. J. M. Allis, D. D., and Mrs. Allis, Rev. S. J. Christen, and Mrs. Christen, Rev. E. A. Lowe, *Mr. John Frey, Mr. Karl Kuom, Rev. Francisco Diez* and wife; *Abelardo Daroch*, helper.

COPIAPO: about 400 miles north of Valparaiso; population 15,000; missionary laborers—Rev. W. H. Robinson, and Mrs. Robinson, Rev. C. M. Spining; *Jose Undurraga*, helper.

CHILLAN: missionary laborers—Rev. W. B. Boomer, and Mrs. Boomer.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population 20,000; *Rev. Francisco Jorquera.*

TOCOPILLA: visited on itinerating trips. At other times the work is cared for by Mr. Harry Fraser, a business man.

COLOMBIA MISSION.

BOGOTA: the capital of the country; situated on an elevated plain; 4° north latitude; climate, temperate; population 100,000; elevation nearly 9,000 feet; occupied as a mission station in 1856; missionary laborers—Rev. T. H. Candor and Mrs. Candor, Rev. M. W. Graham, Miss Celia J. Riley, and Miss Nellie Nevegold; six native teachers and helpers.

BARRANQUILLA (Bar-ran-keel-ya): near the northern seacoast, at the mouth of the Magdalena River; 12° N.; popululion 30,000; occupied as a station in 1888; missionary laborers—Rev. T. S. Pond and Mrs. Pond, Rev. D. C. Montgomery and Miss Montgomery, Mrs E. H. Ladd, Miss Martha B. Hunter, and Miss Florence E. Smith.

MEDELLIN: population, 50,000; occupied in 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers Magdalena and Cauca, ten days north of Bogota; missionary laborers—Rev. J. G. Touzeau and Mrs. Touzeau, Rev. A. R. Miles and Mrs. Miles.

In this country: Mrs. T. S. Pond, Rev. J. G. Touzeau and Mrs. Touzeau.

The ecclesiastical outcome of Presbyterian missionary work in Brazil, on the part of both the Northern and Southern Presbyterian Churches, is the Synod of Brazil. This Synod is composed of churches, some of which are altogether independent of the two missions, and wholly self-supporting, and also of other churches still connected with the missions, some of which are receiving financial assistance, and others which are self-supporting. It is, therefore, a composite body of independent, or semi-independent, churches having close relations with the two Presbyterian missions of the country.

The latest statistics of the Synod of Brazil are as follows:—Presbyteries, 4; churches, 65; ordained ministers, 41; licentiates, 5; lay workers, 10; students in theology, 9; adult communicants, 4,609; added during the past year, 484; contributions of the churches, $37,500.

Let us take now these statistics of the Synod of Brazil, and inquire what proportion of these totals can be traced back to the missionary operations of our own Presbyterian Church (including, of course, the churches at present identified with our mission, and also the churches which have grown out of its past labors, and have now become a part of the independent Synod). The results given below may, therefore, be said to represent the present total outcome of the work of our Presbyterian Mission in Brazil, as it is reported in the Minutes of the Independent Native Synod, viz:—Number of churches originating in connection with our mission, 43; at present receiving aid from our Board, 20; entirely self-supporting, 23; ordained ministers, 23 (of this number 12 are native and 11 foreign); lay preachers and helpers, 15; students for the ministry, 9 (of this number 6 are supported by the native church, and 3 by the mission); adult communicants, 3,651; additions during the past year, 325.

The statistics of the mission of our Board as at present constituted, are as follows:—Ordained missionaries, 9; medical missionaries, 1; married lady missionaries, 8; unmarried lady missionaries, 6; ordained native preachers, 2; licentiates, 1; other native helpers, 37: foreign teachers, 5; churches (including those self-supporting and partially aided), 43; communicants (including those of self-supporting churches connected with the Synod), 3,651; added during the past year, 325; boys in boarding schools, 35; girls in boarding schools, 40; boys in day-schools, 429; girls in day-schools, 336; total of pupils in all schools, 840.

The statistics of our mission in Chile are as follows:—Ordained missionaries, 7; married lady missionaries, 6; ordained native preachers, 3; native helpers, 28; churches, 8; communicants; 388; added during the year, 73; contributions, $13,550; students for the ministry, 5; boys in boarding schools, 55; boys in day-schools, 310; girls in day-schools, 215; total of pupils, 580.

The statistics of our mission in the Republic of Colombia are as follows:—Ordained missionaries, 6; married lady missionaries, 5; unmarried lady missionaries, 5; native helpers, 17; churches, 2, communicants, 155; added during the year, 12; contributions, $743.00; boys in boarding schools, 10; girls in boarding schools, 17; boys in day-schools, 83; girls in day schools, 137; total of pupils, 247.

The total statistics of our three missions in South America sum up as follows:—Ordained missionaries, 22; medical missionaries, 1; married lady missionaries, 19; unmarried lady missionaries, 11; total of foreign missionaries, 53; ordained native preachers, 5; other native helpers, 82; students for the ministry, 14; churches, 53; communicants, 4,194; added during the year, 410; boys in boarding schools, 100; girls in boarding schools, 57; boys in day-schools, 812; girls in day-schools, 688; total of pupils in all schools, 1,667.

One of the best books giving missionary information concerning the South American Continent is entitled, "South America: the Neglected Continent," and is published in this country by Fleming H. Revell Co., 112 Fifth Avenue, New York, and 63 Washington Street, Chicago. Price, 75 cents.

A full list of references to periodical literature will be found in THE CHURCH AT HOME AND ABROAD for November, 1894, page 391. Since that list was published the following articles have appeared, to which reference may be made:

"The New Brazil," by H. M. Lane, M. D.; "A Tour in Sergipe," by Rev. George W. Chamberlain; "Education in Brazil; Its relation to Protestantism," by H. M. Lane, M. D.; "The Instituto Internacionale," by Rev J. M. Allis, D.D.; "Our Mission in Colombia," by Rev. T. H. Candor; all in THE CHURCH AT HOME AND ABROAD for November, 1894. Consult also *Woman's Work for Woman*, November, 1894 and 1895.

"The Synod of Brazil," by Rev. D. G. Armstrong, *The Missionary*, January, 1895, p. 16. (Address P. O. Drawer 457, Nashville, Tenn.)

"Brazil," by Mrs. Porter, Natal, Rio Grande do Norte; *The Missionary*, July, 1895, p. 311.

"A Week in Pagan Rome." An account of Romanism in Brazil, by Miss Charlotte Kemper; *The Missionary*, July and August, 1895.

"Cause of the Fighting in South America," by Dr. Edward Everett Hale. In *The Golden Rule*, and reprinted in *The Gospel in All Lands*, August, 1895, p. 405.

"Catechism on South America and Italy;" *The Gospel in All Lands*, August, 1895, p. 417.

"South America;" *The Missionary Review of the World*, November, 1894, p. 857.

An excellent summary of mission work in South America will be found in *The Congregationalist*, of Boston, June 6, 1895, under the heading, "Progress of the Kingdom."

An account of mission work in Chile, by Dr. Allis, was published in *The New York Observer*, July 25, 1895.

A notice of the Protestant College at Sao Paulo, Brazil, will be found in *The New York Evangelist* of May 30, 1895.

The total population of South America is estimated at 37,000,000, and by some authorities as high as 38,000,000. Of this number, 5,000,000 are pagan Indians, as yet almost entirely untouched by mission work. Nearly one-half of the total population of the Continent is in Brazil, which is said to have 16,000,000 inhabitants. Only about 4,000,000 of the

the entire population of the Continent are within the range of present missionary effort, so that there are at least 33,000,000 without the sphere of evangelical missions. The Continent is divided into ten republics, and the three colonies of British, Dutch and French Guiana, situated on the northeast coast. The predominant religion is Roman Catholic. The Romish Church has had almost undisputed possession of South America for four hundred years, and so far as spiritual light is concerned, its people may be said to be still in darkness and ignorance,—the slaves of superstition, idolatrous in their worship, and largely under the dominion of a corrupt and unworthy priesthood.

The missions of our Presbyterian Church are planted in three of the most prominent republics of the Continent,—Brazil, Chile and Colombia, representing a total population of 24,243,221, equal to more than one-third the inhabitants of the United States. For mission work among this immense constituency, it will be noted that we have, all told, men and women, 53 missionaries, or about one missionary to every 457,000.

The total of missionaries, men and women, from all societies, working on the South American Continent is about 400. Surely Protestant missions have but just begun the great undertaking of evangelizing South America. The number of Protestant adherents on the Continent is about 100,000, and of this number, some 70,000 are in the Guianas, especially Dutch Guiana, where remarkable successes have attended the Moravian missionary efforts.

Our mission work in Brazil has stations in the five states of Sergipe, Bahia, Rio de Janeiro, Sao Paulo, and Parana. Our oldest station is at Rio de Janeiro. The recent war seemed to have little effect upon the growth of the Brazilian Church. The results of it politically, in the interests of a larger religious liberty and a more entire separation of Church and State, will be to the advantage of Protestantism. Church organization is now so far complete that the distinctive function of the Church in conducting its work of edification and evangelization seems to go right on with encouraging energy. The Home Mission Board of the Synod of Brazil has received larger contributions than in previous years. Three thousand dollars have been contributed towards a theological seminary, and other church work has also been supported. The Synod of Brazil, a picture of which is given on another page, met for its triennial session in September, 1894. Twenty-six ministers and eighteen helpers were present, representing four Presbyteries, sixty-five churches, and 4,600 communicants. The doctrinal basis of the Church in Brazil is thoroughly sound, and there are no disturbing agitations at present. The desire and purpose of self-support and evangelistic progress claim the earnest attention of the whole Church.

Brazil is in the path of progress. Special advances have been made of late years in the establishment of a sound and liberal government, in cultivating the arts and customs of modern civilization, and in developing the material aspects of national prosperity. Educational work has made rapid advances. As yet, however, these progressive features are confined to the more accessible regions of the coast. In the interior, the people are still living in the shadow of mediæval ignorance, and have reaped little practical benefit from the political changes of the present generation. Although the political break with Rome is final, and both civil and religious freedom have been formally established, yet in the interior towns and villages the priests still cling tenaciously to their authority, and are usually able to overawe the populace and exercise their irresponsible power. Rome, however, is fighting a losing battle. The exactions of the Papacy, the corrupt lives of the priests, and the manifest fruits of papal leadership are all in opposition to the best judgment and the highest welfare of the people. The great danger is that religion will be universally regarded with indifference and contempt. It is an auspicious hour to publish broadcast the illuminating message of the Gospel of Christ.

The Sao Paulo station both in its evangelistic and educational enterprises has had a successful year. The new Second Church has an average attendance of about 100, and a Sabbath-school of 75. Its membership at present is 18. The Protestant College of Brazil is located here, and also high-class boarding and day-schools for both boys and girls. The total enrolment in all of these institutions has been 542. The schools are conducted with the highest Christian aims in view, a feature with which the entire teaching staff is in hearty sympathy. The educational work at Sao Paulo has had a marked influence in molding the official educational methods, so much so that the government schools in organization and curriculum are practically an extension of the educational plans of the mission.

The Protestant College, under the Presidency of Dr. H. M. Lane, is already a vigorous institution, and has a bright and useful future before it. Its organization is separate from the Mission of the Presbyterian Board. It has its charter from the Regents of the State of New York, with a Board of Trustees residing in the United States. Rev. J. Aspinwall Hodge, D. D., is the President of the Board, Rev. Donald McLaren, D. D., is its Secretary, and Mr. Henry M. Humphrey, 87 Front Street, New York City, is its Treasurer, to whom contributions for the College may be forwarded. The College location at Sao Paulo is a desirable one, and will increase in value as time goes on. During the past year, 33 pupils have been enrolled, 18 young men, and 15 young women. By gift of the late John T. Mackenzie, of Pittsburgh, a new college building modelled after the Mark Hopkins Memorial Hall at Williams College will soon be ready for use. The Foreign Board has committed to the College Trustees the entire direction of the educational

plant at Sao Paulo, including all the mission schools. These educational institutions are heartily appreciated by the Brazilian people, and are patronized by some of the best people of the country. The religious element in the instruction is to be permanently prominent, in accordance with stipulations entered into on the part of the Trustees with those who have contributed largely to the College funds. Express pledges have been made that "daily instruction shall be given in the teaching of Jesus Christ and His Apostles, as recorded in the Protestant Bible."

A theological class has been conducted during the the past year at Novo Friburgo, and the Theological Seminary at Sao Paulo, although the permanent location of the seminary is to be, according to a recent action of the Synod, at Campinas. Rev. J. M. Kyle, of our mission, has assisted in giving instruction, and has now nearly ready a translation of Barrows' "Biblical Interpretation," for the use of the students.

The State of Parana, which was the seat of the late Civil War, has been the scene of interesting religious progress during the past year. The principal station of the mission in Parana is Curityba, the capital of the State, where our missionaries reside. The church there has increased twenty-five per cent. in membership. A new church building is now partially completed, and when finished will accommodate nearly 500 worshippers, and will be perhaps the finest Protestant church building in Brazil. The people themselves have borne most of the financial burden of erecting this place of worship. Other churches located at various distances from Curityba have also been under the charge of that station. The year has been an unusually prosperous one in all of them.

The station at Bahia has received an addition of 20 new churchmembers in the past year. A new school was opened in July, under the care of Miss Laura Chamberlain, with a Brazilian assistant. Rev. George W. Chamberlain, the acting synodical missionary of the Synod of Brazil, resides at Bahia, and has made extensive tours throughout the State, and has also visited other mission fields. An account of one of his tours in the state of Sergipe is given in the CHURCH AT HOME AND ABROAD, for November, 1894, page 398. It is well worth reading, and in connection with Mr. Kolb's article published in this number, would form material for a picturesque and interesting Monthly Concert sketch of mission work in Sergipe.

Chile extends for 2,800 miles along the western coast of South America, with an average breadth of about a hundred miles. Its eastern boundary is the lofty range of the Andes, and its western, the waters of the Pacific. The principal misssionary operations are in connection with the Methodist Episcopal Board, and our own. Our principal stations are at Santiago, the capital, and Valparaiso, the chief seaport of Chile, 120 miles to the northwest of the capital, with which it is connected by railway. Both at Santiago and Valparaiso churches are well established, and fine educational work is carried on. In northern Chile there are large mining industries. These mining plants are called *oficinas*. There are vast deposits of nitrate of soda, and also rich silver and other mines. These mines are usually located back in the mountains, and are connected with the seacoast by short lines of railway. Some of these narrow-guage railways have been pushed into the wild fastnesses of the mountains, and afford magnificent views to those who travel upon them. The mines are worked in many cases not only by Chilian, but by European laborers, especially English and Scotch, and it is one of the interesting features of mission work in Chile to make evangelistic tours to these mines, and endeavor to give some religious privileges to the workmen. There are a few Christian foreigners, notably Mr. Fraser in Tocopilla, who are deeply interested in the spiritual welfare of those around them. Mr. Fraser conducts a religious service, and carries on a Sabbath-school at his place of residence.

The Romish Church in Chile, although its old-time power is put under constraint by the government, is still able to oppose vigorously Protestant mission work. The Bible is still publicly burned here and there by the Romish authorities, and the religious ignorance of the people, who have been so long under the depressing sway of the Church, is yet painfully manifest. Two men recently applied to the native pastor at Santiago for a book on magic that would enable them to find hidden treasures, as they had been told such books were on sale with us. It is not unusual for people to approach Protestant missionaries, offering to sell their souls and their consciences for money, under the impression that we buy converts in that way. A most encouraging feature of mission work in Brazil is the wide and constantly increasingly distribution of the Scriptures. Mr. Emilio Olsson, a colporteur employed jointly by the mission and the Valparaiso Bible Society, reports that he has sold more than 2,500 Scriptures during the year, in the Spanish, English French, German, Italian, and Portuguese languages, and that they have been offered for sale in hotels, cafes, railway stations, government offices, business and private houses, hospitals, prisons, mines, and to soldiers and sailors. He remarks in his report that at times he has been treated like a prince, and at other times like a dog, but the work goes on all the same.

Christian Endeavor Societies have been organized at Valparaiso and Santiago. At the latter place the society has appointed committees to hold meetings in different parts of the town. A special society has also been formed in the *Instituto Internacionale* at Santiago, the aim of which is the moral and spiritual uplifting of the people of Chile and the neighboring republics. Each member pledges himself to do all he can, all his life, to accomplish this purpose. They have arranged special Bible study with a view to

deepening the spirit of this pledge. The *Instituto* itself has had 51 boarders and 70 day-scholars. We give upon another page a picture of its students. The *Escuela Popular* at Valparaiso, although not a boarding-school, is a large and important day-school, with 282 pupils. It is under the special charge of Mr. Victorino Castro.

Some efforts at temperance reform have been made at Valparaiso, under the direction of Rev. J. F. Garvin, of our mission, who, as a member of the Good Templars' Lodge, was instrumental in organizing a mass meeting in the Victoria Theatre at Valparaiso, in the interests of temperance. The band of the Second Regiment was secured for the occasion, and there was an attendance of some twelve hundred. The impression of the meeting was excellent, and many requests have been made for its repetition. In the *Escuela Popular* a little paper, entitled *La Temperancia*, has been issued, 20,000 copies of which have been circulated. The *Heraldo*, the mission paper, has been regularly published, and has furnished religious reading of a fresh and interesting character to its readers.

The Republic of Colombia has been disturbed by civil war during the past year, but the revolutionary movement has been suppressed, although peace has only been very recently declared to be established. The conflict has not interfered seriously with our missionary work, nor have our missionaries been in any personal danger. Our principal station is at Bogota, the capital of the Republic, where a church of 119 members is established, to which 12 have been added upon confession of faith during the past year. Excellent schools, both for boys and girls, are also a part of our mission operations in the capital. The school for boys has an enrolment of 93, and that for girls of 62. From Bogota, extensive tours have been made north and south. Mr. Candor's tour to the north is the subject of an article in another column. The station has been reinforced during the year by the addition of Rev. M. W. Graham, who, it is intended, will relieve Mr. Miles of the superintendence of the boys' school, in order that Mr. Miles may be free for itinerating work. Mr. and Mrs. Caldwell, who have been connected with the mission since 1880, have been obliged to resign on account of ill health.

The work at Barranquilla has been conducted under many embarrassments during the year, as the station has been almost paralyzed by the utter inadequacy of its working force, owing partly to illness, and largely to the failure on the part of the Board to send reinforcements The inability of the Board, owing to its financial status, to properly support many of its missions, amounts to the serving of an injunction on the part of the Church staying the expansion and progress, and in some cases even the efficient conduct of the work. Mrs. Pond has been obliged to return to the United States on account of illness. Rev. T. S. Pond, Mrs. E. H. Ladd, and Miss M. B. Hunter have conducted the evangelistic and educational work at the station to the best of their ability. Rev. D. C. Montgomery and Mrs. Montgomery, and Miss Florence E. Smith have been recently commissioned by the Board in the expectation that they will be stationed at Barranquilla.

At Medellin station, Mr. and Mrs. Touzeau have been pushing their work. Although they were entitled to their furlough some months since, they have preferred to remain during the year. Mr. Touzeau has edited the *Evangelista Colombiana*. an evangelical paper which circulates widely throughout Colombia. The school has 45 pupils, and a total enrolment of 65 during the year. The Governor of the Department is friendly, and has an intelligent and broad view of the usefulness of our work.

Although religious liberty is guaranteed in the Constitution of the Republic, and in the Treaty with the United States, a most unexpected effort on the part of the Government to place restrictions upon our work has been made. The new Archbishop of Bogota is a vigorous opponent of Protestant missions. Rev. M. B. Graham, in a letter of recent date, gives the following facts. The plan of opening a night school for artisans at Bogota had been announced, whereupon an official prohibition of the school was issued by the Government, upon the plea that as peace was not yet officially declared, such night gatherings were undesirable and dangerous. Respectful representations were made to the Government deprecating the order, and showing that as the school was to assemble in our college building, where all discussion of politics was strictly forbidden, there was no probability of any disorder. The meetings would also be open at all times, to the inspection and watch of the police. The Government, however, refused to revoke its order, and as there was a technical defense for its action, since the Republic was still supposed to be in a state of revolution, under martial law, it was deemed best quietly to accept the ruling of the Government. The rebellion, it is true, according to official announcement, had been crushed, and all was quiet. The technical point, however, remained, in that no formal proclamation of peace had yet been made, and the standing order forbidding all night meetings had not yet been recalled. The effort to establish the night school was therefore postponed until peace should be officially proclaimed, and martial law declared off.

The above incident would not seem to be indicative of any determined policy of opposition on the part of the Government, were it not for the contemporaneous appearance of a violent proclamation from the Archbishop of Bogota, attacking our work, and the very natural supposition that the Government has been led to avail itself of this opportunity to call us to order, at the instigation of the ecclesiastical authorities. The fulmination of

the Archbishop is in the form of a circular addressed to his parish priests, which they were ordered to read at public mass on three consecutive Sundays. Printed copies were also posted in the churches, and in a few instances on the street corners.

The circular of the Archbishop calls special attention to our Presbyterian mission work, and denounces it roundly, with threats of excommunication upon all who attend our services, or send pupils to our schools, or read our papers, tracts, books, or Bibles, or even upon those who attend funeral services conducted under Protestant auspices. The Archbishop has a record as a violent opponent of evangelical missions. We have as yet no evidence that this has injured our work in the slightest. On the contrary, soon after its promulgation, six boys and five girls applied for admission to the schools. Our church services have had a better attendance than usual. Mr. Candor has preached sermons adapted to the situation, and copies of the *Evangelista Colombiana* have been called for.

Mr. Graham, in his letter referring to the incident, gives further facts, as follows:—

"Popular indignation has been marked. Some of the circulars that were posted were torn down before the day was over. People openly scoffed at it as a futile blast. It was generally declared to be an outrage, and men went out of their way to greet Mr. Candor and Mr. Miles, and to express their reprehension of the terms and the spirit of the pastoral. One declared that to excommunicate for attendance at a friend's funeral was an act of inhumanity. Another said that, if the Government had not triumphed in this recent revolution, the Church would never have dared to make so open and flagrant an attack. A prominent merchant said that the Protestant cause had more friends to-day than ever before."

"These increasing manifestations of abuse of power through the close union of Church and State only irritate the people, and aggravate popular hostility to the civil government that countenances and encourages such acts. There are many who resent the fact that the chief advisers of the President are Jesuit priests. The evident purpose of the hierarchy to annoy and, if possible, persecute, is not likely to hasten the era of peace. The prevalent feeling is rather that the additional oppressions put upon the people by this blind and fanatical government will reach the extreme that will evoke an outbreak of anarchy and mob rule. Some of the wisest and most patriotic citizens look forward to the future with feelings of fear. While the Government stands, we are entirely safe, but with mob rule nothing could check the passions of an infuriated people. It is increasingly clear that the regeneration, political, social, and religious, of this country can only come through the pure religion of Jesus Christ. When from facts within our knowledge we are made aware that the priesthood, from the Archbishop down, is indifferent to the moral condition of the community, and yet exercises a spiritual tyranny to shut out the knowledge of purifying truth, it is plain that Colombia's crying need makes great claim upon the Christian sympathy of the Protestant world."

A few sentences from the Archbishop's Circular will indicate its spirit.

"You well understand, Sir Parish Priest, how imperative is our duty as pastors, to warn the faithful entrusted to our care of the danger their souls run, if they knowingly expose themselves to receive those untoward teachings, which are clearly condemned and anathematized by the Holy Church, Our Mother, and especially by the Holy Council of Trent. Wherefore we earnestly exhort you by the mercies of Our Lord Jesus Christ, to profit by the occasions which present themselves to you, in public and in private, in the pulpit and in the confessional, as well as in your social relations, to dissuade the Catholics of your jurisdiction from accepting the books or papers of the Protestants or of the godless, and from contributing, or causiug others to contribute to the educational establishments founded and maintained in this city, or in any other place, by the Presbyterian, or by any other sect."

"In consequence and in virtue of our authority, we direct you to communicate and explain to the faithful with insistence the following points:

1. Excommunication, '*latæ sententiæ*,' reserved especially to the Roman Pontiff, is incurred by apostates from the Christian faith, and by each and every one of the heretics, whatever may be the name by which they designate themselves, and the sect to which they belong; and by those who believe them, and their concealers, abettors, and in general all their defenders, as also schismatics, and those who obstinately separate themselves and turn aside from obedience to the Roman Pontiff.

2. The same excommunication is incurred by all and as many as knowingly read, without the sanction of the Apostolic See, the books of the said apostates and heretics in which heresy is defended, and also books by any author which are expressly forbidden, and those who possess such books or print them, or in any way defend them.

3. No Catholic can, without being guilty of mortal sin, and without incurring the rest of the penalties imposed by the Church, send his sons or his daughters or his subordinates, or attend personally any of the establishments or schools founded and known in this city by the name of AMERICAN COLLEGES for boys and for girls, or give support and favor to these such institutions of education.

4. In the same manner there is involved heinous sin and subjection to the same penalties, for all artisans, youths or adults, who connect themselves with the night school which has been opened in the AMERICAN COLLEGE for boys.

This circular continues in a similar tone through two more heads, for which we have not room on this page.

IN AND ABOUT SERGIPE.

REV. J. B. KOLB, BAHIA.

I have recently returned from a visit to the Sergipe field of our Northern Brazil Mission. As it was the scene of my former missionary labors, it seemed to me like going home, so accustomed had we become to the familiar surroundings. Mr. and Mrs. Finley and Miss Hough, who at present occupy the station, residing at Larengeiras, received us with a warm welcome. The school at Larengeiras was flourishing, and is conducted under strictly evangelistic influences.

From Larengeiras we visited Lavandeiras, some six miles distant, and spent a Sabbath among the brethren there. Before I left the Sergipe field for Bahia a chapel had been put up and paid for at this place. The congregation has grown, and forms a bright active band of Christians. Their pastor had persuaded them all to set apart and plant a certain portion of their small farms for the treasury of the Lord, and with the proceeds they intend to put a fence about their chapel and burying-ground. The pastor there is well sustained.

From Larengeiras we subsequently made a tour in the direction of Itabaiana, Carabibas, and St. Paul (Sao Paulo). We reached the first-named place during Holy Week, and held a service in the "Municipal Chamber." It was very well attended. There are a few persons in the village interested in the Gospel, and the opposition on the part of the people is not so strong as it used to be. They had been taught to believe that the evangelicals were atheists and children of the devil, but they now begin to recognize the fact that we believe in God, in the Holy Trinity, and in Jesus Christ.

At St. Paul we remained over the Sabbath and met an interesting group of believers—strong, hearty characters, inclined to labor for the Lord. We found, however, some of the old laxity with reference to the Sabbath prevailing among them. The Fourth Commandment is one that we have much difficulty in persuading the people to keep. We met here a happy old lady who had but lately openly professed her Protestant faith. She said to me: "My old friends persecute me, and say all manner of evil against me, but I am trusting in the Lord Jesus. He gives me grace and strength." Her brother has also become much interested in the Scriptures. We visited several members of the community, and found a most encouraging enthusiasm on the part of many. One of our evening services at a private house was prolonged until near midnight in the discussion and exposition of Scripture truth. We made an interesting visit to a family living at some distance, who were converts ready for a public confession. The father and mother of the family, with four of their children, were baptized, and we held a communion service at their home, at which, in the presence of a company of friends and neighbors, they professed their faith in Christ. We saw much to encourage and cheer during this journey, and returned to Larengeiras after an absence of about ten days.

The whole State of Sergipe is slowly ripening for an evangelical harvest. There are several points of much promise as yet unoccupied, such as Estancia, in the south, a large and flourishing town, where some work has been done, and where there are few Protestants. Then there are Maroine and Propria, in the north, the latter town on the River Sao Francisco, where some efforts have also been put forth, and where the Gospel would be sure of a hearing. Aracaju, the capital of the State, is also a point which should not be neglected. Mr. and Mrs. Finley are faithful and diligent missionaries. Mrs. Finley has the care of six or eight young boys living in her own home as boarders. They are receiving careful instruction in the Scriptures, and the best practical training in Christian living. The boys are deeply attached to Mrs. Finley. Miss Hough is untiring in her devotion, and a most enthusiastic teacher. We returned to Bahia with the cheering assurance that good work is being done in Sergipe, and that there there was constant and substantial progress in that field.

Come, then, with power divine,
Spirit of life and love!
Then shall this people all be thine,
This church, like that above.

PUPILS OF THE INSTITUTO INTERNACIONALE, SANTIAGO, CHILE.

A MISSIONARY TOUR AMONG THE OFICINAS.

REV. JOHN M. ALLIS, D.D., SANTIAGO.

In the extreme north of Chile there are desert regions noted for their vast nitrate deposits. The more southerly section is known as the Desert of Atacama, and still north of this is the Desert of Tarapasa, the principal ports of which are Tocopilla and Iquique. In this northern desert the digging and purifying of the nitrate forms a large industry, and is the principal business of several flourishing towns upon the coast. I have recently visited this region with Mr. Emilio Olsson, who is in the service jointly of the Valparaiso Bible Society and the Chile Mission. In Tocopilla, interesting work is conducted on behalf of the English residents, by Mr. Harry Fraser, who also holds services in Spanish. His work has been blessed, and has exerted a benificent influence in the community. Our services at Tocopilla were well attended. We visited also some of the ships in the harbor.

The most interesting part of our journey, however, was our visit to the nitrate factories, inland from Tocopilla. The raw nitrate, when taken from the earth, is mixed with other substances, chiefly dirt, which must be separated in order that the pure nitrate may be ready for the market. The name *caliche* is given to the raw material as it is taken from the earth. The separation is done by machinery, and, when ready, the nitrate is placed in sacks for transportation to the coast. These nitrate plants are known as *oficinas*, and often contain a community of workmen with their families, numbering from eight to twelve hundred souls. There are five of these *oficinas* in the interior from Tocopilla. They are connected with the coast by railway, upon which the passenger service is quite a secondary matter, and so passenger trains are run only twice a week each way. The scenery upon these lines is weird and beautiful. An ascent of some 3,000 feet is made within a few miles, with a gradient of about four feet in the hundred. The railway winds around the spurs of the mountains, and up through the wild valleys. Every turn in the road gives us new and unexpected views, with frequent glimpses of the distant ocean.

The first establishment we visited is called the "Santa Isabel." The official in charge was very cordial, and we were able to make satisfactory arrangements for our service, which was held in the broad corridor of one of the buildings. At eight o'clock in the evening, the people gathered to the number of 200, all standing in the wide corridor. The best of attention was given us, both Mr. Olsson and the writer making informal addresses, interspersed with familiar hymns. This respectful reception was all the more significant as an attempt on the part of a Roman Catholic priest to hold religious service a short time before had been quite discourteously received by the assembly. The fact that they were willing to give us quiet attention for over an hour indicated that they recognized that we had something to say to them worthy of their consideration.

We held similar services in other localities. At "Santa Fe" a society was formed, consisting of 25 members, for the avowed purpose of studying the Scriptures and receiving and distributing evangelical tracts and periodicals. At "La Paragrina" special facilities were given us, and our service was held in a new boarding house recently erected. About 150 were present, and we were the recipients of special kindness from the officials. Our trip was full of encouragements as we went from place to place. We were greatly surprised to find how many at each plant were willing to come forward and subscribe themselves as friends of our work, and desirous of further facilities for knowing and studying the truth. Mr. Olsson sold in the various *oficinas* about $300 worth of Bibles and Testaments. His stock was entirely exhausted, and he took orders for fifty more volumes. We returned to Tocopilla in the night, so were not able to see again the wonderful views from the railway.

It is evident that that these *oficinas* are ripe for the Gospel, and the willingness of the men to hear us and to read the Bible, and the fact that they are isolated makes it important that something be done for them. One serious trouble there, is the unfortunate

INDIANS OF CHILE.

habit of using liquor, and, as there is absolutely nothing to do when work is over, the men spend the time in drinking and gambling. The men get good wages, even boys earning $5 per day, and some gain $8 or $10, but no one saves. Their pay is in the rubber "fichas," which do not seem like money, and they easily spend what they have earned at such hard work and amid such severe self-denials.

We have access to them; therefore, what should be done is to send a man to take charge of the work in Tocopilla, and have him take all this interior as a part of his parish, and then introduce among the men anything that will help them to a better life, to leave their bad habits, and to become followers of Christ. In eighteen days we held twenty-two services, at which were preached forty-two sermons. The average attendance was about 125 persons. If there ever was a field white to the harvest, it is this. Some four thousand people ready to be taught, to be led, to be saved.

A MOUNTAIN TOUR IN COLOMBIA.

REV. T. H. CANDOR, BOGOTA.

A recent tour of five hundred miles on horseback took me from Bogota in a northerly direction among the higher tablelands of the Republic. Bogota, the capital, is situated on a high plateau, nearly nine thousand feet above the sea, and, although almost under the equator, it has an average temperature of about 60° Fahrenheit. Our first stop was at Zipaquira, a town of some 10,000 inhabitants. We were kindly received here by a Protestant young man, a member of our church in Bogota, and through him gathered quite a little congregation for our service. From this point we struck the rough moun-

tain climbing. The tableland extends to the north between two ranges of mountains, some two thousand feet higher, and from five to ten miles apart. The soil seems to be fertile, and is all used either for agricultural purposes or for grazing, but there are no farm houses to be seen, as in the United States. The people usually live in villages, and often go considerable distances to their work, so that the country, even though cultivated, has hardly that appearance. We followed the tableland for some ten miles, and then left it to climb the mountain range to the left. The air grew cooler as we ascended, and on the summit, which seemed to be absolutely barren, we found a small village around a large salt spring, where the people were engaged in the manufacture of salt. From thence we descended to another plateau and reached our second stopping-place, Ubate.

We rode into the town just as night was coming on. We made some inquiries as to the possibility of securing a room for services, and found that the people were afraid to grant our request, as they feared that it would bring trouble upon them after we were gone. We secured, however, the use of some private houses for informal gatherings. The next day was the general market day for the whole surrounding region, and the public square was bustling with trade and thronged with people. We were able to dispose of a supply of books. From Ubate we proceeded along a well-constructed road across the tableland. This region is one of the most fertile that I have seen in South America, and as the temperature stands constantly at about 65°, all the products of our temperate zone are produced abundantly. The population of the plain must be quite large, as it was dotted with the cottages of the laboring classes, in marked contrast with the method of life in the neighborhood of Bogota. Early in the afternoon we entered Chiquinquira, one of the most noted towns in Colombia.

"OUR LADY OF CHIQUINQUIRA.

In all Roman Catholic countries there are to be found shrines, altars, images, and pictures, that have in some way gained a reputation for special sanctity or miraculous power. The town of Chiquinquira possesses a famous shrine to which pilgrimages are made from all parts of the Republic. I was courteously allowed to visit it. It seemed to be a very old painting, dark and stained by time, intended to represent the Virgin Mary. I was not impressed with the picture, but was surprised at the number and value of the gifts which had been dedicated to it. Upon inquiring the origin of this extensive belief in the miraculous power of "Our Lady of Chiquinquira," I was told that while the painter of the original picture was unknown, yet, after it had faded through exposure, it was miraculously repainted one December night some 308 years ago. The genuineness of the miracle having been guaranteed by the ecclesiastical authorities, it has been from that time the most holy shrine in Colombia, and is visited by an increasing number of pilgrims from year to year. Not wishing to spend the night here, as it was our purpose to reach Velez for the Sabbath, we rode on some eight miles further, meeting crowds of pilgrims entering or leaving the town, some walking, some riding, and others borne by friends,—all seeking relief at the shrine. We found accommodations at a wayside inn, and there met a number of pilgrims. One family, consisting of father, mother and three children, with two servants, and three friends, who accompanied them, interested me much. They had spent seventeen days on the trip to the shrine, and the whole company had walked the entire distance, except one girl about seventeen years, who rode a mule. She was the invalid for whose benefit the pilgrimage was made. She was apparently little benefited by the trip. I tried to point them to the Saviour, but they all seemed to think that Mary was more willing and likely to help them than the Saviour, except that the father showed an evident inclination to assent to the positions I took.

Early in the morning we were again on our way. Rain during the night had made the roads slippery. We still ascended, until we were about ten thousand feet above the sea. Our mountain trail was a difficult one, and we had a fatiguing journey to Velez, the town where we intended to spend the Sabbath.

A STREET IN BARRANQUILLA.

BEAUTIFUL VELEZ.

For many years I had heard of Velez, beautiful for situation, delightful in climate, rich in agricultural products, and hospitable to strangers. It has a population of nearly ten thousand people, living at an elevation of about 7,000 feet above the sea level, enjoying a climate of some 68°, and supported by an agricultural region of surpassing fertility. Here every kind of vegetables and fruit can be cultivated, from cane, cotton and bananas to potatoes, corn and apples. It would be difficult to find in Colombia, or in fact anywhere else, greater natural advantages than are to be found here.

A wealthy lawyer and landowner invited me to his home, introduced me to his townspeople, and made my stay in the town delightful, giving me every opportunity to meet the people, talk with them and hold informal meetings as often as the length of our stay would permit. We found them willing to converse on the subject of religion, and were treated in every instance with consideration and kindness. We left quite a large number of Bibles, books and tracts in the hands of the people, and hope that fruit may come from this seed-sowing.

A HARD CLIMB TO SOCORRO.

After a rest of four days in Velez, we started for our next objective point, the town of Socorro, the former capital of the State or Department of Santander. The distance is not far from sixty miles, and I know no language fitted to give any adequate description of the roads over which we passed to reach it. We climbed over many slippery and seemingly impassible hills, and upon the third day about noon we reached Socorro, where we found friends who were expecting our arrival.

Saturday afternoon we spent in making visits to families who are related to our church-members, and in forming acquaintances with persons friendly to our cause. We arranged to hold a service on the Sabbath in the large parlor of Mrs. Gomez' house, as she is a member of our church at Bogota, and welcomed us most cordially. The notice was circulated quite generally, and reached the residence of the ecclesiastical authorities of the place. At their church services Sabbath morning, so we were told, the people were notified that the Protestant ministers were in town, and were warned not to attend our meetings or buy our books. Within an hour several persons came to our rooms to see the books that the priests had forbidden the people to buy, and asking about our services. We spent the day in conversation with some who seem to be interested in learning what the Protestants teach, and at the service there was a goodly number of persons who gave the closest attention to the Gospel message. We learned afterwards that some of them suffered inconveniences on account of having attended the service; one family in particular were left without servants, and could not get any others for several days.

We remained three days in town, and were treated with the greatest consideration and kindness by all with whom we came in contact. We sold or gave away Bibles, books and tracts, and formed many friendships that may be of use to our work in the future. The town and immediate neighborhood have perhaps 15,000 inhabitants, but there is little evidence that the place is growing, or likely to grow in the immediate future, as, like Velez, there is no good means of communication with the outside world.

ANOTHER STADIUM TO THE NORTHWARD.

We had started out with the intention of going at least as far as Bucaramanga, the capital of the Department of Santander, and so mounted again, turning our faces northward. A short day's ride over a reasonably good road, took us to the town of San Gil, a pretty place of some 10,000 people, built on the hills by the side of a swift mountain river, and in a valley made famous by the coffee that grows almost without cultivation, and yet of an excellent quality. The people are noted for their devotion to the Roman Catholic faith, and we did not think it prudent to spend much time there, especially as we wished to get to our journey's end before the next Sabbath. However we visited two families to whom we had cards of introduction, and found that if we had made our plans

to spend a longer time in town we might have had the opportunity to hold services and to meet others who would have been glad to see us.

We started on our way the next morning, traveling for three or four hours over a sterile and almost uninhabited plain, and then down the steep side of a mountain, until we reached a pleasant stopping place in the town of Los Santos.

AN ANTI-CATHOLIC SHRINE.

A noted physician, who had been educated in Europe, and had lived in Bogota and Socorro, died in the town of Los Santos, but as he was not willing to receive the last rites of the Roman Catholic Church the authorities refused to allow him to be interred in the cemetery of the place. A lady residing in the town offered a lot back of her house, and there he was buried. This was the cause of much discussion and social trouble, so that the friends of the family at last invited all who knew the late physician to attend a memorial service in his honor to be held at his burial place. The Church authorities took it as an affront, and excommunicated a number of the persons who took part in the service; and, in order to avoid difficulties for the lady who gave the lot, the late physician's brother bought the house, and the grave has now become a kind of anti-catholic shrine for the people of that part of the country.

We next visited the beautifully situated town of Pie de Cuesta, formerly the capital of the Department of Santander, but could spend only a few hours in the place. We met, however, a few persons to whom we had cards of introduction, and in the afternoon rode across another sterile plain into the town of Bucaramanza, the end of our journey.

A WELCOME IN BUCARAMANZA.

This is the capital city of the Department, a thriving commercial town, and there are quite a large number of foreign residents, mostly business men. The exportation of coffee, and the importation of manufactured goods, which are sold to the people of the coffee producing valleys, form the chief business. The climate of the city is only reasonably good, but the fact that it is so much better than that of the coffee producing valleys, which is proverbally bad, makes it a place of residence for many families whose business is really coffee raising, but who do not, or cannot live on their plantations. The coffee produced in the region is generally brought to the city and sold to exporters, who send it down to the Magdalena river, a distance of four or five days' ride on a mule over what was described to us as the very worst road in Colombia, and from there to the coast by river steamer, and thence to the United States or to Europe.

Here we found excellent friends, some of them members of our church at Bogota, and in their homes were enabled to hold a number of services, baptize some children, and see evidences of earnest desire on the part of several persons to hear the Gospel, and live a spiritual, Christian life. We remained almost a week, holding services, visiting the people, selling books, and encouraging those who showed evidences of Christian life.

After this work we turned our faces homeward again, and spent about ten days in the saddle, part of the time on the same road over which we had come, but turning aside to visit some places that we had left to one side on the outward trip.

SOME VIVID IMPRESSIONS.

These people need the Gospel, but the greater part are wholly ignorant of their needs. There are not lacking those who hinder its influence as far as they can do so. To attempt to elevate them to the Gospel standard of privilege and duty seems a hopeless task, and it would be so from a purely human standpoint. Those who have never traveled among the people cannot form any adequate conception of their degradation, and those who have never labored for their elevation cannot form an idea of the greatness of the undertaking; but difficult as the work is, we do not draw back, because our faith rests in the omnipotent grace of our Saviour, and the truth of His promises, which were given for just such times, just such places, and just such work, in which the arm of man is impotent.

In some places we were told that there were dangers that we knew nothing about, danger that the malignant passions of unruly

men would be shown by acts of violence, danger that the unsettled state of public affairs might involve us in the difficulties, and danger that the authorities might not grant us protection in case of need; but we saw no danger whatever; we went in and out among all classes and conditions of men, and were universally treated with kindness and consideration by all. For this fact we constantly gave thanks, and when a few days later, in fact within a week of the day of our return to the city, the whole country over which we had passed was lit up with the fires of a bloody civil war, we had renewed reason for thankfulness that we were not caught on the road by lawless men who might have had no respect for our lives or property. Utterly ignorant of the coming war we made our trip, and returned in perfect peace and safety.

Letters.

AFRICA.

Mr. M. Henry Kerr, *Efulen.* — We left Efulen Tuesday, May 7, at half past seven, and at half past two of the second day reached the first Ntum town, namely, Mevune, about thirty miles southeast from Efulen, and at an elevation of 2,150 feet. (When I speak of a town I mean a group of villages all of one name. At Mevune there were five large villages.) Thursday we spent in visiting the villages around Mevune. Early Friday morning we started to visit another group of villages fifteen miles away. Our course lay just a little east of south. After a tramp of six hours over a very muddy road we reached Mesambe. At this place we were 45 miles south southeast from Efulen, and at an elevation of 2,000 feet. Here we found a large number of people, but as all the towns are widely scattered it is very hard to form an estimate of the number. Saturday we spent visiting the towns, or groups of villages, within three or four miles of Masambe. Sunday the people of these towns came to visit us. We had, of course, everywhere invited all the people to come to a big meeting on Sunday morning, and they did come, about four hundred strong. Most of them listened with great interest, and I am sure a few, if not many, of that company know more of the Master's love. Monday we started for home, and reached Efulen Wednesday at half past three.

The Ntum country is quite level, there being no large and but few small mountains. As we crossed the mountains a few miles south of Efulen we reached in many places an elevation of over 3,000 feet. This is the watershed separating the Kribi from the Biwomi rivers. The Biwomi is a stream about 20 yards wide and five or six feet deep, with many falls and rapids. Where we crossed, it was flowing southwest. This stream flows to the Campo, but I do not know the point where they join. A few miles beyond Mevune we crossed the water-shed between the Biwomi and the Campo. Beyond these mountains the people say that all the rivers run to the Campo. The roads are level in comparison with those around Efulen, but they are very muddy. The towns are large, but far apart, and at times we were several hours going from one town to another. We passed through six groups of villages, containing in all, I think it safe to say, something over two thousand people. The people are very much like the Bule both in manners and appearance, though they seem to us much rougher. This comes from not being allowed to pass through other clans to see the outside world. If a Ntum man comes to Nkonemekak, he is treated as one a few degrees lower in the social scale. Under no consideration is he allowed to go to the coast; he must send all his goods through the Bule, who pass it on to the coast tribes, either Mabea or Benoke, and they take them to the factories. The factory men pay in goods, the Benoke takes part for his trouble, and then the Bule must have some for his interest in the matter. The Ntum man takes what is left and goes home, where he takes out another part, and passes the rest (if there is any) on to the people further back, those who originally owned the rubber. That we treated the Ntum people exactly as we do the Bule was something more than the Bule could grasp. But our example had a good effect, and I hope our people will soon learn that they are not above another only as they advance by good works. As we were the first white men to visit the place, we were objects of great interest. Our name had preceded us, and every one knew we were not come for trade. All seemed anxious to hear God's Word, but I am afraid much of the desire was only to hear how the white man talked. But even though it was this time only curiosity that made them willing to listen, the Gospel is sure to win its way into every land and people. Our message really made some impression, as we could see and hear on all sides and at all

hours, groups of men and women talking over what we had said to them. Everywhere the people asked us to sing, as they had heard of our singing at Efulen from some of their friends who had been at the station. If we wanted to hold a meeting all we had to do was to get our Bule boys, so as to have a number of voices, and start one of our few Bule hymns, and the whole town would turn out. The language is somewhat different from the Bule, though most of them understand. I had no trouble in making myself understood after I had been there a few days and caught the different way they had of saying things, but it was hard for me to understand them, though I made out to get the substance of what they said. I think the language is about half way between the Fan and the Bule.

I trust the few words we were permitted to speak in the name of the Master will bring forth fruit. The people say that now they know the white men do not hate them, as they used to think. I feel that I can talk to the Ntum better when they come to Efulen, because I have met them in their town life and observed their way of looking at things; and I trust all I know of them I can use to point them to the higher life.

CENTRAL AMERICA.

Rev. William F. Gates, *Guatemala.*—As you may already know, Mr. Haymaker has given the last month and a half to the interest of the people of Quezaltenango, at the urgent request of some sixty citizens of that place, presented in the form of a petition. Upon a thorough investigation after reaching the field, Mr. Haymaker discovered that the large majority of these signers were interested in the organization of a Protestant Church—not because of what the Church is in itself, but because it is opposed to the Roman Catholic Church—with whose religion they have become disgusted. Many of these are among the first people of the city; a number are government officers, and some have considerable means. These are willing to contribute generously for the establishment of a Protestant Church. Outside of this class there is a nucleus of apparently *really interested* people, and with these few the church must be started. Quezaltenango is the second city of the Republic, with a population of about 30,000 people, where the pure Gospel is greatly needed. It is an important center, and Mr. Haymaker believes a beginning has been made for a good work. He will return in a short time to continue the work at this point, for the Mission believes that an experienced man should have charge of the work until at least it is well organized. One of our helpers is now there, conducting the meetings and visiting among the people. At present, of course, there is no permanent organization, which can only follow after thorough comprehension of Protestant principles, and after a fair trial of those apparently interested in their hearts. While the people who have some means are prepossessed in our favor, we hope to buy a lot and put up a building without calling upon the Mission Board for help. Of this work you will hear more later on.

From San Augustin, our other out-station, the best of reports come. As you probably already know, we have another native in charge of the work at this point. The Gospel has been preached by him there for three and one-half months, and good fruit is seen. In a recent letter he says that there are twenty-eight who show good signs of faithfulness, although beset by persecution. The meetings are well attended and the interest is good. This is one of the most hopeful fields in any part of the Republic. In the Capital the work shows signs of increasing interest and advancement.

The Church Missionary Society of England has had its Mission in Persia reinforced by the addition of Bishop Stuart, formerly of New Zealand. He was a bosom friend of the lamented Bishop French, and with him has always felt a special interest in the work among Moslems. The Mission is planning aggressive advances looking to the evangelization of Persia. Their field is to the south of our own Missions, including more especially Ispahan, Julfa, and Baghdad. Most cordial and considerate fraternal relations exist between the two Missions.

[Before this number will reach any of its readers, the American Board of Commissioners for Foreign Missions will have held its annual meeting in Brooklyn. This oldest Board of Foreign Missions on this continent has, in an extraordinary degree, the confidence of Christian people of all denominations. In its earlier years it was the accepted foreign missionary agency of the Congregational, the Presbyterian, and the Reformed Churches. The latter two partners withdrew from the firm in no unfriendliness, but in the belief that the Lord's business would be extended more widely and would be carried on more efficiently by three agencies than by one. Probably no member of either denomination now doubts the correctness of this judgment, and the three agencies are living and working in the unity of the Spirit, and the bonds of peace.—Ed.]

CHURCH ERECTION.

TYPICAL CASES.

In the October number, we called attention to the growing demands upon the Board as justifying the anticipation expressed in the annual report of the Board, that with returning financial prosperity, the number of churches making appeals for help would be largely increased.

We feel that it will be of interest to the churches who are contributing to the general fund of the Board, and will invest the help they are giving with a new meaning, to cite a few of the applications that are typical, and which, in their explanations of their needs and anxieties, well represent the reason for the existence of a Board of Church Erection. Notice the sweep in geographical distribution.

No. 1. *Second Church, of Boise City, Idaho.* One year old; twenty-seven members; in a suburb claiming population of 8,000; no other organizations outside of the city limits. "We have worshipped for the past three years in the school house, and have often found it inadequate to accommodate those who came for love, while there was but little attraction for the non-church-goer in the cramped seats intended for children." Property worth $3,000; grant, $800.

No. 6. *Sandstone, Minn.* Organized 1888; population of village, 700; one other church, Swedish Lutheran, had a comfortable building which was destroyed by the forest fires that raged last winter in that section. "We wish the Board to know that our congregation lost the church last fall through the forest fires. We had no insurance, however. It was too exposed; but such dangers are now removed. The city is rebuilding very fast, and the prospects are now far better for our church than before the fire. The members of the congregation, having lost everything by the fire, cannot do much themselves." It should be added that the $500 invested by the Board in the first building was, according to the invariable rule, secured by insurance held by the Board, and has been regranted, together with $300 additional as a loan without interest.

No. 9. *Dunnellen, Florida.* Two years old; ten members. Building cost $1,500; lot, $100. "Dunnellen is the centre of the phosphate interest of Florida, the oldest and best mines in the state, and is at this time growing rapidly, and promises to be a substantial town in the near future. No one else is at work there but the Methodist Church, with one service a month and no house of worship. In this country it seems to be a well-settled fact that the church that has a *building* and a minister on the ground practically preempts the place."

No. 20. *Florence, Arizona, Spanish Chapel.* A chapel and a school under care of the Women's Executive Committee of the Home Board; an adobe building, with the land, to cost $1,000. "We now ask that your Board grant us $333 for completing our Mexican church here, and shall ask $167 of the Women's Executive Committee to make the $500 absolutely needed. We can raise nothing here at present. Times are too hard. We have the adobe chapel completed into the gables, and waiting for the amount necessary to purchase the lumber, etc., to finish it. Will your Board come to the rescue, and save the building from wasting from the storms. It is gain all, or *lose* all. What answer?

No. 33. *Indian Church, Tahlequah, I. T.* Membership 49. Another case where former building was destroyed by fire and the amount of previous help made good by the insurance carried by the Board, $1,100.

"Our people have done their utmost and certainly deserve considerable praise, as we not only lost our church by fire but our members suffered very heavily from it.

No. 48. *Pony, Montana.* Organized November, 1892. Population of village, 350. No Presbyterian church within fifty miles, and no church of any kind within twenty.

"My father (Professor Marquis of McCormack Theological Seminary) is here with me. He goes back to Montana with me and preaches the first sermon on August 4, on which occasion we shall have to use boards for seats, as the furniture will not then have been purchased. I write thus fully not to bore you with a longer letter than necessary, but to let you see how determined we are to avoid any debt. We are all proud of our church which is the prettiest and the cheapest I have seen in Montana."

No. 78. *Fish Trap, Oregon.*—A little frontier town with only 150 in village. Asks for only $150 to build a $400 house.

"We have at Fish Trap a very zealous little band of workers who for two and a half years have maintained a Sunday-school and a Young Peoples' Society of Christian Endeavor. They used to hold their meetings in the school house of the District until recently when they were told they could use it no longer. One lady said she had $50 saved to buy an organ and we could have that to head the subscription. Another said; 'We have been arranging to build a flue to our house this fall, that would cost about $60 but we will have to get along without it a little longer. Put us down at $60.' No church nearer than eight miles—Grant $150.

It is for such missionary enterprises representing true devotion and marked self-sacrifice, but which, without the aid of the Church at large, must fail of securing Church homes to give them permanence that this Board asks the contributions of the Churches. How much depends upon prompt action may be vividly appreciated by reading the following excerpt which the writer properly entitles:

SOME STARTLING FACTS.

"I respectfully recommend that the post be abandoned, for the reason that the surrounding country is of such a character that it is impossible that it can ever support a sufficient population to justify the expense necessary to maintain a fort at this point."

Thus, in substance, wrote the officer in charge of old Fort Dearborn to the Secretary of War in 1823, and dreary enough, no doubt, was the situation of the forlorn little outpost of civilization from which he wrote. The population of the United States was less than 13,000,000; permanent settlement had scarce extended west of the Mississsipi at any point, the one notable exception being a narrow strip on either side of the Missouri River, reaching from St. Louis to the present site of Kansas City.

Iowa, Nebraska, Minnesota and the Dakotas were not dreamed of, but were still a part of the territory of Missouri. The rude stockade, called by courtesy a fort, stood in a vast malarious swamp, through which a sluggish stream crawled slowly down to join the waters of a lake on which a sail was never seen. Westward for uncounted leagues, there stretched a wilderness almost unknown and peopled only by savages.

Not for reasons given by the officer in charge, but for others as different as day is from night, the old fort was abandoned to give place to a city of 1,500,000, none other than the most typical of American cities, the city of Chicago—and she is trade mistress of an empire, in extent more vast than that which bowed in ancient days beneath the yoke of Rome.

Westward lie a score or more of sovereign states. Prosperous, growing, permanent towns and cities by the hundred dot the level plains and nestle in valleys which lie between Lake Michigan and the beautiful Pacific.

Proctor Knott, in his famous speech on Duluth, in 1871, said: "Who will have the hardihood to rise in his seat on this floor and assert that, excepting the pine bushes, the entire region would produce vegetation enough in ten years to fatten a grasshopper?"

In 1891, twenty years after these derisive words were spoken in Congress, Minnesota, the two Dakotas, Iowa and Nebraska produced, according to the estimates of the Agricultural Department of the United Statess, 182,818,000 bushels of wheat, 561,835,000 bushels of corn, and 243,226,000 bushels of oats, a total of 987,879,000 bushels of the three cereals, an estimated value that year of $363,546,364. Of the total yield in the United states that year, the above amounts were respectively 30 per cent. of the of the wheat, 27 per cent. of the corn and 33 per cent. of the oats grown in the whole country. Yet the agricultural reports of the United States show that even Iowa, the oldest settled state among these, has only one-half of her land under cultivation, Nebraska only one-fourth, Minnesota one-seventh, North Dakota one-eleventh. Who dare prophesy the possibilities of the great West and Northwest? What we know to-day is but the preface of a volume to be written of the future unfolding of this country.—*Business in Christianity.*

MINISTERIAL RELIEF.

THE DISABLED MINISTER'S CLAIM.

REV. W. W. HEBERTON.

Although in the August number of THE CHURCH AT HOME AND ABROAD, the report of the Standing Committee of the General Assembly on Ministerial Relief is given in full, we cannot refrain from again calling the special attention of the readers of this magazine to the following extract from this very excellent report upon the obligation of the Church to take care of those she has called into the field. Upon this subject Dr. Forbes says:

"In former years the Church called these her choicest young men to the Gospel ministry. Through the guidance of the Holy Spirit, she separated them unto the work whereto God assigned them. She sent them to teach the Gospel, to warn sinners and comfort saints, at home and abroad, in the solitudes of the far away prairie, in the rush and roar of the busy metropolis, in the fever-laden jungles of India, or in the pestilential miasm of Africa.

Now their earthly labors are nearly ended. Spent and worn in the service of the Church, they wait in patient resignation, the voice summoning from the Church militant to the Church triumphant. Their ordination vows required them to keep themselves free from wordly cares and avocations. They have not been permitted to acquire fortunes, and because they have often listened to the cry of the needy, they have not saved from incomes hardly sufficient to provide their daily bread. Their hoary heads are a crown of honor because they are found in the way of righteousness.

What shall be done for them? Shall they be left destitute, or compelled to seek bread from door to door? We know what this nation does for its way-worn and crippled soldiers who volunteered to defend its flag. Shall we do less for the noble captains who marshalled and led the Lord's hosts in years gone by, and who have many saved souls to shine as stars in the crown of their rejoicing? Are not their widows and orphans as worthy of assistance as the wives and children of Union veterans? There can be but one answer to such questions. The Church wishes to care for them. She is willing to do for them. If there is any lack, your committee believes it is owing to the fact that the churches are not informed of the need of these destitute ones. We therefore urge upon the pastors, and especially upon the elders of all our churches to see that each congregation gives an annual contribution to our Board of Ministerial Relief. Three thousand, four hundred and ninety-eight (3,498) churches, nearly one-half of our entire number, failed to send any offering to the treasury of this Board during the past year. We cannot believe that every member in any one of these churches would have declined to give something if opportunity had been provided. Men, refusing to recognize other claims, admit the obligation of the Church to assist these needy servants of Christ. We enjoin the pastors and sessions of all our churches to see that an opportunity is given to all persons connected with their congregations to contribute to this Board. We plead for a contribution from every church, "not grudgingly nor of necessity," but from the willing hearts of Christ's children who cannot see their spiritual fathers suffer for lack of any good thing.

We have such faith in the loyalty of the Presbyterian congregations of the land, that we say with the Chairman of this Committee: "We cannot believe that every member in any one of these (non-contributing) churches would have declined to give something, if opportunity had been provided." And, as was said in one of the speeches from the floor of the General Assembly in Pittsburg, if each one of these 3,498 churches which gave nothing last year, had averaged but one dollar apiece, there would have been a balance of over $1,500 reported, instead of a debt of $1,977.86. The argument which the Chairman of the Assembly's Committee brings to sustain the claim of the disabled minister upon the Church for support, commends itself to every intelligent and loyal Presbyterian. The Church places the young minister in her fields of labor. She demands all his time and service. She expects him to employ his

energies in the work of enlarging her borders and building up her walls; and if he oversteps the limitations placed around his character and his sphere of labor, he at once loses caste and forfeits a large part of that honor and respect the minister of Christ should receive. He knows this. He feels it is just and right, and gives his service unreservedly and unremittingly to the Church of God. Opportunities come to the minister, as well, though not so frequently, as to the layman, to profit materially in worldly business ventures, but with a singularly uniform devotion to his God-inspired work, he turns away from such opportunities for dividing his time and talents between the world and the Church, and gives attention solely to his high and noble sphere of labor. It is right that he should do so. He has willingly laid himself upon the altar of sacrifice. He has, upon obeying the Divine call to the ministry, said: "Here am I, Lord, ready for work or sacrifice. Send me where Thou wilt, and I will go." He goes, in obedience to his Lord's commands "into the solitudes of the far-away prairie, into the rush and roar of the busy metropolis, into the fever-laden jungles of India, or into the pestilential miasm of Africa." He becomes the teacher of the masses and the exemplar of the children, devoting his days to the study of the problems of home and city evangelization. He invests energy, sympathy, readiness for work, and every talent with which God has endowed him, in the service of God and the Church. This busy round of educational and pastoral labors is kept up through a series of years, until the exacting demands of enfeebling age have besieged the earnest and overworked spirit, and imprisoned it in a broken and weakened body, which is no longer a suitable vehicle to convey to the people the Gospel message of salvation. Surely none will deny the right such a man has to a reasonable support during the days when old age or other disability has laid its heavy hand upon mind and body. There are men, who are to-day on the roll of the Relief Board, who, in their early days, or even in the prime of life, laid, with careful and patient hands, the foundations of large and successful church work in some of our prominent cities, where to-day God's people are enjoying great prosperity, and the privilege of being eminently useful along all the lines of Church activity and zeal. And I venture to say that there are not on the roll of the Assembly any who take more honest pride in the success and usefulness of such churches than they, or who rejoice more fully that they have been permitted to lay the foundations of such work, even though in weakness and some fear. And will any say that such men have not the best and soundest claim to a competent support from the Church they have served, when the days of feebleness and want have come?

To the credit of our Church, be it said, we know of none who deny the claim; but there are, nevertheless, many of these noble heroes of God, who have toiled and struggled through days of penury and sickness in the Church's work, who receive but a scanty support in these days when their sun is setting. The Government pensions its retired judges. The Army and Navy place their officers on retired pay. Great commercial institutions are beginning to do the same with those who have faithfully wrought for them through long years of continued service. And the Presbyterian Church is trying to do the same, but has only been able thus far to very inadequately meet the demands of the case. The Board has begun the current year with what is to it a serious handicap—a debt. The debt is small, it is true; and under ordinary conditions ought not to be crippling. But, with a deficiency in the operations of the year which closed in April, 1895, of over $6,000 to overcome, and a debt of about $2,000 added to that, the Board feels that, unless there be a considerable increase in receipts throughout the entire year, now half over, it will be very seriously crippled before the close of the current year, next spring. We have reported to the Assembly in Pittsburg that the decline in receipts which had been going on for several years, was arrested last year. Our prayer and hope is that the gain thus made may be maintained, and the measure of increase enlarged, so that the treasury may be able to meet the unusual demands upon it this present year. And we cannot

refrain from again recording our conviction that the Church, when it once fully appreciates and understands the nature and need of the Board, and sees the situation in its true light, will come to its support with a quick and generous relief.

COLLEGES AND ACADEMIES.

THE OLD LOG COLLEGE.

BY THE REV. S. J. NICCOLLS, D.D., LL.D.

[From the address at the re-erection of the McMillan Log College, at Canonsburg, Pa., June 19, 1895. Consider that the West needs colleges and schools which exalt the Bible, and that the College Board secures them.]

In the light of the last decade of the nineteenth century this structure is an anachronism. It is only when seen in the light of its own day, and in view of what it meant to those who built it, that its true glory is revealed.

It is difficult for those looking out on this fair region to realize what it was when John McMillan began his ministerial labors at Chartiers and Pigeon Creek, in the year 1776. At that time the population was a sparse one, scattered in rural settlements over a wide area. There were no towns worthy of the name. The hardy settlers were engaged in building their humble homes and clearing their fields. In the vast forests around them, savage Indians dwelt and watched for opportunity to make murderous raids. The people were poor in this world's goods. When McMillan moved into the house, which the kindness of his people assisted him to prepare, two boxes served for a table and two kegs for seats. Often his family were without bread for weeks, but they rejoiced, says the *Old Chronicle*, "that they had plenty of pumpkins and potatoes, and all the necessaries of life."

And yet it was among this people that the love of learning manifested itself so early and so vigorously, that classical academies and prospective colleges grew up almost simultaneously with their dwellings and churches. The inspiring force that led to this result was the religious faith of this people. Education and religion have always been vitally associated. Culture is the child of religion, and bears the form and features of its parent. The conception of God and of man's relation to him, which a religion presents, determines not only its educating power, but the form of its culture. It awakens man's faculties according to the view it gives him of his destiny and of the possibilities of life. For this reason the Gospel of Jesus Christ has become the supreme educator of man, the most inspiring of all forces in the development of his intellectual life. Its entrance into the world created new schools, and a culture peculiar to itself, the noblest that the world has ever seen. A Christian education defines a scheme of instruction distinct from all others in its inspiring motive and in its aim. That will be a dark day for our land when our schools of learning cease to have this characteristic, and fall exclusively under what is called a scientific spirit. It will not be a forward movement, but a step back to paganism.

Thus the relation of this Log College to the Church was not accidental; it was founded in the interest of Christ's kingdom. Lowly in its birth, it held in germ, both college and theological seminary. Its growth through the century was to make manifest its latent powers, The builders of this building may have dreamed dreams, and had visions of the future, but it is scarcely possible that they foresaw results so grand, inspiring and far reaching as those which have followed their labors. Like all founders, they were only partly conscious of the greatness of what they did; but they knew enough to see their duty and they were bold enough to attempt it, despite all obstacles. We can easily imagine their toils and their satisfaction when the academy was finished, a home provided for learning in the western wilderness. It was the pride and the renown of the neighborhood; it began to educate by its very

presence. It was the symbol of an invisible greatness, it awakened thought, it kindled aspiration, and it brought opportunity to many a young man who otherwise would never have thought of the possibilities of life. The shrine was lowly, but learning was not less worthy and dignified in her humble abode in the forest, than when she has dwelt in palaces of hewn stone. Mighty geniuses came to help her beneficent work. There were Virgil and Horace singing their immortal lays; Cæsar told of his wars, and how all Gaul was divided into three parts; and Heroditus and Xenophon repeated the stories of nations and heroes, who long centuries ago passed from the stage of life. Most enchanting of all, blind old Homer poured forth in matchless strains, the woes of Illium, and sang the glories of the Greeks; nor were philosophy and mathematics by any means forgotten.

But there belonged to the infant college, so lowly born, a glory such as the schools of Athens never possessed when Socrates and Plato taught in their halls of marble. It was a book more venerable than even the classics; its history is more wonderful and fascinating and it has the charm of a geater simplicity than that recorded by Heroditus or Xenophon; its poetry is more sublime than that of Homer; Demosthenes and Cicero never spake so forcefully to the conscience, the reason and the nobler passions of men as do its appeals. A wisdom better than that of experience and philosophy is to be found recorded in its pages. Wherever it has been opened and studied, it has proved itself a guide book to human progress, a light enlightening and quickening the intellect, the friend of learning, the patron of the arts, the foe of ignorance and superstition, and the disseminator of knowledge. It was in short, the Book of books, the supreme and infallible teacher of men, the Word of God written. Such was the book that occupied the chief place in this newly founded college, and from that time to this it has reigned in it without a rival. It has been the secret of the undecaying strength and growth of the college.

PUBLICATION AND SABBATH-SCHOOL WORK.

MORE MISSIONARIES NEEDED IN CALIFORNIA.

Our Synodical Sabbath-school Missionary, Mr. J. H. Hobson, writes:

There is a great deal of work to be done in this state, not to speak of Nevada, which is as yet untouched by the Sabbath-school missionary. There are many reasons why *two* missionaries can hardly begin to supply the needs of this Synod; among them the long distances, the mountainous character of the country and the consequent great cost of traveling. If the work organized is to be *established,* more men are an absolute necessity, otherwise the organizations must be confined to a limited field, leaving the distant places untouched. We have Christian lay workers and pastors from various parts of the Union, and all unite in saying that the difficulties met with in this state in spreading the Gospel are greater than those in any other place where they have been: There are many thousands of young and old, who have never had any religious home training, and are entirely ignorant of the first principles of a Christian life. Atheists, infidels, Spiritualists, Adventists, Unitarians abound. Unitarianism is very prevalent, especially in San Francisco and Oakland.

CLOTHING FOR THE FRONTIER.

With the approach of winter we renew our annual appeal for clothing for distribution by our Sabbath-school missionaries among the destitute poor. Among the settlers in our frontier states, and among the colored as well as white people in the Southern states, there are many thousands of children and adults, who will suffer severely, unless, in some unexpected way, help should reach them. Our missionaries travel over so vast an extent of country and visit so many places, that there is very little likelihood of their being

imposed upon by cases of chronic laziness. Besides this, their very vocation makes them keen judges of human nature. It is undoubtedly a great pleasure and a help to them in their work, to be able in genuine cases of distress to offer relief in the way of clothing. Last year, our chief thought was for Nebraska, but we hear of no special calamity that this year singles out any one state or territory above others, and therefore the supplies furnished by the generosity of our friends will be more generally distributed. The Sabbath-school and Missionary Department will, as heretofore, be happy to give information as to points where help is needed and as to the shipment of barrels and packages. Letters on this subject should be addressed to the Rev. Jas. A. Worden, D.D., 1334 Chestnut street, Philadelphia.

PASTORAL LETTERS TO SUMMER MISSIONARIES.

Rev. J. B. Currens, Synodical Sabbath-school missionary in Nebraska, has had ten students at work during the past summer in various parts of his field. In the month of August he wrote some "pastoral" letters to these young brethren, giving them encouragement and counsel, and it will interest the reader if we quote a few sentences from these letters, and from one of the replies which he received. After asking for particulars of their work, he says:

You will often hear the remark, "There is no room here for a Sabbath-school;" but if you go on with the work of thorough investigation, you will find many places where people talk to you in this way, that are just the places where a Sabbath-school is needed.

It is a great thing to start a whole neighborhood studying the Bible. I do not know how a man can do more good in so short a time. If you could go back to college or seminary and feel that you had started six or eight Sabbath-schools, where there was nothing before—if you could say that you had raised up and set to work 25 Bible teachers who were doing nothing before, and gathered 200 or 300 people to a house of worship, who had no such privilege before, you would feel happy; you would feel that you had really begun your life work of preaching the Gospel.

In another letter, Mr. Currens writes thus to his young helpers:

You are a MISSIONARY, and it is *your* special business to give the Gospel to *every creature.* Your field is your county, and if they do not get the Gospel, who is more responsible than yourself? Have that thought prayerfully before your mind whenever you go into a new neighborhood, and it will stimulate you, and when you have given them the Gospel, you will feel that you have done a *great thing*—a thing worthy of any minister of the Gospel or foreign missionary.

One of the replies to these letters contains the following:

Of course I have had some discouragements and trouble, but in general, my work has been successful. I have personally organized five schools, and at two points where I could not go myself to organize, I sent a substitute. This makes seven schools. I expect to organize another on next Sabbath in an empty Presbyterian church, and after that two more. I have visited two of my schools and find them progressing. In three places I have been unsuccessful. In the seven schools already organized, 315 persons have been enrolled.

A HOPEFUL WORD FROM WISCONSIN.

Mr. Owen J. Owen writes to Synodical Sabbath-school Missionary Joseph Brown:

Three of the schools I started in Sauk county are doing good work and increasing. We have had a revival in this neighborhood (Portage) and ten conversions. A Sabbath-school teacher some time ago said that she had begun praying for the conversion of her scholars, and it is remarkable that every one has confessed Christ. I visited one of my schools a few weeks ago and the superintendent told me that they expected that the school would close on that very Sabbath. I gave them all the encouragement I could and earnestly prayed that the Lord would revive the work. The next week I received a letter from the superintendent, stating that he had just returned from Sabbath-school, that the house was full, and he had never seen such interest manifested before.

The foregoing letter points to a very important feature of the Sabbath-school missionaries' work—that of visitation. It is not enough to organize schools—they must be nurtured and kept alive; and this can often be done only by frequent visitations. This Depart-

ment is giving great attention to this part of the work, sending out inquiries from time to time as to the condition of the schools, and instructing the missionaries to use every means in their power to give permanence to their work.

REVIVAL WORK.

The Rev. S. R. Ferguson, Synodical Sabbath-school Missionary for Iowa, finds reason to believe that God answers prayers. His reports abound with cases of special interest. In one community, six miles from a railroad, he found the Sabbath-school dead. He spent two weeks there, visiting the scattered families in the daytime and holding religious services in the evenings. He then had the pleasure of receiving thirty persons into Christian fellowship, and of witnessing the organization of a Presbyterian church on that very spot.

At another village a Sabbath-school had been organized and a chapel built, but as in many similar instances, the cause had declined and the few Christians were discouraged. He began a series of meetings, and from the very first until the close, people were coming to the Lord. Between fifty and sixty were hopefully converted, among them the most moral and respectable people in the neighborhood, and some of the most debased—all had to come to the same Saviour.

TESTIMONY FROM CALIFORNIA.

Sabbath-school Missionary H. C. McBurney reports a very remarkable case of a Sabbath-school being closed by reason of its prosperity. This apparent riddle is explained as follows:—It was a mission-school two miles from a church, and the families living in the place were far too indifferent to religion to go two miles to religious services. The missionary therefore organized a little school for their special benefit, and in about a year such a change had been wrought in the feelings of the community that the members of the mission-school resolved to transfer themselves to the larger Sabbath-school connected with the Presbyterian church two miles distant. So the little school was merged into the larger one, and several accessions were made to the church itself from their numbers. But as the population surrounding the little mission-school is increasing, it will doubtless soon have to open its doors again, if it has not done so already.

In another mission-school Mr. McBurney reports that fifteen of the young people signed cards averring their purpose to lead Christian lives. The meetings of this school are held in a little unpainted shanty not so good as most barns in the east. A few chairs and the roughest of wooden benches comprise the seats, and they are all occupied nearly every Sunday; the school might be larger were there better accommodations.

MISSION OF THE PRESBYTERIAN CHURCH IN THE SOUTH.

Sabbath-school Missionary W. A. Yancey, writing from Southern Virginia, says: "I am more than ever convinced that the Presbyterian Church has a special mission in the south. It has done and is doing more in the way of bringing about a proper understanding between the white and colored races than all other denominations put together. Heretofore the colored people of the south have associated the Presbyterian with the Roman Catholic Church, and some of their religious leaders have taken advantage of their ignorance, but I am thankful to say that I can see some encouraging views. Our Sabbath-school work has been largely instrumental in opening the eyes of our people to the real truth. The Lord has, indeed, greatly blessed our labors."

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Sabbath-school Missionary H. B. Wilson, who labors among the colored people in Georgia, tells the following story:—

"On a cold, bleak day in February I was doing missionary work in southeast Georgia. Passing along the highway about noon I saw a cabin a few hundred yards from the road, near a live-oak grove. A few puffs of smoke from the dingy chimney shewed that somebody was within. I went to the door, knocked, and was admitted. The cabin was a portion of what were once the *ante bellum* negro quarters of a plantation, but it now stood alone. Everything else had been swept away, and it also looked as though it would soon go the

way of all the rest. Seated on a bench of rough pine by a small fire on the clay hearth was a lank, barefooted man in scant apparel. His right side was paralyzed. He was covered with ashes from the hearth by the wind blowing down the chimney. His wife, with a girl baby and two other daughters, composed his family. The oldest boy was shot down while at work, and brought home dead. The oldest daughter was deaf and dumb. The second daughter had gone astray. This is a picture of what is constantly seen, with variations, by your missionary. The girls are now in a Sabbath-school. To my question, 'Do you pray?' the old man replied: 'I try to, when the pain takes hold of me."

FREEDMEN.

FIGHTING AGAINST GROWTH.

That is what the Freedmen's Board seems to be doing all the time. The work under its care is instinct with life, and this life is a divine life. The source of its vitality is from on high. To fight against it seems almost like fighting against God. "The Kingdom of God is like to a grain of mustard seed which a man took and sowed in his field, which, indeed, is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof."

To repress the growth of the mustard seed is to do violence to natural law. To repress the growth of that Kingdom, which is here compared to the growth of the seed, is to do violence to spiritual law; and yet, somehow or other, those to whom the management of our work among the Freedmen is committed, seemed driven to the extremity of doing all within their power to keep the work under its care within the prescribed limits of last year; and, indeed, within the prescribed limits of year before last, and the year before that. For the work of repression and the effort to stop growth, for which the Board would be responsible, has been going on for the last three years. The effort of the Chinese mother to keep the foot of her baby girl down to certain limits by means of bandages, certainly does not give a result that we Christian people would regard as beautiful. There is danger that the forced repression of the work under our care may yet mar some of the beauty that God meant should shine forth from a naturally developed and finely proportioned work that he meant we should do in connection with the growth and development of this recently liberated race, Will not God hold his servants responsible, if they stand in the way of the free operation of those spiritual laws by which men and women are meant to grow up in the image of their Maker, and advance in grace and in the knowledge of their Lord and Saviour Jesus Christ. The Church gives us funds with which to plow the field, and with which to provide and sow broadcast the seed which we expect will spring up and grow; but the Church withholds its hand in the hour of harvest, and says: "Keep the corn in the blade, or at least in the ear, but, by all means, do not let it come to the full corn in the ear." We are not able to gather the harvest; there are not reapers enough; or, if there were, we are still short of sickles; or, even with the sickle reaper and the supplied, we have no barns in which to garner the grain. "Blow, oh ye cold winds over the fields, and check the growth! Come, oh ye biting frosts, and nip the tender bud! Withhold, oh ye heavens, the early and the latter rain, and let all things conspire to give us a meagre crop! It is best that it should be so. The increase will embarrass us. An abundant yield is what we must especially avoid."

How strange such words as these! How unnatural the conception! How inexcusable such a feeling and such a course would be in our work of planting and sowing and reaping in the natural world!

Every year our schools turn out men and women qualified for new work in new places.

Every year the faithful missionary widens

his field and plants a new mission in some hitherto destitute spot. Every year the Sunday-school worker opens up new schools where hitherto none existed. These new workers that have gone through our seminaries and colleges, go back to their homes and send us word that there is an opening in the neighborhood where they live for a new school. The pastor tells us the newly-organized church adjacent to his old work, needs a new building; and the Sabbath-school worker proclaims to us that unless the little schools which he has planted are nourished and protected, they will die from exposure and want. But to all this the Board has but one answer. There must be no new work started, and the new workers must stand in the market-place until the eleventh hour and say, as an excuse for their idleness: "No man hath hired us." The little houseless Church organizations must be told to struggle along without a place that they can call their home; and the new missions must be praised for their zeal and their love for the truth, but advised to do the best they can without any help.

Such is the general attitude of our Freedmen's Board toward its own work. Such is the general tone of its answers to the pleading suppliant for help. Such is its forced policy of repressing and retarding and stunting, because of lack of funds and for fear of incurring additional debt, against which the Church at large would earnestly protest with no uncertain voice.

The first and right conception of the function of a Mission Board, it would seem, should be to encourage and stimulate the growth of its work to its utmost extent; and I doubt not this was the conception in the mind of the Church when the Board of Missions for Freedmen was established, with its headquarters in Pittsburgh, thirty years ago. This, too, I doubt not, is the conception of the nature of the work to which they have been called, as it now lies in the mind of every member and officer of this Board. What we are doing now is not what we want to do; nor is it what we think we ought to do. But necessity knows no law, and the inexorable drives us to a course at once repugnant to our better feelings, and at variance with our highest wishes and hopes. The money necessary for the work is not at our command. The contributions from the churches are not commensurate with the crying needs of the field. The increase in the gifts of God's people does not keep pace with the growth and expansion with God's work. We are not straitened in God. We are straitened in ourselves. The Board could have wisely planted fifty parochial schools this year where they have not planted one. They could have aided at least forty congregations in building churches, where they have not built one; and to-day many little flocks called by the Presbyterian name are as sheep without a shepherd because of our inability to send to them a man able to lead them into green pastures and beside the still waters.

How does this abnormal condition of things come about? Let the 3,415 churches that gave us no collections last year answer the question. From these churches there might have come to us not only a contribution corresponding to their ability, but from their Sabbath-schools and their Young People's societies and their Women's societies, there might also have issued a stream of influence in the way of a few dollars from each that would have made glad the very City of God.

Who will come up to the help of the Lord in this work, and relieve the members of the Board of Missions for Freedmen from the unenviable task and necessity of continually fighting against the growth of its own work? Its work is the Church's work, and the whole body of God's people stand related to it as the parent does to the child. What would you think of parents who would stunt its own offspring? The question carries with it its own answer. May God help us all to see our duty, and may He give us grace to perform it.

E. P. C.

—A missionary to the Jews in Breslau reports that the Jews in a certain town, being about to sell their synagogue, showed their preference, at no small sacrifice, to get it delivered over to the use of a Christian congregation rather than have it profaned to a secular use. From a feeling of piety towards their own building they are attracted to the Christian services now held in it, and some have shown a liking for the gospel.

EDUCATION.

THE CHRISTIAN COLLEGE AND ACADEMY AS SOURCES OF SUPPLY FOR THE MINISTRY.

CAN THE STATE GIVE A SUPPLY?

Some very interesting experiments are being made on a large scale and at very heavy expense to the taxpayers of the country on the subject of education. For many years the American people have been content to devise and carry into effect measures calculated to secure for every child in the land the opportunity to have that fair degree of education which would qualify him to exercise intelligently his privileges as a citizen of the great republic. As time has elapsed, however, and the land has grown more wealthy and ambitious, and as experience has demonstrated more and more plainly the immense advantage possessed by a college-bred man over his competitors in the race for distinction and riches, the disposition has manifested itself to provide free of cost, the opportunity to pass from the common school, where instruction in the rudiments is given, to a high school, in which the higher branches of learning are taught, and to the well-equipped state university, in which philosophy and the sciences, and even the learned professions may be studied.

THE TEACHING OF EXPERIENCE.

There is much that is interesting and attractive in this experiment, and many have been watching to see what results are produced by a scheme of this character. The obvious difficulty encountered at the outset is the indifference, in our country, of the state to religion. If a condition of absolute indifference could be maintained the difficulty would not be half so great as it actually is. The truth is, however, that when religion is required to surrender the field of instruction she surrenders it to another instructress; and that instructress is irreligion. When theism, the belief in a personal God, who is distinct from the universe and is its author, is displaced in a system of instruction, atheism, or agnosticism or pantheism takes the vacant position. Some theory of the universe must be taught or implied in all training. Some system of philosophy must underlie all schemes of education. If a true philosophy is withheld, a false philosophy must be either openly taught or else implied in the teaching of the classroom. But even if absolute indifference were a possible thing still the simple absence of such a potent force in education as religion would rob the teacher of the most important of all influences within his reach for properly moulding the minds of his pupils. Fortunately very large numbers of the teachers of our common schools, and also of our high schools, normal schools, and state colleges, in many parts of the country have been pious men and women; and their personal influence has been powerfully felt for good, and has largely controlled the tone of the institutions over which they preside; and they have diligently used all proper opportunities outside of the class room to direct the minds of the students to God as the source of authority, knowledge, and power. On the other hand it is becoming more and more obvious that the higher institutions of learning which are exclusively under state control are, on the whole, unfavorable to the development and maintenance of a high type of piety. The test of this may be found in the relative number of students who devote themselves to the ministry. When piety, warm and glowing, prevails in the life of a college, the disposition will surely manifest itself to volunteer for service in the ministry of the Gospel. The fact is that an exceedingly small proportion of students in the state institutions are found offering themselves for the holy office. This is the feature of the case with which we, of the Board of Education, are especially interested. We require a college training, or its equivalent for our candidates, and direct our attention therefore to the colleges as the chief source of our supply. It seems to be the common testimony, however, of our college authorities that the town school and the high school provide very few recruits for the college, and that of those who do go to college from the high schools "*very, very* few enter the ministry."

THE THING TO BE DONE

It looks as if the higher institutions under the direction of the state were come to stay. The obvious duty then of Christian communities is, first of all, to use all proper influences to secure protection for the students from the harmful effect necessarily resulting to character and

principles from the presence in the faculties of such institutions of men whose opinions are hostile to Christianity. It is utterly unfair to the citizens of this country, the vast majority of whom are Christians, who are taxed for the support of the schools, and whose fathers laid the foundations of the government upon the principles of Christianity, that, under the pretense that the state must be neutral on the subject of religion, teachings and influences absolutely hostile to Christianity should be thrown around their children while in attendance upon their own institutions. The next obvious step to take is to provide for our students in state institutions such auxiliary influences of a positively religious character, and loyal to our own Church doctrine, government, and worship, as shall tend to make amends for any lack that may exist in the college, and keep our sons and daughters true to the principles which are their heritage and their dearest possession. Such influences are now thrown around our Presbyterian students in the University of Michigan by means of the "Tappan Presbyterian Association" which is acting with the full endorsement of the presbytery and the synod, and offers "Sackett Hall" and "McMillan Hall" with library, gymnasium, lectures, and good Presbyterian fellowship, to all who are willing to take advantage of the opportunity. The excellent and able pastor of our church at Ann Arbor, Rev. J. M. Gelston and his assistant add the weight of personal care, influence, watch and oversight. It is to be hoped that wherever there is a state university a similar provision will be made by wide-awake Presbyterians for the protection of most precious interests. The Christian Associations of the colleges are also to be looked to as potent influences of a positive character for good.

THE CHRISTIAN COLLEGE.

We use this term to describe those institutions for higher learning in which the power of the Christian religion is made a distinctive element and in which the study of the Bible occupies a foremost place, whether the college be under the auspices of a particular denomination or not. Experience shows that the best results flow from influences brought to bear upon the young men in such places of learning. We read of graduated classes in which all but one are professors of religion; and in all the proportion of men who choose the ministry for a profession varies from fair to large. Disorders often occur, in spite of the best influences, and there is abundance of wild life generally at college for those who will ave it. But, taking it all in all, the Christian college is a place to which a young man may be sent with the good prospect that he will be the better and not the worse for his experience; and if he does not enter the ministry it will not be for lack of influences tending to make him carefully consider the question of his duty with regard to it.

WHEN IS THE QUESTION OF A CALL DECIDED?

It seems to be the view of experienced educators that a very considerable number of young men come to college with their minds more or less already made up with regard to the profession or business to which they will devote their lives. If this is the case it becomes a matter of special interest to those who wish to keep the claims of the Christian ministry before the minds of young men to look well, not only to the question of the college, which the student shall attend, but also to the question of the preparatory school in which he shall be made ready for his more advanced studies. Many parents, partly from motives of economy, and partly from ignorance of the supreme importance of the preparatory stage of study, and of the sort of influences there prevailing, are quite content to send their children for the earlier years to the schools that are at their door, and which are frequently without any distinctive character with respect to religion. They awake too late to the discovery that the minds of their children are fixed upon some pursuit in life very different from all that they had planned and hoped for them.

GOOD ADVICE FOR PARENTS.

Many a pious parent has longed for a son, and largely with the hope that he might become a minister of the Gospel. Such a parent, when permitted to have the coveted treasure, will use the appropriate means for the attainment of his wish with regard to the child. He will pray daily to God that he may be accepted for the service of the gospel. He will show to the boy the excellence of the privilege and keep the thought before his mind as a proper object of ambition, and he will endeavor to put him in such circumstances as will tend to increase in his mind an appreciation of the honor and usefulness of the ministry. Now, if we are correctly informed, the period when the lad's mind is most likely to be influenced in favor of a decision to study for the ministry, is just the period when he should be sent to a preparatory school; and the Christian academy, or the preparatory department of a Christian college is just the place where the influences prevail and the advice will be given which will tend to induce him to choose

the sacred office for his life-work. It will be noticed that a large number of our western colleges have a preparatory department connected with them, and we are told that they prove to be most valuable parts of the equipment of these institutions. Our boys are learning the fact that far greater opportunities open before the man who has had the advantage of a college course, than before others, and many would gladly embrace the privilege of becoming college men themselves if their parents would only consent to bestow it. We venture, therefore, to suggest to those who have sons whom they would fain see in the ministry that the Christian academy or the preparatory department of a Christian college, is one of the most propitious places for the cultivation of the spirit that leads young men to consecrate themselves to that sacred office.

WHAT SOME COLLEGE PRESIDENTS SAY.

We can say with assurance that President Blackburn, of Pierre University, of South Dakota, after considerable study of the situation in that far-away part of the country, feels very strongly in sympathy with the views here set forth. In a brief article in this magazine (Feb. '94), he says:—"Few young people in a new country naturally propose to take a college course of study. Their schools do not waken ambition for it. Get them into the preparatory department of a college and they receive a new spirit. The world grows larger, and they want to know more about it. The preparatory department of a Christian college is the most likely door to study for the Gospel ministry."

In another place he quotes Professor J. B. Garritt, of Hanover College:—"I think you are right in supposing that a very large proportion of our students for the ministry have decided on their course before they are through their preparatory studies; at least that is the case here; and of those who come from the high schools, *very, very* few enter the ministry. I would gladly see our preparatory school fill up, for it is our best feeder for the college proper, and especially in students for the ministry."

THE VIEWS OF REV. D. W. POOR, D D

Our readers will be pleased to have a few lines from Dr. Poor on this important subject. His views are the result of a very long period of observation:—

"The statements of President Blackburn in regard to the importance of attaching a sub collegiate or preparatory department to our colleges, especially to those in the newer sections of the country, are confirmed by my observations during the past fifty years When I was fitting for college there were academies of the best sort scattered here and there throughout the towns of New England, where young men were prepared for matriculation by a course of thorough instruction. These academies were invariably under the care of liberally-educated men, who were generally of some religious profession. Hence they were admirably fitted for developing and training candidates for the gospel ministry. Those that I was acquainted with had some of these candidates in every class, among whom a few have attained to great eminence in their calling. But most of these institutions have passed away, being superseded by the high school, which, under the influence of some of our leading educators, was everywhere added to the common school, to be crowned at last with the state college, or university, which was to complete our system of free public education Of course, it will be understood that from this system all specific religious instruction is excluded. How unfavorable this must be for the enlistment of our young men in the service of the gospel will be readily seen. The superintendents of our high schools are often irreligious men, and in one town I know of, where the school superseded the academy, a Roman Catholic was put at the head. Such persons would be no fit substitutes for the principals of the institutions whose place they occupy.* Hence it has happened that these towns where the academies were, no longer furnish ministers as they used to. Other causes may coöperate in this result. Yet this one cannot but have its powerful influence. Something, therefore must be done to meet the want thus indicated, if we are to keep up our supply of ministers, and the only measure I can think of is that which has been already devised under the pressure of the necessity which has arisen, viz: the attachment of a preparatory department to our colleges. This, however, is but a partially adequate provision. The colleges cannot be so numerous and as widely scattered as were the old academies, and therefore, cannot be so accessible. Besides, attendance at them is more costly, and many of of our young men, having graduated at the high school, are disposed to rest content with the instruction there received, and care not to go farther. I have long felt that the fuller development of our system of public education was a mistake. Advanced education ought to be largely conducted under religious influences. The

* So far as our interests are concerned.

state has done its duty when it has secured to its youth a good training in the rudiments of knowledge. This alone can be rendered universal, and be impartially enforced. Advanced studies can only be for the comparatively few, and these should be educated under influences that shall qualify them for usefulness, as citizens of a Christian commonwealth, for all high stations therein. And the institutions for this purpose should be furnished by the Church.

COLLEGE AND SEMINARY NOTES.

We have before us the "Catalogue of the Fredericksburg Collegiate Institute for Young Men and Women, Session 1894–95, with a Prospectus for 1895–96 of the Institute and the Training School to be annexed under the auspices of the Assembly's Home and School at Fredericksburg, Va." The design is to "meet the long-felt need of a spiritual, scriptural and simple method of training for Christian work for that large class of persons, especially young women, who desire some better preparation for more thorough and efficient service in the home and foreign fields than can be obtained in the ordinary educational institutions. It aims to give to them a thorough instruction in the whole Word of God, and practical and experimental training in various forms of evangelistic and Christian work, besides such other theological and literary studies as may be found necessary." The Rev. T. R. Sampson, D.D., is the principal of this training school, and among the faculty we see the name of the Rev. Richard M. Hodge, son of the Rev. J. Aspinwall Hodge, D.D., now one of the professors of Lincoln University. Mr. Hodge is professor of "Bible Study—What it teaches." Principal Sampson was formerly a missionary in Greece and Macedonia.

A New Departure.—We learn from the newspapers that the General Assembly of the Southern Presbyterian Church has recently authorized the Committee on Education to grant to a limited number of unmarried women, under the care of the Committee of Foreign Missions, and who desire to prosecute studies in training schools, assistance from its funds to the extent of about $75 each, the same amount now given to young men in the theological seminaries.

Portland Academy, Ore.—Two fine gifts have been received by this institution—a gift from Hon. H. W. Corbett, consisting of a double block for a building site; and a gift of $450,000 in the will of W. S. Ladd with which to erect a school building of the first-class, three stories high, 194 feet long, and with two wings, each about 40 feet by 50 feet It is expected that the building will be ready for use in a few months.

Albert Lea College.—The good news is published that $5,000 of the debt of this college has been raised. The total amount was $16,000.

—Where would London be, writes "Ian Maclaren," without the stream of fresh blood that pours into her veins from many a rural parish? Where would city Christianity be without the men and women of strong, stable character that are added from the country? Who made their character? This man who is unheard of, who is too often badgered about raising money, who has the lowest stipend, who goes home feeling himself a burden on the Church. Let him lift up his head. His is lasting work, for he has wrought, not in silver or gold, but in the souls of men.

—There is room for Christian service in every life, and youth is the time for preparation for such service. It will be made richer and fuller by higher training in the languages and histories of mankind, in their sciences and philosophy, in all that has been thought and done since God set man in the midst of his creation. It is the especial duty of the Christian man to know as much as may be known of God's providence in his dealing with man in history and nature. Out of such a training flow a larger human sympathy, a deeper knowledge of the needs of men and how to meet them, and above all, a fuller comprehension of God's ways among men.—Ethelbert D. Warfield, D. D., in *N. Y. Observer.*

—The Chinese idiographs in the written language of Japan, writes Ernest W. Clement in the *Dial*, are so complex and so cumbrous, and require so much time for study in a curriculum tremendously overcrowded, that they are felt to be a great drag upon popular education. And especially do they seem to be entirely unsuited for the new career for which Japan is evidently destined. There is a strong feeling among thinking men that the Japanese language and Japanese literature cannot adapt themselves to modern thought and attain the possibilities of modern civilization with such inconvenient and impractical modes of expressing and communicating thought. It is argued, therefore, that a more simple and easy alphabet must be substituted for the prevalent mixture of Japanese characters and Chinese idiographs if Japan wishes to maintain communication with the world at large.

RUINS OF AN ANCIENT HEATHEN TEMPLE.

Children's Christian Endeavor.

Here is a ruin of an old pagan temple in the northern part of Syria. It is from a photograph sent to us by Rev. W. S. Nelson of Tripoli, taken by himself in one of his missionary tours. A small part of the ancient wall is standing as you see, and you can judge of the size of the stones by noticing those that lie on the ground. One of these, you see, is about half the height of the man who is standing by the side of it. I think it comes up a little more than half way from the ground to the top of his head. Let us call it three feet, and then count the stones from the bottom to the top of the wall. Eleven, are there not? That makes 33 feet—not very high for a temple, but it may be only the wall about the grounds of the temple. In such a wall at Baalbek about the grounds of the ruined temple of the Sun, over the other side of Mt. Lebanon from Tripoli, there are three stones, each of which is over 63 feet long and 13 feet thick, and about 13 feet or more in width. These three stones are not at the bottom of the wall, but it is 18 feet from the ground to the bottom of these three stones. They lie along the wall end to end, and their ends are so nicely fitted to each other that you have to look sharp to see where one stone ends and the next begins. To get a true idea of these stones, measure 13 feet of the width of one of the rooms in your home; then measure the heighth of the ceiling; then find how many times the length of the room it would take to make 63 feet. In that way you can get one of those stones pretty fairly into your "mind's eye." Now what do you think of the people who could cut that stone out of the solid rock of the mountain-side, move it many rods along the ground, and lift it upon a wall already built 18 feet up from the ground; then another just like it, and then another, and fit their ends together as snugly and closely as you or any mason could place three bricks? Within the grounds which that wall enclosed—only a part of which is standing now—there are ruins of a temple. A few of its columns are standing, and others lie flat on the ground. I stood at the end of one of these, and could only reach to the upper edge. That is seven feet and six inches from the ground. Such are some of the wonderful ruins which abound in that old land. Will the splendid buildings which we are setting up in our land ever be visited by travellers and found in ruins when no people can be found intelligent enough to tell who built them, or to make any use of them, if they were still standing?

That will depend, I believe, upon the way the people of this country in this and the coming ages behave.

Read what the old prophets wrote about Babylon and Tyre, and what our Lord said of Capernaum. No nation can stay great and strong and happy for many centuries that does not fear and trust and obey GOD.

Now, look back at our picture, and notice the

snowy top of the mountain far beyond the ruin. That is Mount Hermon. It is more than nine thousand feet higher than the sea, and about seven thousand feet higher than the river Jordan, where it starts near the foot of Hermon, to flow down that valley and empty at last into the Dead Sea, which is 1,300 feet lower than the Mediterranean, Mt. Hermon is so very high that it can be seen from almost every part of the country. My first sight of it was as I was going from Beirut to Damascus, after we had gone over Mt. Lebanon. But I saw it afterwards from the Mt. of Olives, and from the hill-top above Nazareth, and again from the shore of the Lake of Genessaret; and I rode many days in which I could often see it, and sometimes our road would be along so high ground that whenever we looked that way, that vast pile of snow would be in sight. This was in the winter and spring. In midsummer the snow disappears, but even then those who go up to the top of Hermon find snowbanks in the sheltered gorges, and even in August thin ice is formed on the pools of water. No wonder that the missionaries love to go up there from the hot plains and breathe for a day or two the cold and invigorating air. But you see how unsafe it would be to go up without carrying thick clothes and blankets, and how much this adds to the difficulty of the climb.

But all the toil of that climb is abundantly paid for by the magnificent view from the top of Hermon. Turn back to the December number, 1891, page 559, and read the description of this from one who had then lately enjoyed it.

[From *The Advance.*]

STAR AND SUN.

Because you cannot be
An overhanging bow,
Whose promise all the world can see,
Why are you grieving so?
A dewdrop holds the seven colors too;
Can you not be a perfect drop of dew?

Because you cannot be
Resplendent Sirius,
Whose shining all the world can see,
Why are you grieving thus?
One tiny ray will reach out very far;
Can you not be a perfect *little* star?

The smallest, faintest star
That dots the Milky Way,
And sends one glimmer where you are,
Gives forth a faultless ray;
Learn then this lesson, O discouraged one!
A star can be as perfect as the sun.

JULIA H. MAY.

Christian Endeavor For Christ and the Church.

CHRISTIAN ENDEAVOR IN CORINTH.

We speak now of the *Endeavor* to live a Christian life. The Corinthian Christian Endeavorers of Paul's time had to live in the midst of Pagan society and Pagan institutions. They had to breathe the atmosphere of pagan ideas, and to come in contact everywhere with pagan usages. To separate themselves from all these, and to pursue a course which would give no countenance to idolatry, was difficult. It required thought and study and prayer and no little self-denial. From many an attractive scene must the Christian in Corinth absent himself; from many a pleasant companionship must he withdraw; many a valued friendship must he imperil or forfeit; to many a sneer and taunt must he subject himself, and to many an imputation of narrowness, and conceit, and bigotry, if he would be sure of giving all his influence in favor of the spirituality and the purity of Christianity.

Probably it would not always be easy to draw the line of separation. There would sometimes be questionable instances — room for sincere doubt — questions in regard to one's personal practice, and questions as to the degree and kind of restraint that should be put upon one's children, and questions as to the deference which ought to be shown to the opinions, and the scruples, and even to the weaknesses of one's brethren. We have intimations and traces of all these in Paul's epistles.

It would have been interesting to notice in Corinth, at that time, to which side different classes of church-members would lean in such doubtful cases, to which side they would give the benefit of the doubt; whether, on the one hand, they would claim, as a privilege, every degree of indulgence which could not be shown to be sinful, or whether, on the other hand, they would voluntarily deny themselves of whatever they saw reason to fear, or knew that their brethren feared, *might* have an unfavorable bearing upon the cause of Christ. We cannot help regarding such things as indications of character. We do, in all questions of delicacy and of affection that are between us in our human relations; we do, in regard to all the associations and actions which are significant of loyalty or disloyalty; we do, and we must, in respect to all those things which indicate how far our hearts are engaged in our religion. We can easily see that it must have been so in Corinth. Let us not

doubt that it is so here and now. It must and will be so, and we have no right to complain of it. If we leave those who know us in doubt how much we care for our religion, for the honor of our Lord and his cause, it is our own fault, as much as it is if we leave it doubtful how much we care for our country, or for our homes and our families.

There is the same occasion for care, and thought, and prayer, and self denial, and resolute determination here and now as in Corinth in the first century, We are mixed in social and civil relations, with worldly ungodly multitudes. Many of those among whom we live are not Christians; have not "professed and called themselves Christians," in any but that general and latitudinarian sense which commits them to nothing that is *distinctive* of Christianity. They have not taken Christ's yoke upon them; have not striven to enter in at the strait gate, and have no present thought or purpose of doing so. There are many Christian usages indeed, to which they assent—such (e. g.) as attendance, with decent order and decorum, on public Sabbath services, the suspending of ordinary business and labor on the Sabbath, etc. In many such things our society and our civilization and even our legislation and our jurisprudence, have become to a certain extent Christianized. Yet there remain many usages, and fashions among us into which nothing of the spirit of Christianity enters; which are manifestly and distinctly of the world and not according to Christ. These are loved and delighted in, just in proportion as vital piety is wanting, and for them the really devout and godly have no relish.

Some of these have their real zest and relish from precisely the same inspiration and make their appeal to precisely the same susceptibilities as did the pagan rites in the worship of Bacchus and of Venus, the deities of intoxication and of lust. These are indeed adorned and concealed by refinement and by etiquette and by courtesy, which are beautiful and lovely, but which cannot hallow that depravity which they embellish.

If Paul were alive now, or John or Peter, or any of those pious women whom Paul mentions so affectionately—"the beloved Persis, who labored much in the Lord," "Priscilla," his "helper in Christ Jesus," and such as they—if any of these were with us, who doubts how they would act in regard to attendance upon or countenance of such gay and worldly scenes? Or who doubts how the discriminating Paul and John would regard those disciples who should frequent such scenes? Who really and honestly doubts how they *are* regarded by Christ, whose eye does behold every stray disciple of his in such places. The look he gives them, if only their eyes were opened to see it, would smite them like that look which he turned and cast upon Peter, when he had denied him in Pilate's hall.

In order to be consistent Christians, we must renounce and discountenance many worldly practices which may not be condemned on mere grounds of morality, but which are distinctively and characteristically ungodly—dangerously tending to that worldliness which a Christian has just as much to get rid of, in order to be ripe and ready for heaven, as of any plain immorality.

Pay no homage at the shrines of Bacchus; linger not near the precints of his temples; smell not the alluring odors of his sacrifices. And O ye Christian women and Christian maidens, lend not your charms, nor your smiles, to deck those upper chambers in the temple of that fair-seeming goddess, whose more devoted worshippers throng the doors of her, "whose house is the way to hell, going down to the chambers of death."

THE PLEDGE.

A writer in a recent number of the *Presbyterian Banner* says of the pledge of the Christian Endeavor Society, that it is, with the exception of the part referring to the society itself, but a summing up of the duties assumed when the obligations of church-membership were taken; and it is only intended to accent and keep these obligations continually in view.

CHRISTIAN ENDEAVOR IN SCOTLAND.

What has been accomplished in Scotland may be inferred from the following words spoken by the *Free Church Monthly:*—"All honor to the Christian Endeavor movement, whose great mission seems to be to put new life into the prayer-meeting, and whose success has been to awaken the interest of the young in one of the most important of the Church's agencies."

SILENT EVANGELISM.

This designation is applied to a practical method of doing personal Christian work. The equipment, which is beautiful and unique, consists of a fine leather pocket case, filled with attractive cards of different tints, printed in colors. There are cards adapted to the different classes

of persons whom one meets every day—a child, a mother, an old person, a working man, etc. The message on each card, partly in words of Scripture, is in good taste.

This can be heartily commended as an effective method of sowing the Gospel seed. The plan is fully explained by an illustrated booklet which may be obtained free on request to the Silent Evangelism Association, Battle Creek, Mich.

WESTMINSTER TRAINING CLASS.

We learn through the *Michigan Presbyterian* that a Westminster Training Class, for the study of the history, government and standards of the Presbyterian Church, has been formed at Fenton, Michigan. The first two lectures of the course were on "Westminster Abbey and Its Associations with Our Church," and "John Calvin."

These topics will be considered in our Christian Training Course, after taking up general Church History.

HOW TO RAISE MONEY.

"The way to raise money is to raise it," writes W. S. Hausman in the *Bulletin*. Twenty-five dollars had been pledged for missions. The chairman of the finance committee, at an appointed time, said: "I want 100 shares at 25 cents." The responses quickly came in for one, two, three or four shares, and the whole amount was raised in less than five minutes. "We gave $25 for missions, not for oysters or ice cream or chicken salad, but for missions."

THE QUESTION PAGE.

Attention is called to the "Questions for Missionary Meeting," found in each issue of this magazine just after the "Receipts." They constitute a summary of the contents of each number. One purpose of the Questions, which are prepared for the use of leaders of missionary meetings, is to secure at each meeting a consideration of the broad work of the whole Church. It is encouraging to hear from many different quarters of the helpfulness of this question page.

WHERE IS YOUR FRIEND?

Perhaps he has left his home and removed to some large city. Surrounded by temptation, living among strangers, he needs the welcome and the Christian fellowship offered by the Christian Endeavor Society. The Missouri C. E. Correspondence Committee, located at 4812 Greer Ave., St. Louis, Mo., in a recent circular calls attention to the fact that this branch of Endeavor work is now thoroughly organized in all the towns and cities of our land. If full name and address be sent, with any other information, this committee will be glad to be of service in this matter, "for Christ and the Church."

MISSIONARY SOCIALS.

In "The Missionary Pastor," these two socials are suggested:

Missionary Nugget Social. Quotations from great missionaries are distributed, and a prize is given to the one who can tell the largest number of the authors.

Missionary Geographical Social. Gentlemen are assigned the names of missionaries. Ladies are assigned the names of places where these missionaries labored. The missionaries are then to find their proper places.

[From *The Congregationalist.*]

A SONG FOR EVERY DAY.

DORA READ GOODALE.

The weary world's a cheery place
For those with hearts to win it:
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven!

NOTES.

"For Christ in All Things" is the motto adopted by a South African Endeavor Society.

* * *

"I promise Him"—not the pastor, the elders, or any one of my fellow Christians—but I promise Him, the Lord Jesus.

* * *

That which the best human nature is capable of, says a well-known English writer, is within the reach of human nature at large.

The use of missionary maps and charts, says Rev. J. E. Adams, is one of the most effective means of awakening an interest in foreign missions.

* * *

I like Christian Endeavor, said Governor McKinley, because it makes character; and Christian character swings wide open every door of opportunity to the young men and women of the United States.

* * *

The Bulletin of the Philadelphia Christian Endeavor Union, Rev. Arthur W. Spooner, editor, formerly a monthly, has multiplied its usefulness by becoming a weekly. It is bright, newsy and helpful.

* * *

No work is inferior or superior in itself, writes Charles Wagner in the *Outlook*. All work takes its value from the prompting motive—it is worth just what one puts into it. By inferior labor we mean all work inspired by low motives, and for a mediocre end.

* * *

An earnest Christian Endeavor leader in Michigan writes: "We all, Seniors and Juniors, feel the added inspiration in the Christian Endeavor columns of the CHURCH AT HOME AND ABROAD. Our missionary meetings are better, and our information committee find much help in these columns."

* * *

Mr. Holman Hunt, in a recent lecture, repudiates the doctrine that art can know no morals. "Art severed from sympathy with general goodness transfers its energy to evil—if it does not serve honesty and modesty it will pander to grossness, and be a varnish of corruption, a whited sepulchre."

* * *

The late Henry Oscar Houghton adopted early in life the motto *Tout bien ou rien*—Do it well, or not at all. It was this motto lived up to that gave the work of the publishing firm to which he belonged unrivaled precedence. See the sketch of this self-made man in *New England Magazine* for October, 1895.

* * *

To know the Bible well is to hear the voice of God through it; to listen to the risen Christ expounding "in all the Scriptures the things concerning himself." No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God, and walking with him.—*Congregationalist.*

Have you tried the Magic Lantern Lectures on Foreign Mission Lands? They are furnished, at a low rental for the use of the slides, by the Library of the Board of Foreign Missions, 156 Fifth Ave., New York. Write to that address for particulars.

* * *

Rev. J. E. Adams in "The Missionary Pastor," notes these four characteristics of a good missionary prayer meeting: — (1) It is well planned and prepared for. Do not generalize on missions; but know *facts*, and tell them. (2) Good topics, not antediluvian subjects. (3) Good maps and charts. (4) Intensely real prayers.

SUGGESTIONS FOR STUDY.

[Syria and The South are the Foreign and Home Mission topics for December. These references to sources of information are given one month in advance to accomodate those who desire more time for study.]

SYRIA.

See Suggestive Hints for Study in CHURCH AT HOME AND ABROAD, December, 1894, page 530. Also in the same number, reference to articles, page 483. Leading articles in our December issue last year were: The Syrian Gibraltar, Forward Movement in Syria, God's Providence in the History of the Syria Mission, A Church Dedication upon Mt. Lebanon and The Waning Power of the Syrian Priesthood.

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A programme for meeting on Syria may be found in *Woman's Work for Woman*, November issue, 1892, 1893, 1894 and 1895.

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The following brief articles in CHURCH AT HOME AND ABROAD may be used as readings at the missionary meeting: A Little Flock, December, 1894, page 535. Married under Difficulties, February, 1895, page 139. Good News from Beirut Female Seminary, April, 1895, page 299. New Mission among the Jews in Syria, August, 1895, page 118. The Influence in Syria of Rev. Gerald Dale, August, 1895, page 138.

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THE SOUTH.

The *Independent* for March 7, 1895, presents a symposium of fourteen pages on The South and its Resources. The twenty-six articles are written by Cabinet Secretaries, Senators, Members of Congress and others

* * *

The following monographs, published by the Bureau of Education, Washington, D. C., belong to a series of contributions to American Educational History, edited by Herbert B. Adams.

"History of Education in North Carolina," by Charles Lee Smith. "History of Higher Education in South Carolina, with a sketch of the Free School System," by Colyer Meriwether, A. B. "Education in Georgia," by Charles Edgeworth Jones. "History of Education in Florida," by George Gary Bush, Ph.D. "History of Education in Alabama," by Willis G. Clark. "History of Education in Delaware," by Lyman P. Powell, A. B. "History of Education in Maryland," by Bernard C. Steiner, Ph.D. "Higher Education in Tennessee," by Lucius Salisbury Merriam, Ph.D.

Another valuable work published by the Bureau of Education is "Southern Women in the recent Educational Movement in the South," by Rev. A. D. Mayo, M. A.

* * *

Further information may be found in the following articles: The Industrial Future of the South, by Frederic G. Mather, *North American Review*, July, 1895. The Southern Exposition at Atlanta, by J. K. Ohl, *Chautauquan*, August, 1895. The Cotton States Exposition, by John Sanford Cohen, *Godey's Magazine*, October, 1895. Sea Islands, by Clara Barton, *Lend a Hand*, February, 1895. Medical Superstitions in South Carolina, by John Hawkins, *The Independent*, September 5, 1895. The South Carolina Liquor Law, by B. R. Tillman, *North American Review*, February, 1894. The South Carolina Crisis, by Victor C. Braman, *The Independent*, February 14, 1895.

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In the CHURCH AT HOME AND ABROAD may be found: Our Church in Kentucky, December, 1894, page 505. The South, December, 1894, page 508. The Synod of Tennessee, March, 1895, page 175. Increase in Texas, March, 1895, page 175. Centre College, Kentucky, and Danville Seminary, May, 1895, page 423

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THE NEGRO.

The American Colonization Society, 450 Pennsylvania Ave., Washington, D. C., issues twice each year a Bulletin called *Liberia*, of which No. 6 appeared February, 1895. These numbers are full of valuable facts regarding the Negro.

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The following articles will be found helpful: The Developmental Status of the American Negro, by George R. Stetson, *Public Opinion*, February 21, 1895. What Georgia does for Negro Education, by Rev. B. L. Maxwell, *The Independent*, March 28, 1895. The Negro of the United States, by James H. Blodgett, *Liberia*, February, 1894. The Educational Status of the Negro in the United States, by George R. Stetson, *Liberia*, November, 1894. Encouraging Facts in Negro Education, *Home Mission Monthly*, April, 1894. The Evolution of the Negro American, by Thomas J. Morgan, D.D., LL D., *Gospel in All Lands*, July, 1895. The Present and Future of the Negro, by Hon. James Bryce, *Gospel in All Lands*, July, 1895.

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The following references are to the CHURCH AT HOME AND ABROAD: Negro Melodies, January, 1894, page 78. Negro Eloquence, February, 1894. page 168. The Hope of the Negro, June, 1894, page 525. Negro Schools, January, 1895, page 56. Work with the Colored Race, January, 1895, page 54. The Negro in the United States, February, 1895, page 93. The Negro Waked Up, February, 1895, page 146. The Helping Hand, February, 1895, page 147. The Tuskagee Conference, March, 1895, page 185 Progress of the Negro, June, 1895, page 460.

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THE CHURCH AT HOME AND ABROAD contains further information on the work of the Freedmen's Board:—The Work and the Outlook After Thirty Years of Effort, June, 1895, page 508. Swift Memorial Institute at Rogersville, Tenn., February, 1894, page 145 Mary Holmes Seminary, March, 1895, page 185; April, 1895, page 277; September, 1895, page 241. Albion Academy, May, 1895, page 418. Lincoln University, June, 1895, page 505. Church Work and School Work, May, 1894, page 410. A Church and School Building, August, 1895, page 150. The Freedmen's Board as a Building and Loan Agency, January, 1894, page 54. Our Scholarships, December, 1894, page 514. Must We Close Some of Our Schools? November, 1894, page 425. Letters from the Front, March, 1894, page 235; April, 1894, page 319. Our Denominational Policy, July, 1894, page 59. What an Elder Did, September, 1894, page 243. Financial Statements and Appeals, October, 1894, page 331. A Great Discovery, March, 1895, page 234. The Past Year's Work, July, 1895, page 50.

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THE HOME MISSION MONTHLY for March, 1894, gives an excellent program for meeting on Freedmen, with Hints and Helps. The same magazine contains the following: A Group of Freedmen's Schools, April, 1894. Names of Schools and Teachers for Freedmen, April, 1895 A Race Need, April, 1895. Annual Report of Freedmen's Department of Women's Executive Committee, August, 1894, and July, 1895.

CHRISTIAN TRAINING COURSE.

[See CHURCH AT HOME AND ABROAD, October, 1895, page 340.]

DOCTRINE AND LIFE.

STUDY IV. GOD. Ques. 6, Trinity; The Father; The Son; The Holy Ghost.

STUDY V. GOD. Ques. 7-11, Decrees; Works; Creation; Providence.

STUDY III. GOD. (1) Ques. 4-5, Nature; Attributes; Oneness.

Let the leader conduct a Bible Reading on the topic, using the proof texts found in the Shorter Catechism, and other related Scriptures. Be sure that each member has his own copy of the Catechism.

CHURCH HISTORY.

STUDY III. THE MARTYR PERIOD. (1) H., 13-14; L. 13-26. The Great Persecutions; The Martyrs; Polycarp and Justin; The Apostles' Creed.

STUDY IV. THE MARTYR PERIOD. (2) H., 15-16, L. 27-35. Constantine: Council of Nice; Nicene Creed.

First review briefly the first 12 pages of Hitchcock's "History of the Christian Church," and Cowan's "Landmarks of Church History." Each member should possess a copy of one or both books. Then read aloud in turn the designated paragraphs in the text, or assign the topics in advance, and ask members to state the facts orally, or read very brief essays. Consult any other available authorities; *e. g.*, Chapters II and III in Bartlet's "Early Church History" (Revell & Co.)

SURVEY OF MISSION FIELDS.

STUDY IV. (1) SOUTH AMERICA, Present Vision in South America, *Dennis*, pp. 132-139. Customs, etc., *Question Book on South America*. Bible Reading, *Winning Souls*. Watchman Voices.

STUDY V. (2) HOME MISSIONS. *Home Mission Exercise*, No. 44, (B. H. M.) *Exceptional Populations*, No. 28, (B. H. M.) *New Mexico, and Benito*, (W. E. H.)

In preparation for study of South America see page 333 of this magazine for last month, and also the articles in this issue. *Woman's Work* and *Over Sea and Land* for November should also be consulted. For Watchman Voices, or brief statements of striking facts, use four paragraphs on page 334, and some of the paragraphs indicated on that page, and found in previous issues.

On the Home Mission topics, see programme in *Home Mission Monthly* for October, and illustrated articles in November.

Gleanings

At Home and Abroad.

—Character is a perfectly educated will.—*Novalis.*

—Say yes to God—that's consecration.—*Hannah Whitall Smith.*

—Take short views, hope for the best, and put your trust in God.—*Sidney Smith.*

—The Lovedale institution in South Africa has trained fifty native ministers.

—To be efficient in your calling, you must be wider than your calling.—*Bishop Carpenter.*

—Every public officer in Korea is now required to keep Sunday as a day of rest.

—"Ever, Only, All for Christ," is the motto of the Faith Hubbard School at Hamadan, Persia.

—Death to the lower self is the nearest gate and the quickest road to life.—*Professor Drummond.*

—"The richest people in the world are those who have learned the joy of sharing their happiness with others."

—At its recent annual meeting held at Old Orchard, Me., the Christian Alliance raised $72,000 for foreign missions.

—The Bible is the greatest missionary, and the Bible Society the greatest missionary society in the world.—*Dr. A. T. Pierson.*

—The educational institution of the Established Church of Scotland, at Calcutta, has 164 in the college department, and 620 in the school. —*Missions of the World.*

—Dinuzulu, son and heir of Cetewayo, the Zulu king, who, after the Zulu war, was transported to St. Helena, now writes the Bishop of Zululand that he has accepted the gospel. He expresses an earnest desire to have teachers sent to his people.

—As a result of twenty-five years' labor in Japan, there are now in that country 400 Protestant churches, 50 Young Men's Christian Associations, 57 Christian Endeavor societies, 18 Circles of King's Daughters and 6 Home Missionary societies.

—Barbarism, oppression, lawlessness, corruption, cruelty, ignorance, decadence, have settled like an inexorable blight on all the lands of Islam. There is no exception; not a single bright spot anywhere; no green oasis in all that wilderness of savage desolation. And these lands were once fertile, populous, flourishing, homes of the arts, of science, of literature.—*Quarterly Review.*

—A special correspondent in Japan of a New York daily, suggests that greater care be used in the selection of missionaries, and that the question of temperament, education, broad-mindedness, and general character be made paramount to zeal and mere familiarity with the Scriptures.

—Dr. Sia Sek Ong, of Foochow, recently preached a series of sermons on the customs of China and the errors of many of them. In one he referred to the wearing of the cue, and advocated its abolishment, emphasizing his words by appearing in the pulpit with his cut off.—*Zion's Herald.*

—A successful missionary needs a clear and strong head, a warm heart, a deep religious experience, and a mind trained in the use of all its faculties and fortified by accurate knowledge. Fewer missionaries, and better, are to be preferred to more of an inferior grade.—*Christian Advocate.*

—The native Christian women of North India have formed a society—"The Association of the Daughters of India"—having for its object the conversion and amelioration of their Indian sisters. One of their rules forbids the soliciting of subscriptions from any person other than a native of India.

—The State Inspector in Spizia, Italy, in a public address in the presence of the municipal authorities, gave this testimony to the Protestant schools: "When I come to these evangelical schools, I seem to myself to be inspecting a crystal palace, everything is so genuine and thorough."

—The Academy of Sciences at Bologna has issued an international circular, urging that, as there is a strong opposition in Europe to Greenwich being the retained as the initial meridian of longitude, Jerusalem be made the initial meridian, which, the Academicians believe, would be acceptable to every nation.—*Christian Herald.*

—The *Outlook* describes the departure of a band of missionaries bound for East Africa, that sailed from the port of New York, August 17, by the ship *Furnessia.* They went under the auspices of the Africa Inland Mission, and one of them is a rescued girl from the Door of Hope, at No. 102 East Sixty-first street, New York. As the steamship moved out into the stream, songs of praise rolled triumphantly across the waters, and those on shore and those on ship, even the crew and longshoremen, touched by the scene, joined in the chorus of song. One of the morning papers said the next day: "Seldom has so remarkable and fervently religious a scene been witnessed in this city."

—There are 250,000 scholars in connection with the Sunday School Union of India. A notable increase is reported for the past year, viz.—1,775 schools and 66,396 scholars. Instruction is given in twenty-five different languages. An interesting aspect of the reports is the increased readiness of English lay residents connected with the army and civil service to engage as voluntary workers in Sabbath schools.

—The vital Christian life of our youth bred in constant Christian activity is now the controlling factor in college life. College life is less and less a thing apart, and more and more a preparatory training for a larger life beyond—a preparatory training which is thoroughly understood to carry in itself the moulding influences of the future, and to condition the usefulness of the future by its own character.—Ethelbert D. Warfield, D.D., in *N. Y. Observer.*

—The Belgian Evangelical Church, now in the fifty-ninth year of its existence, with 8,552 members, possesses 30 churches and stations, 72 annexes or sub-stations, 59 Sunday-schools with 2,787 scholars, 26 ministers, 2 evangelists, and 14 colporteurs and Bible readers. This church consists almost entirely of the working classes, and most of its members are converts from Popery or infidelity.—Rev. R. Gordon Balfour, D. D., in *Free Church Monthly.*

—At the recent Keswick Conference, Mr. Grubb reported his experiences in Egypt. He believes Alexandria is the strategic key to the spiritual position in the Mediterranean. There are, in this city, thousands of Jews, among whom work is carried on by the Presbyterians. There are also many Greeks and natives of Abyssinia, as well as 10,000 Maltese. It has been most difficult to work in Malta amongst the Roman Catholics. You are not allowed to give any Scriptures or tracts to them. If a work begins among the Maltese in Alexandria it will spread to Malta itself.

—Home missions can do more for our country than a standing army or a floating navy. Bibles are better than bullets, and evangelization is a national movement of the widest reach Every dollar for home missions, and every deed of home missionaries, are national benefactions that produce the largest return. What Christianity does for our country in the next ten years, will determine what our country is to be through the new century. The only hope for America in any crisis is the spirit of Christianity in the lives of her citizens. The conflicts that await us are to be settled by force of character rather than force of arms.—*Rev. I. B. Gowan.*

—By the hot-headed Nationalist party in Japan, Christianity is regarded with aversion, as being "anti-Japanese;" and the seeds of former intolerance, kept alive by the native press, are ready, under easily imaginable circumstances, to spring up and bear again the old bitter fruit. Japanese education is secular and compulsory, though not gratuitous. Its most marked result has been the development of a dangerous class of idle graduates, to learned to dig, too unsettled to trade, and hence always at hand for inflamatory purposes.—*Edinburgh Review.*

—Islam, as a religion, is not true: it has not come from God. It does not and cannot satisfy the needs of the human heart; it does not reveal God in his divine Fatherhood, in his love, his justice and his holiness. It does not show man what his original nature was, nor reveal to him what sin is and how to escape it. Islam is an anti-Christian creed. It is opposed to all true progress. whether moral or intellectual, political or religious.—"The Religion of the Crescent," by Rev. W. St. Clair-Tisdale.

—The Roman Empire paved the way for Christianity, but Christianity returned this obligation by preserving for us the best fruits of the Roman Empire. Before Roman Imperialism had been seriously imperilled by the barbarian invasion, Roman Christianity had begun to take its place. And barbarism, though it triumphed over physical Rome, was itself subdued by the spiritual power of Christianity. Thus it came to pass that Christianity, as a spiritual fact, held the world together through the dark ages, and kept alive the Roman tradition, without which it would probably have been utterly extinguished —*Japan Mail.*

—Professor Graham Taylor writes thus in *Young Men's Era*: Close contacts with the sturdy rank and file of our fellow working folk, in other lines of labor than our own, compels respect not only for their heart qualities, but for their intellectual capacites as truly. The privileged and therefore cultivated classes need only to mingle on equal terms with those who have had no chance to acquire culture, to be undeceived as to their own monopoly, either of conscience or capacity. The young lady graduates of Smith, Wellesley, and our western colleges, as they meet and mingle with young working women on the common ground settlement life and work, find that the capacity for the tastes, talents and manners which they have cultivated is not lacking in their less privileged sisters, who have also something to give them in return for what they receive.

—On a Sunday in August, 1895, Protestant church bells were rung for the first time in the city of Vienna, says the *Christian Advocate.* For a long time a Wesleyan place of worship had existed, but the law would not allow it a shape like a church, and it could not have a name. After a long conflict with the government, certain rights have been granted, and a suitable church erected.

—A business man of Yokohama writes as follows in the *Japan Mail:* Missionary work is the ideal of all economy, honesty and effectiveness. In the missionary ranks can be found men who for self-sacrifice, for self-devotion to duty, and for godliness of life reflect honor, not only upon the whole of Christendom, but upon the human race at large—men whose labor is entitled to the sympathy of every cultivated man that is in earnest concerning the real progress of the human family.

—The world embracing spirit of missions has been signally instanced in a little home missionary church in Nebraska, which had only been self-supporting for a year. From this church five missionaries recently went to Siam; the pastor and his wife, an elder, who was a physician, and his wife, and a young lady. This kindling of missionary zeal began in the heart of the mother of the young lady just mentioned. She and two or three praying women fanned the flame, and as the party moved out of the station, two young men waving a farewell said, "We will join you in two years."—H. E. B., in *Evangelist.*

—Christ claims not only the individual soul, but the great circle of human life. His disciples are banded together for nothing less than to sweeten and purify the life of the community. Christ is to be served in the Christianity of citizenship as well as in the Christianity of the Church. The Christian dare not remit to vulgar, selfish and unscrupulous men, the transaction of the affairs of the city. The vision of the city of God descending and dwelling among men should be his inspiration to translate into the civic life of his own city the righteousness which exalteth a community into the likeness of the heavenly ideal. The best citizenship is the best Christianship. In creating an atmosphere of righteousness in the community we shall be fulfilling to the best advantage our functions as members of the Church of Christ, which, as Dr. Arnold reminds us, is an organization to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of our Lord and His Christ.—*Zion's Herald.*

—The ultimate worth of a man is the keenness and vigor of his moral intuitions.—*Dr. C. H. Parkhurst.*

—Education makes a greater difference between man and man than nature has made between man and brute—*John Adams.*

—Kedah is a native state in the northwest of the Malay Peninsula, tributary to the king of Siam, with a Malay population of 30,000. Though the soil is rich, and full of metals, it has not yet been opened to agriculture or mercantile enterprise. Alor Star, the chief town, is the seat of the Sultan's palace. The Sultan and Raja Muda the heir apparent have an English education and manners. The laws of Kedah are founded upon moral precepts, and the Sultan sets a good example to his people. No mission work is carried on in Kedah.—D. D. Moore, in *Malaysia Message.*

—I have long looked, writes, Archdeacon Moule, and, as I thought happily in vain, for symptoms of China's demoralization, enfeeblement and impending ruin, which we felt almost a necessity if the view was correct about the evil of the opium habit. Have not those symptoms suddenly and with startling severity, appeared in the collapse of China's army and navy during the shock of conflict with Japan? Opium is very largely used by Chinese soldiers. And a habit whose craving *must* be pacified periodically, or the victim is paralyzed and helpless, must decimate the fighting power of any Chinese army, especially when faced by the active and non-opium smoking Japanese.

—Islam has proved its power to live in many lands, and Buddhism has spread over half of Asia. But Buddhism is not a full religion, it does not tend to action, but to passivity, and affords no help to progress. Islam, on the other hand, is a yoke rather than an inspiration; it is inwardly hostile to freedom, and is incapable of aiding in higher moral development. Christianity has a message to which men become always more willing to respond as they rise in the scale of civilization; it has proved its power to enter into the lives of various nations, and to adapt itself to their circumstances and guide their aspirations without humiliating them. A religion which identifies itself, as Christianity does, with the cause of freedom in every land, and tends to unite all men in one great brotherhood under the loving God who is the Father of all alike, is surely the desire of all nations, and is destined to be the faith of all mankind.—"History of Religion," by Allan Menzies, D. D., Charles Scribner's Sons. 1895.

—Chicago Commons is one of the six social settlements in Chicago. They are all social "clearing houses," where people of all classes may meet and mingle on common ground to exchange values. As seldom elsewhere, poor and rich, helpless and helpful, uncultivated and educated, faithless and the faithful, meet together before "the Lord, the Maker of them all," to recognize what they have in common, discuss their differences, and "lend a hand"—and better still, their hearts—to one another.—Professor Graham Taylor in *Young Men's Era.*

—Recognizing its limitations and restrictions, we cannnt fail to perceive that Hebrew ethics rises far above the standards of its age, and presents a direct contrast to pagan morality. It looks evil in the face and vigorously combats it; it knows sin and speaks in plainest language of its soul destroying power. Instead of lingering in the sphere of the ideal, its antagonism to wickedness is fundamental and strenuous. Leaving no room for compromise, it calls evil, evil, and good, good, and loudly utters its categoric imperatives, "Thou shalt," "Thou shalt not." Up to the extent of its revealed truth, and the possibilities of its stage of knowledge, it wrought earnestly for righteousness; and it has left a heritage of moral truth that has entered fruitfully into the morality and the legislative codes of every civilized nation and has enriched the life of the Christian Church — W. S. Bruce, in "Ethics of the Old Testament."

—The weakness of Islam is that it is not progressive. Its ideas are bald and poor; it grew too fast; its doctrines and forms were stereotyped at the very outset of its career, and do not admit of change. Its morality is that of the stage at which men emerge from idolatry, and does not advance beyond that stage, so that it perpetuates institutions and customs which are a drag on civilization. An admirable instrument for the discipline of populations at a low stage of culture, and well fitted to teach them a certain measure of self-restraint and piety, Islam cannot carry them on to the higher development of human life and thought. It is repressive of freedom, and the reason is that its doctrine is no more than negative. Allah is but a negation of other gods; there is no store of positive riches in his character, he does not sympathize with the manifold growth of human activity; the inspiration he affords is negative. He does not enter into humanity, and therefore he cannot render to humanity the highest services.—"History of Religion," by Allan Menzies, D. D., Chas. Scribner's Sons, 1895.

—The opium habit saps China's energies, and wounds her moral instincts.—*Archdeacon Moule.*

—Mr. Morris in his "Advance, Japan," declares that Japan did not put on Western civilization as though it were a mantle, but endeavored to select those things best calculated to advance her interests, and has steadily pursued this policy to the present hour. Always alive to the world's progress, she weighs well the question of their suitability or unsuitability before she commits herself to foreign innovations.

—The ordinary Jewish woman is considered to have but slight religious responsibility, as her knowledge of the law is small, writes Rev. G M. Mackie, of Beyrout; but she brings a devotional meaning into her household life that more enlightened people might do well to recognize and repeat. When sending her batch of dough to the public oven, the poor Jewish woman plucks off a small piece of dough and puts it on top, marking it that the baker may know what it is and what to do with it. It is her tithe, an offering to the Lord from her substance, and is thrown into the fire; and so when the baked bread is brought home it is sanctified—a gift from God.—*Mission Record.*

—It may be questioned whether a work of equal importance to the translation of the Scriptures into Wen-li by Morrison and Marshman has ever been accomplished in the annals of Christian literature. No other country affords an example of a language intelligible across an area larger than the continent of Europe amongst the ruling class of a quarter of the human race. The Wen-li is a script, which has been compared to the dial of a clock that signifies the hour alike to all European peoples, although French, German and English use different sounds in telling the time aloud. The eye of the reader follows it with equal understanding of its meaning in the north and south of China,; but the reading of it aloud by a Northerner is unintelligible to Southern ears. Versions in other Chinese languages have followed rapidly, and the Bible is largely accessible in China.—*Quarterly Review.*

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor, and place the results of a few at the service of the many.—*President Noah Porter.*

The Empress of Japan, by Mrs. Kashi Iwamoto. *Japan Evangelist*, August, 1895.

Exploration of the Frankincense Country, Southern Arabia, by J. Theodore Bent. *Geographical Journal*, August, 1895.

The African Problem, by Edward W. Blyden. *North American Review*, September, 1895.

Macedonia and the Macedonians. *Contemporary Review*, September, 1895.

Africanists in Council, by A. Sylva White. *Nineteenth Century*, September, 1895.

The Evolution of the Indian School System, by Henry D. Sheldon. *Education*, September, 1895.

The Written Language of China, by James C. Moffett. *Education*, September, 1895.

The Problems of the Far East, from *Edinburgh Review*. *Littell's Living Age*, September 7, 1895.

The Tuskegee Plan, by John Gilmer Speed. *Harper's Weekly*, September 14, 1895.

The Adopted Home of the Hun, by William F. Gibbons. *American Magazine of Civics*, September, 1895.

The Crown Prince of Siam in His English Home. *English Illustrated Magazine*, September, 1895.

The Tramp Problem, by J. J. McCook. *Lend a Hand*, September, 1895.

Civic Duties of College Graduates, by John Brooks Leavitt. *The Bachelor of Arts*, September, 1895.

The Crime Against Madagascar, by Rev. James M. Whiton, Ph.D. *The Outlook*, September 28, 1895.

The World's Christian Temperance Union, by Margherita A. Hamm. *Peterson's Magazine*, September, 1895.

Origin of Chinese Outrages, by H. H. Van Ulster. *Our Day*, October, 1895.

State Universities, by Richard T. Ely, D.D., LL.D. *The Cosmopolitan*, October, 1895.

The University of Chicago, by Robert Herrick. *Scribner's Magazine*, October, 1895.

Hindoo and Moslem, by Edwin Lord Weeks. *Harper's Magazine*, October, 1895.

The Republic of Mexico, First Article, by Arthur Inkersley, B. A., LL.B. *The Chautauquan*, October, 1895.

The Genius of Japanese Civilization, by Lafcadio Hearn. *Atlantic Monthly*, October, 1895.

The McAll Mission in France, by Rev. F. Noble, D. D. *The Treasury*, October, 1895.

Metabeleland under the British South Africa Company, by Sir Frederick Frankland, Bart. *Review of Reviews*, October, 1895.

The Maori: Politics and Social Life of the Native New Zealander, by Louis Becke and J. D. Fitzgerald. *Review of Reviews*, October, 1895.

Burmese Women, by H. Fielding. *Leslie's Popular Monthly*, October, 1895.

How Men Become Tramps, by Josiah Flynt. *Century*, October, 1895.

The Red Cross in the Far East, by A. B. de Guerville, *Munsey's Magazine*, October, 1895.

The Liquor Question: Environment and Drink, The Saloon and the Sabbath, by Dr. J. F. Waldo, Dr. David Walsh and Rev. F. C. Iglehart, D. D. *North American Review*, October, 1895.

War as a factor in Civilization, by Charles Morris. *Popular Science Monthly*, October, 1895.

Christian Missions in Arabia, by General F. T. Haig. *Missionary Review*, October, 1895.

Inside New Guinea, by John P. Bocock. *Lippincott's Magazine*, October, 1895.

Book Notices.

PERSIAN LIFE AND CUSTOMS is the title of a book about to be issued from the press of Fleming H. Revell Company.

The author is Rev. S. G. Wilson of Tabriz. We have read the first two chapters in galley proof, kindly sent us by the publishers. Taking these chapters as specimens, we expect to find the whole book one which we shall read with eagerness and delight. These two chapters describe the route and give account of the writer's journey from Odessa on the Russian shore of the Black Sea, over the length of that sea to Poti at its Eastern End; thence by railroad to Tiflis; thence by more primitive modes of conveyance to Djulfa on the river Aras, the southern boundary of Russia, and thence through Persia to Tabriz.

The vividness of Mr. Wilson's description of these quaint scenes and unique experiences will charm any intelligent reader, and the writer of this note is glad to testify to their reliableness, from his own observation and experience in making the same journey in the autumn of 1884. H. A. N.

THE ISLANDS OF THE PACIFIC, FROM THE OLD TO THE NEW. A Compendious Sketch of Missions in the Pacific, by *James M. Alexander*. Such is the full title of a beautiful volume published by the American Tract Society, 10 East 23d street, New York.

Its more than five hundred well-printed pages, with 72 beautiful illustrations, tell the thrilling story which that title indicates, clearly, candidly and eloquently.

It is charming and instructive reading. No fiction could be more interesting than this true history.

The Woman's Foreign Missionary Society of the Presbyterian Church, 1324 Chestnut St., Philadelphia, have published a series of seven leaflets which are called SILVER ANNIVERSARY LEAFLETS. They are compiled from letters from missionaries, written by request in preparation for the Twenty-fifth Anniversary of the Society, and appear under the following titles:

Japan as a Mission Field in 1895; What Our Missionary Doctors Do; Rays of Light; Sowing and Reaping; Some Visits to Christless Homes; How the Battle Goes; A Story of Travel and Life at Dehra Doon, India. Price 2 cts. each.

Ministerial Necrology.

JANEWAY, T. L., D.D.—Born at Philadelphia, Pa., February 27, 1805; graduated from the University of Pennsylvania, 1823, and Princeton Theological Seminary; ordained by the Presbytery of Elizabethtown, November 3, 1829; pastor First Church of Rahway, N. J., 1829–40; North Church, Philadelphia, Pa., 1840–54; Kingston, N. J., 1855–61; Corresponding Secretary of the Board of Domestic Mission, 1861–68. Died at Philadelphia, Pa., Saturday, September 14, 1895.

Married Miss Abbie Howell, who died in Philadelphia. April 16, 1885. He leaves four children, two sons and two daughters.

JEWELL, JOEL.—Born at Durham, N. Y., February 11, 1803. Had no opportunity for collegiate education; studied theology with Rev. E. D. Wells and Rev. S. J. McCullough; ordained by the Presbytery of Pennsylvania (since Wellsboro and Harrisburg) December, 17, 1845. Never chose to be installed in 46 years of service; labored in Home Mission fields as one of our pioneer preachers; called the father of the total abstinence pledge and author of the word *Teetotalism*; stated supply at Nelson and Farmington, 3 years; 8 in West Newark and Spudsville, N. Y.; 15 in Wells and vicinity, and later in Columbia, Cross Roads and Sylvania. He said, "I do not know why my master is keeping me so long after school, unless it is because I have failed to get my lesson." Died in Troy, Pa., September 14, 1895 at his son Joseph's home.

Married Mary Adriance February 6, 1826, "who," he said, "was in Christ before me" and who died before him. Six children survive them —one Joel S. in the ministry.

KENDALL, J. LUDLOW.—Born at New Providence, N. J., December 19, 1844: graduated from Western Reserve College, 1868; one year at Princeton Theological Seminary, 1869; ordained by the Presbytery of Otsego, October 20, 1869; stated supply Exeter and Fly Creek, N. Y., 1869–71; stated supply, Arnot, Pa., 1871–72; pastor, Arnot, Pa., 1872–74; pastor, Amenia, N. Y., 1874–78; stated supply, Westminster Church, Poughkeepsie, N. Y. 1878–79; W. C., New Providence, N. J. 1880–82; Pastor, Uniondale and Pleasant Mount, Pa., 1882–88; stated supply, Trout Run and Pennsdale, Pa., 1888–92; pastor, Montoursville, Pa., 1892–94; W. C. New Haven, Ct., 1894–95. Died Monday, 5.45 A. M., July 8, 1895.

Married, October 18, 1869, Miss Jennie Cripin Malcolm, deceased August 17, 1893. Three sons survive.

SHAW, HARVEY. — Born at Phillipsburg, Pa., December 2, 1846; graduated from Lafayette College, 1869; and from Union Theological Seminary, 1872; missionary to Mexico until 1884; ministered to the churches of Saxton, Waterside and Yellow Creek in the Presbytery of Huntingdon; at Cherry Tree in Kittaning Presbytery; Bethany, Rileyville, Cold Spring, Prompton, Waymart in Lackawanna Presbytery. Died at Huntingdon, February 12, 1895. His last words were: "It is all right."

Married in 1883 Miss Ada Reese of Phillipsburg, Pa., who with two sons survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1895.

BALTIMORE. — *Baltimore* — Baltimore Westminster (From "M. C. D."), 5; Chestnut Grove, 4 50; Deer Creek Harmony, 20 35. *New Castle*—Zion, 5. 34 85

CALIFORNIA. — *Benicia* — Vallejo (sab-sch, 2), 7. *Los Angeles*—Pasadena 1st, 23 20. *Oakland*—Oakland Brooklyn (sab-sch, 5 80), 41 30. 71 50

COLORADO.—*Boulder*—Fort Collins, 5. *Denver*—Denver Central, 23. *Pueblo*—Canon City, 16. 44 00

ILLINOIS. — *Bloomington* — Bloomington 2d, 15 39; Gilman, 14 50; Jersey, 4 25; Mahomet, 5 16. *Cairo*—Sumner, 1 60. *Chicago*—Cabery, 6 41; Chicago Ridgway Avenue, 1 41; Herscher, 4 10; New Hope, 7; Peotone, 23 47; Waukegan, 11 56. *Freeport* — Galena 1st, 25; Ridgefield, 5 25; Woodstock, 5. *Mattoon*—Oakland, 2. *Ottawa*—Au Sable Grove, 5. *Rock River* — Franklin Grove, 12; Morrison, 68 22; Sterling, 37 02. *Springfield* — Jacksonville Westminster, 25. 279 34

INDIANA.—*Crawfordsville* — Crawfordsville 1st, 8; Darlington, 6; Lafayette 1st, 6 64; Lebanon, 10; Newtown, 7; Spring Grove, 18. *Fort Wayne*—La Grange, 4 50; Ligonier, 7. *Indianapolis*—Bethany, 6 50; Bloomington Walnut Street, 7 05. *Logansport*—Hebron, 3; Michigan City, 7 71. *New Albany* — Hanover, 11 50; Lexington, 2; — Nabb chapel, 2; Mount Lebanon, 2; Mount Vernon, 2; Sharon Hill, 2. *White Water*—College Corner, 8. 120 90

INDIAN TERRITORY. — *Choctaw* — Philadelphia, 50 cts. .50

IOWA. — *Cedar Rapids* — Springville 1 76. *Corning*—Clarinda, 15 35; Platte Centre, 1 42; Prairie Star, 1 10. *Council Bluffs*—Council Bluffs 1st, 8 50. *Des Moines*—Leon, 4 25. *Dubuque*—Lime Spring, 7 07. *Fort Dodge*—Estherville, 5; Grand Junction, 2 45; Plover, 5. *Iowa*—Mediapolis, 7 57. *Sioux City* — Alta, 5 61. *Waterloo* — Janesville, 2; Salem, 7 60; Tranquility, 10. 84 68

KANSAS.—*Emporia*—Arkansas City, 5 87. *Highland*—Highland, 5 35. *Solomon*—Barnard, 1 92; Wilson, 1. *Topeka*—Kansas City, Western Highlands, 18 33. 32 47

KENTUCKY.—*Ebenezer*—Frankfort, 30; Maysville, 11 75. *Louisville*—Pewee Valley, 4 75. 46 50

MICHIGAN.—*Detroit*—Milford U. P. and Cong. sab-sch, 10; Ypsilanti, 11 01. *Grand Rapids*—Grand Rapids Westminster, 6 75. *Kalamazoo*—Cassopolis, 4. *Lake Superior*—Crystal Falls, 2; Marquette, 15 02. 48 78

MINNESOTA.—*Duluth*—Duluth 2d, 3 43; New Duluth House of Hope, 1. *Mankato*—Windom, 5 06. *Minneapolis*—Minneapolis Bethany, 1; — Highland Park, 7 55. *St. Paul*—St. Paul 9th, 2 75. 20 79

MISSOURI.—*Kansas City*—Butler, 6 22. *Platte*—Barnard, 2; Maryville 1st, 14 88; Parkville, 2 39; Rosendale, 1; Savannah, 6 Tarkio, 5; Union, 2; Union Star, 2. *St. Louis*—Rolla, 9. 50 49

NEBRASKA—*Hastings*—Blue Hill, 2; Edgar (Y. P. S. C. E., 32 cts.), 4 32; Ong, 1. *Kearney*—Grand Island, 7. *Nebraska City*—Adams, 8. *Omaha*—Marietta, 4; Omaha Blackbird Hills, 1 90; — Clifton Hill, 4 02; — Lowe avenue, 2 65. 34 89

NEW JERSEY.—*Jersey City*—Paterson Westminster, 3. *Morris and Orange*—Chatham, 25 09. *Newark*—Montclair 1st, 25 35. *New Brunswick*—Stockton, 4; Trenton 1st, 66 72: — Ewing, 13 40. *Newton*—Oxford 1st, 6 35. *West Jersey*—Bridgeton 2d, 6 66; Cedarville 1st, 7 18; Hammonton, 6; Salem, 38 68. 202 43

NEW YORK.—*Albany* — Jefferson, 6. *Binghamton*—Binghamton West, 20; Cortland, 18 41. *Brooklyn*—Brooklyn Mount Olivet, 2; *Champlain* — Champlain, 5 49. *Chemung*—Big Flats, 8 33; Burdett, 2 90. *Geneva*—Canandaigua, 13 64; Phelps, 8 77; Seneca Castle, 2 45. *Hudson*—Florida, 3; Good Will, 1 62: Ridgebury, 76 cts. *Long Island*—Bellport, 10; Remsenburg, 20; Southampton 1st, 57 44. *Lyons*—Rose, 5 50. *Nassau*—Hempstead Christ Church, 14 45. *New York*—New York 1st sab-sch, 15. *North River*—Newburg Union, 20; Poughkeepsie 1st, 3 04. *Otsego*—Middlefield Centre, 2 29; *Stamford, 80. *Rochester*—Livonia, 3 51; Mount Morris, 7; Ogden Centre, 1 94. *Steuben*—Jasper, 3 45. *Troy*—Argyle, 5; Cambridge, 5 21; Troy Memorial, 2 60. *Utica*—Oneida, 16 82; Rome, 11 76. *Westchester*—Gilead, 10 50; Patterson, 2 50; South Salem, 12 58; Throgg's Neck Y. P. S. C. E., 10; Yonkers Dayspring, 7 14; — Westminster, 10 44. 431 54

NORTH DAKOTA.—*Pembina*—Pembina, 1. 1 00

OHIO.—*Athens*—Bristol, 2. *Bellefontaine*—De Graff, 5 69; Galion, 6 65; Marseilles, 3; Nevada, 3 25; Spring Hills, 2 87. *Chillicothe*—Hamden, 8 62; South Salem, 11. *Cincinnati*—Cincinnati Avondale, 58. *Cleveland*—East Cleveland, 7 70. *Columbus*—Central College, 2 16. London, 4 10. *Dayton*—Bath, 2 60; Dayton Park, 2 95; Seven Mile, 2 40; South Charleston, 12. *Lima*—Rockport, 2 70. *Mahoning*—Brookfield, 1; Pleasant Valley, 1 63. *Marion*—Kingston, 1; Mount Gilead, 5; Porter, 1; Trenton, 3. *Portsmouth*—Manchester, 5; Red Oak, 5. *St. Clairsville*—Bannock, 3 50; Rock Hill, 4 75; Short Creek, 6. *Steubenville*—Bakersville, 2; Beach Spring, 4; Carrollton, 9; Corinth, 8; New Cumberland, 1; New Hagerstown, 2 36; New Harrisburgh, 6; Wellsville 1st, 20. *Wooster*—Ashland, 7 65. *Zanesville*—Roseville, 2 51; Uniontown, 96 cts; Unity, 3. 240 45

OREGON.—*East Oregon*—Union, 3 26. *Portland*—Eagle Park, 3 50. 6 76

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 24 16; Aspinwall 1st, 2; Bellevue, 9; Pine Creek 2d, 6; Plains, 4. *Blairsville*—Black Lick, 3; Cresson, 4; Irwin, 9 07; New Salem, 20 25; Unity, 16 50. *Butler*—Harrisville, 1; New Hope, 2 47; Pleasant Valley, 2 54. *Carlisle*—Carlisle 2d, 63 25; Harrisburgh Olivet (including sab-sch 1 17), 3 17. *Chester*—Kennett Square, 6; Oxford 1st, 46 77; Penningtonville, 4. *Clarion*—East Brady, 5 75. *Erie*—Concord, 3; Evansburgh, 2; Franklin, 30 30; Garland, 4 70; Girard, 4 50; Harmonsburg, 2; Nuts Grove Branch, 1 65; New Lebanon, 3; Pittsfield, 3 25; Pleasantville, 20. *Huntingdon*—Altoona 1st, 30 50; — 3d, 10 31; Bellefonte sab-sch, 8 84; Birmingham Warrior's Mark Chapel, 8 11; Lower Tuscarora, 8 90; Spruce Creek, 20; West Kishacoquillas, 4. *Kitanning*—Gilgal, 1 15. *Lackawanna*—Athens, 10; Carbondale (additional), 5; Forest City, 1; Susquehanna 1st, 9 75; Taylor 1st, 2; Tunkhannock, 17 23; Wilkes-Barre Westminster, 9 *Lehigh*—Allentown, 19; *Northumberland*—Sunbury, 28. *Parkersburgh*—Bethel, 1 50; French Creek, 6. *Philadelphia*—Philadelphia Bethesda, 19 35; — Hebron Memorial (additional), 3; — South, 10; — Walnut street, 123 11. *Philadelphia North*—Bristol, 2 49; Morrisville, 7 50. *Pittsburgh*—Edgewood, 13; Pittsburgh East Liberty, 16 35. *Redstone*—Dunbar (including sab-sch, 2 50), 15 50. *Shenango*—Rich Hill, 2; Transfer, 2 22; Westfield, 22. *Washington*—East Buffalo, 15 30; Forks of Wheeling, 28. *Westminster*—Center (including sab-sch, 6 52), 21; York 1st, 63 33. 871 78

SOUTH DAKOTA. — *Southern Dakota*—Parkston, 5 75; Union Centre, 4. 9 75

TENNESSEE.—*Holston*—Mount Bethel, 3 30. *Union*—Hebron, 1; New Market, 3. 7 30

TEXAS.—*Austin*—El Paso 1st, 1 50; Kerrville, 3. 4 50

UTAH.—*Utah*—Pleasant Grove, 80 cts. .80

WASHINGTON.—*Olympia*—South Bend, 1; Tacoma Westminster, 4 20. *Puget Sound*—Seattle 1st, 86 10. 91 30

WISCONSIN.—*Madison*—Prairie du Suc (including sab-sch, 2 50), 9 50. *Milwaukee*—Cambridge, 5; Milwaukee Immanuel, 40 54; Racine 1st, 20. 75 04

Contributions from Churches and Sabbath-schools 2,812 34

OTHER CONTRIBUTIONS.

Mr. J. A. Gutierrz, Los Vegas, New Mexico, 5; C., Penn.a., 4..... 9 00

$2,821 34

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

MISCELLANEOUS.

Interest on Investments, 237 50; Premiums of Insurance, 296 50; Plans sold, 15; Sales of Book of Designs No. 5, 1 62..... 549 62

PAYMENTS ON CHURCH MORTGAGES.

ILLINOIS. — *Chicago* — Austin, 539. SOUTH DAKOTA —*Dakota*—Long Hollow Indian, 20.. 559 00

SPECIAL DONATIONS.

NEW YORK. — *Troy* — Troy Woodside, 21 63; *Utica*—Augusta, 4 55. OHIO.—*Cincinnati*—Cincinnati Clifton, 10 13..... 36 31

$3,967 27

Church collections and other contributions, April—August, 1895..... 15,006 27
Church collections and other contributions, April—August, 1894..... 15,731 76

LOAN FUND.

Interest, 791 25; Payments on Mortgages, 1,263 88..... 2,055 13

MANSE FUND.

IOWA.—*Dubuque*—Lime Springs, 1. PENNSYLVANIA.—*Lackawanna* — Wilkes-Barre Westminster, 1..... 2 00

OTHER CONTRIBUTIONS.

From a Friend..... 500 00

502 00

MISCELLANEOUS.

Installments on Loans, 353; Premiums of Insurance, 5 25..... 358 25

$860 25

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance. ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

*Under Minutes of 1888.

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1895.

BALTIMORE.—*New Castle*—Zion, 5. *Washington City*—Falls Church, 9 14 00
CALIFORNIA.—*Benecia*—Vallejo, 3, sab-sch, 2. 5 00
COLORADO.—*Boulder*—Fort Collins, 1 45. 1 45
ILLINOIS — *Cairo* — Flora, 1 72. *Chicago*—Ridgeway Avenue, 1 34; Lake Forest, 164 41; Maywood, 6. *Schuyler*—Kirkwood, 3. *Springfield*—Springfield 1st, 12 82. 189 29
IOWA.—*Council Bluffs*—Harden Township, 3 62. *Iowa City*—Crawfordsville, 3 05. 6 67
MICHIGAN.—*Detroit*—Milford United Presbyterian and Congregational sab-sch, 10. 10 00
MINNESOTA.—*Minneapolis*—Bethany, 1. 1 00
MISSOURI.—*Platte* Tarkio, 7 50; Union Star, 2. 9 50
NEW JERSEY.—*Morris and Orange*—Orange 1st, 65. *Newark*—Newark Park, 12 28. *New Brunswick*—Trenton 1st. 50 54. *Newton*—Harmony, 4 27. 132 09
NEW YORK —*Champlain*—Champlain. 2 37. *Chemung* Big Flats, 8 34. *Hudson*—Florida, 3; Good Will, 1 62. *Long Island*—Bellport, 6: Middletown, 9 64 *Lyons*—Newark Park, 11 55. *Nassau*—Hampstead Christ Church, 14 45. *New York*—New York Central. 154 62. *North River*—Poughkeepsie, 3 03. *Rochester*—Mount Morris, 7; Ogden Center, 1 95. *St. Lawrence*—Watertown 1st, 79 43· *Utica*—Oneida, 12 02. *Westchester*—White Plains, 26 32. 341 34
OHIO. — *Maumee*—Fayette 50 cts. *St. Clairsville*—Bethel, 4. *Zanesville*—Mt. Zion, 2. 6 50
OREGON.—*East Oregon*—Union, 2 45. 2 45
PENNSYLVANIA.—*Blairsville*—Poke Run, 10 50. *Chester*—Media, 19 30. *Erie*—Kerr's Hill, 2 45. *Huntingdon*—Bellefonte, 87 99; Lower Tuscarora, 8. *Kittanning*—Leechburgh, 10 60. *Lackawanna*—Great Bend, 5; Troy, 12 70. *Lehigh*—Allentown, 23 25; Portland, 3; Upper Mt. Bethel, 2. *Northumberland*—Jersey Shore. 13. *Philadelphia*—Bethesda, 20 35; West Hope, 8 58. *Philadelphia North*—Lower Providence. 5 30. *Pittsburgh*—East Liberty, 16 35. *Shenango*—Leesburgh, 4 34. *Washington*—Claysville 12 40; Core, 2. *Westminster*—Centre, 24 87, sab-sch, 6 13; Little Britain, 5. 293 14
UTAH.—*Utah*—Pleasant Grove, 60 cts. .60
WASHINGTON.—*Olympia*—South Bend, 1. 1 00
WISCONSIN —*Madison*—Prairie Du Sac, 3 41. *Milwaukee*—Milwaukee Immanuel, 12 65. 16 06

Total from Churches and Sabbath-schools. $1,030 09

PERSONAL.

Mrs Caleb S. Green, Trenton, N. J., 100; "C. Penna," 3 ..... 103 00

PROPERTY FUND.

High Street Church (W. R.), Newark, N. J., for Bellevue College, 1,000; "A Friend," Cincinnati, 25..... 1,025 00

Total receiprs for August, 1895..... $ 2,158 09
Previously reported..... 18,766 67

Total receipts from April 1 to September 1, 1895..... $20,924 76

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294. Chicago.

RECEIPTS FOR EDUCATION, AUGUST, 1895.

BALTIMORE —*Baltimore*—Annapolis, 8 23. *New Castle*—St. George's, 5; Zion, 5. 18 23.
CALIFORNIA.—*Benicia*—Vallejo (sab-sch, 2), 5. 5 00
COLORADO.—*Boulder*—Fort Collins, 1 45. *Denver*—Denver Ceutral, 14 38. *Pueblo*—Canon City, 10. 25 83
ILLINOIS. — *Bloomington* — Danville, 12 46; Selma, 4. *Mattoon*—Ashmore, 4. *Schuyler*—Appanoose, 6; Mount Sterling, 16 62. 43 08
INDIANA.—*Crawfordsville* — Colfax, 1; Romney, 5 80. *Vincennes.*—Evansville Park Memorial sab-sch, 3. 9 80
IOWA.—*Cedar Rapids*—Mount Vernon, 15. *Des Moines*—Des Moines East, 8. *Waterloo*—Williams, 2 25. 25 25
KANSAS.—*Topeka*—Sharon, 2 50; Wakarusa. I 35. 3 85
MICHIGAN. — *Saginaw* — Saginaw East Side, 1st, 10. 10 00
MINNESOTA.—*Mankato*—Marshall, 3 22. *Minneapolis*—Minneapolis Bethany, 1. *St. Cloud*—Brown's Valley, 1 30. 5 52
MISSOURI.—*Platte* — Barnard, 2; Tarkio sab-sch, 10. 12 00
MONTANA. — *Helena* — Helena (sab-sch, 3 48), 14 21. 14 21
NEBRASKA.—*Nebraska City*—Pawnee City, 11 09. 11 09
NEW JERSEY—*Elizabeth*—Elizabeth Westminster, 39 15. *Jersey City*—Englewood, 45 34. *Morris and Orange*—East Orange 1st, 27 81. *Newark*—Montclair Grace, 11; Newark 5th Avenue, 14 *New Brunswick*—Ewing, 10. *Newton*—Harmony, 4 27. *West Jersey*—Bridgeton 2d, 11 27. 162 84
NEW YORK —*Albany*—Charlton, 14. *Buffalo*—Portville, 15. *Champlain*—Champlain, 3 80. *Geneva*—Bellona; 6; Canandaigua 9 06. *Hudson*—Florida, 3; Good Will, 1 62. *Lyons*—Newark Park, 5. *North River*—Poughkeepsie, 3 04. *Rochester*—Mount Morris, 8 83; Ogden Centre 1 94. *Steuben*—Almond 3. *Troy*—Warrensburg, 2 50. *Utica*—Oneida. 24 03. 100 82
NORTH DAKOTA.—*Pembina*—Pembina, 1. 1 00
OHIO.—*Bellefontaine*—Crestline, 3. *Dayton*—Springfield 2d, 13 82: — 3d, 10 54. *Mahoning*—Youngstown, 23 65. *St. Clairsville*—Crab Apple, 5 88; Wheeling Valley, 2. *Steubenville*—Annapolis, 3. *Zanesville*—Clark, 10 19; Roseville sab-sch 80 cts. 72 88
OREGON.—*East Oregon*—Union, 2 04. *Willamette*—McCoy, 1; Spring Valley, 3. 6 04
PENNSYLVANIA.—*Allegheny*—Pine Creek 1st, 5. *Butler*—Martinsburgh, 10; New Salem, 3. *Carlisle*—Big Spring,

19 63. *Erie*—Cambridge, 9; Kerr's Hill, 2 45. *Kittanning*—Kittanning 1st, 27; Rayne, 1. *Parkersburgh*—Weston, 2 45. *Philadelphia* — Philadelphia Patterson Memorial, 11. *Philadelphia North*—Langhorne, 5. *Pittsburgh*—Pittsburgh East Liberty, 16 35. 111 88

TEXAS.—*Austin*—Austin 1st, 15 35. *Trinity*—Albany, 7. 22 35

UTAH.—*Utah*—Hyrum Emmanuel, 1; Pleasant Grove, 50 cts. 1 50

WASHINGTON.—*Olympia*—South Bend, 1. 1

WISCONSIN. — *Madison* — Platteville German, 5 15; Prairie du Sac, 3 41. *Milwaukee*—Beaver Dam 1st, 5 74; Milwaukee Immanuel, 40 88; Racine 1st, 10. 65 18

Receipts from Churches in August..... ..... $710 07
" " S. S. and C. E. Societies..... 19 28

MISCELLANEOUS.

Cash, 20; "X. Y. Z," 50; Rev. Joseph S. Pomeroy, Fairview, Mich., 1; C., Penna, 2; Rev. W. H. Roberts, D.D., treasurer of Million Dollar Fund on account of debt, 176 95..... 249 95

INCOME ACCOUNT.

3; 18; 90; 75; 62.50..... 248 50

Total Receipts in August..... $1,227 80
Total Receipts from April 16th..... 16,287 24

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Phila.

RECEIPTS FOR FOREIGN MISSIONS, AUGUST, 1895.

ATLANTIC.—*South Florida*—Eustis Y. P. S. C. E., support Mr. Clark, 13. 13

BALTIMORE —*Baltimore*—Baltimore Hope Mission Band, 1. *New Castle*—West Nottingham Y. P. S. C. E., support Mr. Eckels, 10; Zion, 28. 39

CALIFORNIA.—*Benicia*—Vallejo, 17; sab-sch, 9. *Oakland*—Oakland Prospect Hill, 2 05. *Sacramento*—Elk Grove, 3; sab-sch, 1; Sacramento 14th Street, self-denial, 3 25. *Stockton*—Fowler Y. P. S. C. E., 4 20 39 50

COLORADO.—*Boulder*—Fort Collins, 6 91; Rawlins, Y. P. S.C.E., 10. *Denver*—Denver Central, 94 88 *Pueblo*—Canon City, 49; Pueblo Westminster Y. P. S. C. E., 2. 162 79

ILLINOIS.—*Alton*—Chester Y. P. S. C. E., salary Dr. Smith, 5. *Bloomington*—Piper City, 20; Waynesville Y. P. S. C. E., 2 25. *Chicago*—Chicago 3d, 14 64; Peotone, debt, 15 65. *Freeport*—Elizabeth, 5; Marengo sab-sch, 13 63; for debt, 4 75; Polo Independent, 33 49. *Ottawa*—Brookfield, 23 65. *Peoria*—Canton Y. P. S. C. E., 4 05; Princeville, 44 90. *Rock River*—Ashton Y. P. S. C. E., support Graham Lee, 12 50; Dixon Y. P. S. C. E., support Graham Lee, 7 50; Geneseo Y. P. S. C. E., support Graham Lee, 12; Hamlet Y. P. S. C. E., support Graham Lee, 7 50; Milan Y. P. S. C. E., support Graham Lee, 8 75; Millersburgh, 5 50; Y. P. S. C. E., support Graham Lee, 4; Morrison Y. P. S. C. E., support Graham Lee, 18 75; Morrison Jr., Y. P. S. E., support Graham Lee, 7 25; Newton Y. P. S. C. E, support Graham Lee, 14; Norwood, 115 55; Rock Island Central Y. P. S. C. E., support Graham Lee, 7; Seatonville Y. P. S. C. E., support Graham Lee, 3 75. *Schuyler*—Appanoose, self-denial, 4; Hersman Y. P. S. C. E, support Mr. Hyde, 25. 440 06

INDIANA.—*Crawfordsville*—Dayton sab-sch, 12; Oxford Y. P. L. C. E;, for Nanking Boys' School, 2 55. *New Albany*—Owen Creek, 3 50. 18 05

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 90 cts. 90

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 19 21. *Corning*—Clarinda Jr. Y. P. S. C. E., support native missionary, 25; Prairie Chapel, 3 75. *Council Bluffs*—Council Bluffs 1st, 18 80. *Des Moines*—Chariton sab-sch, 1 70 *Waterloo*—East Friesland German, 36 07. 104 53

KANSAS.—*Emporia*—Clear Water, for debt, 3; Emporia Arundel Avenue sab-sch, 1 05; Peotone, 5. *Neosho*—Ottawa Jr. Y. P. S. C. E., for debt, 1 02. 10 07

KENTUCKY.—*Transylvania*—Danville 2d Y. L. M. S., support Mr. Martin, 7 55. 7 55

MICHIGAN.—*Detroit*—Ypsilanti, 13 26. *Flint*—Mundy, 5. *Kalamazoo*—Decatur, 12 50; Hamilton sab sch, 1 75. *Lake Superior*—Marquette, 76 80. *Lansing*—Marshall, 25 19 *Monroe*—Monroe, 2. *Saginaw*—Alma Y. P. S. C. E., support Mr Williams, 15. 151 50

MINNESOTA.—*Mankato*—Mankato 1st Y. P. S. C. E., support Mr. Wallace, 12 50. *Minneapolis*—Delano, 9 95; Maple Plain, 7 65; Minneapolis Bethany, 3; — Shiloh, 10; — Westminster, 100. *St. Paul*—Belle Plaine Y. P. S. C. E., support Mr. Wallace, 10 153 10

MISSOURI.—*Kansas*—Vista Y. P. S. C. E., 3. *Palmyra*—Hannibal sab sch, self-denial, 10 21. 13 21

NEBRASKA.—*Hastings*—Blue Hill, 1. *Kearney*—North Platte, 21 10, sab-sch, 14 03. *Nebraska City*—Bennett Y. P. S. C E , for Laos, 3 50; Hopewell, 8; Sterling, 7 40. *Omaha*—Bethlehem, 30 cts.; Omaha 1st sab-sch, for Dr. Bannerman, 50; — Blackbird Hills, 55 cts.; — Clifton Hill, 7 50; Osceola Y. P. S. C. E., for Peking Boys' School, 5. 118 38

NEW JERSEY. — *Elizabeth* — Metuchen, 18 75; Plainfield 1st sab-sch, 50; Roselle Y. P. S. C. E., support E. P. Dunlap, 10. *Jersey City* — Newfoundland, 55; Rutherford, 16 50; Tenafly, 10 38. *Monmouth* — Atlantic Highlands, 2 85; Cream Ridge, 12 27; Freehold, 15 27; Long Branch Y. P. S. C. E., for Ningpo, 7 74. *Morris and Orange*—Orange Central Y. P. Society, support Linkha Singh, 25; — Hillside sab-sch, support Nan Tah, 100. *Newark*—Newark Park, 70 96. *New Brunswick* Ewing, 17 35. *Newton*—Hackettstown, 50. 462 07

NEW MEXICO.—*Santa Fe*—Taos, 1. 1 00

NEW YORK. — *Albany* — Gloversville 1st Y. P. S. C. E., support J. B. Rodgers, 27; Schenectady 1st, 130 87, sab-sch, self denial, 72 05. *Binghamton*—Binghamton 1st Immanuel C. E., for Mary Laffin Memorial, 10; Cortland, 69 68. *Boston*—Houlton, 10. *Brooklyn* — Brooklyn City Park Chapel Y. P. S. C. E., support Mr. Labaree, 5 64; — Duryea sab-sch, self denial, 1 31; — Lafayette Avenue, 25; — South 3d Street, 25 50, Church Auxiliary, self denial, 25 cts.; Woodhaven 1st Y. P. S. C. E., 1; East Hurora, support Dr. Mills, 12 50. *Champlain* — Axton Y. P. S. C. E., for debt, 2. *Geneva* — Canandaigua, 19 16. *Hudson* — Florida, 16 50; Good Will, 8 91; Greenbush, 5 35; Ridgebury, 3 13; Washingtonville 1st, 40. *Long Island*—Amagansett Y. P. S. C. E., 5, support Mr. Campbell, 50 cts.; Bridgehampton, 51 60; Southampton Y. P. S. C. E., support Mr. Campbell, 9 87. *Lyons*—Huron, 5; Wolcott 1st, 6 86. *Nassau*—Babylon sab-sch, support Rullia Ram, 24; Bellmore, 1; A Pastor, 7 35. *New York*—New York 1st, additional, 4,500; — Central, 43 20; — Harlem Y. P. S. C. E., support native helper in China, 5; — Sea and Land Willing Workers, support Won Hong Shang, 10. *Niagara*—Niagara Falls, 33 53, sab-sch, 3 24. *North River*—Amenia, 23 84, Y. P. S. C. E., support Mr. Finley, 9 19; Millerton, 15 30; Newburgh Calvary, 7 61; Pleasant Valley, 10; Poughkeepsie, 16 69 *Rochester*—Ogden Centre, 10 70. *Syracuse*—Fayetteville sab-sch, 10 06. *Troy*—Pittstown, 1. *Utica*—Highland, 1; Oneida, 97 05. *Westchester*—Mt. Vernon 1st Y. P. S. C. E., support Dr. Vanderberg, 20; New Rochelle 2d, support F. J. Newton, 120; Peekskill 1st, for medical missions, 1 25; Rye, 103 13; South Salem, 20 72. 5,659 54

NORTH DAKOTA.—*Fargo*—Lisbon, 5 50; *Minnewaukon*—Bethel, 4 31; Webster, 2 19. *Pembina*—Larimore Y. P. S. C. E., for Africa, 3; Pembina, 2. 17

OHIO. — *Athens* — New England, 1 21. *Cincinnati* — Monterey sab sch, 1 20. *Cleveland*—Cleveland Euclid Avenue Y. P. S. C. E., support Mr. Chalfant, 43. *Columbus*—Columbus 5th Avenue, 5. *Dayton*—Dayton Wayne Avenue Y. P. S. C. E., 7. *Huron*—Clyde Y. P. S. C. E., support J. G. Woods, 25. *Lima*—Blanchard Y. P. S. C. E., support Mr. Lowe, 3 75; Delphos Y. P. S. C. E., support Mr. Lowe, 10; Enon Valley, 18 50; Findlay 1st, Y. P. S. C. E., support Mr. Lowe; 31 25; Findlay 2d Y. P. S. C. E., support Mr. Lowe, 3 75; Kalida Y. P. S. C. E., support Mr. Lowe, 5; Lima 1st Y. P. S. C. E., support Mr. Lowe, 25; McComb Y. P. S. C. E., support Mr. Lowe, 7; Van Wert Y. P. S. C. E., support Mr. Lowe, 18 75; Wapakoneta Y. P. S. C. E , support Mr. Lowe, 7 50. *Mahoning*—Youngstown 1st, 27 93. *Maumee*—Mount Salem, 1. *St. Clairsville*—Buffalo, 39 90. *Steubenville*—East Liverpool 1st, 101 88; East Liverpool 2d, 2, for debt, 2; Lima, 3; Minerva, 4. *Zanesville*—Hanover, 1 75. 396 37

OREGON.—*East Oregon*—Enterprise, 5; Union, 13 47. *Portland*—Damascus, 3; Eagle Park, 3. *Southern Oregon*—Bandon, 1 20. *Willamette*—Spring Valley, 2. 27 67

PENNSYLVANIA. — *Allegheny* — Bellevue sab-sch, 3 67; Bull Creek, 10. *Butler* — North Washington sab-sch, 15 85. *Carlisle* — Centre, 20; Harrisburgh Market Square Y. P. S. C. E., support Mr. Fulton, 50. *Chester*—Dilworthtown, 22; Fagg's Manor sab-sch, 50; Fairview, 8 26. *Clarion* — Academia, 5 15; Perry, Y. P. S. C. E., 2; Tionesta Jr. Y. P. S. C. E., support of missionary, 12 50. *Erie*—Meadville 1st sab-sch, 23 36. *Huntingdon*—Bellefonte, support Mr. Peoples, 157 14, sab-sch, 22 61; Buffalo Run, 1 35; Little Valley, 5. *Lackawanna*—Canton, 10; Cold Spring sab-sch, 2; Franklin Y. P. S. C. E., 2 15; Mehoopany, 5 28; Meshoppen, 7; Scranton 2d Y. P. S. C. E., support Mr. Watson, 100; — Petersburg German, 12 16; Silver Lake, support Mr. Jessup, 4; Wilkes-Barre 1st, work of Dr. Allis 40. *Lehigh* —Hazleton sab-sch, 40. *Northumberland*—Williamsport 2d, 50 cts. *Parkersburgh*—Weston, 3. *Philadelphia*—Philadelphia Cohocksink, 25; — West Spruce Street P. P.

S. C. E., support of missionary, 25. *Philadelphia North*—Doylestown, 40 96; Frankford Y. P. S. C. E., 4 30; Germantown 1st Summerville Y. P. S. C. E., for Laos, 50; Lower Providence sab-sch, 9; Thompson Memorial, 9. *Pittsburgh*—Pittsburgh 3d, support Mr. Godduhn, 200; — East Liberty, 82 74. *Washington*—Mill Creek, 19; West Union, 6 50, for debt, 5. *Wellsboro*—Elkland Y. P. S. C. E., support native preacher, 17; Farmington Y. P. S. C. E., 2 96. *Westminster*—Chanceford, 11. 1,142 44

South Dakota.—*Aberdeen*—Pierpont, 2 65. *Southern Dakota*—Scotland, 6. 8 65

Tennessee.—*Holston*—Salem, self-denial, 12. *Kingston*—Grassy Cove, 1 25. 13 25

Texas.—*Austin*—Taylor Y. P. S. C. E., 5. 5

Utah.—*Kendall*—Soda Springs, 5. *Utah*—Hyrum Emmanuel, 12; Pleasant Grove, 3 30. 20 30

Washington.—*Olympia*—South Bend, 1. *Puget Sound*—Seattle 1st, 63 02. 64 02

Wisconsin.—*Chippewa*—Ashland 1st, 100. *La Crosse*—La Crosse 1st, 12. *Madison*—Cottage Grove, 4; Liberty German, 1 78; Richland Center Y. P. S. C. E., 18 40. *Milwaukee*—Milwaukee Immanuel, 69 56; Racine 1st, 80. 285 74

WOMEN'S BOARDS.

Women's Boards of North Pacific, 258 94; Women's Board of New York, 1,360 87; Women's Board of Philadelphia, 5,928 59; Women's Board of South West, 296; Women's Board of North West, 2,004; Women's Occidental Board, 951 89..... $10,800 29

LEGACIES.

Estate of Abraham L. Vansant, deceased, 7,600; Estate of Olivia P. Atterbury, deceased, 10,000; Estate of David Pricers, 100; Estate of Hannah Linnell, 100..... 17,800 00

MISCELLANEOUS.

Dr. and Mrs. D. R. Greenlee, Minnehaha, Minn., 2; A. N. McCalahan, Omaha, for Laos, 2; Rev. Benjamin M. Nyce, Warsaw, Ind., support Mr. Adams, 300; Mrs. Sarah C. Shurts, for Women's Department of An Sing Hospital, 25; Quarter Century Anniversary Reunion fund, 8,738 50; In His Name, for debt, 5; Martin Rohrbacher, South Lyon, Mich., 10; Missionary Association of Wooster University, support Henry Forman, 84 10; Geo. D. Dayton, Worthington, Minn., 111 11; Geo. D. Dayton, Worthington, Minn., support W. S. Nelson, 888 89; Mary E. Sill, Geneva, N. Y., 5; Major Charles Bird, Washington, D. C., support Mr. Chun, 6; A Friend, for the Syria Mission, 5; D. D. G Duncan, 500; Rev. Joseph Stevens, D. D., Jersey Shore, Pa., 5; E. A. K. Hackett, Ft. Wayne, Ind., support Mr. Fraser and Dr. Johnson, 83 34; G. C. Gearn, San Diego, Cal., support native preacher in India, 6 25; Mrs. A. McC., 10; Mary B. Gillespie, Gallatin, Mo., 5; Rev. W. J. Hazlett, Leasureville, Pa., 10; Missionary Collection at Y. M. C. A., Omaha, for Laos, 14 50; Dr. W. F. Willson, Ironton, O., for debt, 5; J. F. Turner, Iowa City, Ia., support five men in Lampoon, Laos, 25; Rev. Isaiah Faries, Minneapolis, Minn., for debt, 50; Mrs. Mary A. Lilley, Econtuchka, I. T., 1; Mrs. Mary A. Lilley, Econtuchka, I. T., for debt, 1; Isaac Edwards, for debt, 10; Missionary Society, Wooster University, support Henry Forman, 13 10; Rev. E. P. Robinson, Orchard Park, N.Y., 25; D. R. H., 5; "W." of Iowa, 50; For Korea, 1500; Rev. and Mrs. J. M. Leonard, Elrston, Ill., 275; C, Penna, 22; Margaret C. Dickson, Norwich, Conn., 5; Cash, 150; W. H. Belden and family, Clifton Springs, N. Y., 4; F. Binnie, Taneytown, Md., 20; Rev. Hugh Taylor, Lakawn, Laos, 30; A friend, 50; Rev, James A. Dodds, for Mexican work, 40; Syrian Churches 45 09; Kolhapur Mission, self denial, 117 21..... $13,260 09

Total received during August, 1895..... $51,235 07
Total received from May 1 to August 31, 1895... 137,781 13
Total received from May 1 to August 31, 1894... 166,412 32

William Dulles, Jr., *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, AUGUST, 1895.

Baltimore.—*New Castle*—Zion, 5. 5 00

California.—*Benicia*—Two Rocks, 5 30; Vallejo (sab. sch, 2), 5. *Los Angeles*—Los Angeles 2d, 11 25. *Oakland*—Alameda 1st, 15. 36 55

Catawba.—*Cape Fear*—St. Matthew, 2 25. *Catawba*—Woodland, 50 cts. *Southern Virginia*—Hope, 1; Refuge, 1. 4 75

Colorado.—*Boulder*—Fort Collins, 1 45; Longment, 9. *Pueblo*—Canon City, 8; Pueblo 1st, 14 96. 33 41

Illinois. — *Chicago* — Peotone, 2. *Freeport* — Middle Creek Y. P. S. C. E., 25; Willow Creek, 24 94. *Peoria*—Knoxville C. E., 6 28. *Schuyler*—Kirkwood, 3; Macomb, 18 79 22

Indiana. — *Crawfordsville* — Spring Grove, 37. *Fort Wayne*—Salem Centre, 3. 40 00

Indian Territory.—*Choctaw*—Sandy Branch, 1. 1 00

Iowa. — *Cedar Rapids* — Andrew, 1 94; Bellevue, 4. *Sioux City*—Stormlake Lakeside, 10. 15 94

Kansas.—*Emporia*—Emporia Arundel Avenue sab-sch, 1; Florence, 7. *Neosho* — Yates Centre, 4. *Topeka* — Pleasant Ridge, 50 cts.; Rossville 1 20. 13 70

Kentucky—*Ebenezer*—Maysville 1st, 12 75. 12 75

Michigan—*Saginaw*—Saginaw, East Side 1st, 15. 15 00

Minnesota—*Mankato*—Balaton 1st, 1 53; Easter, 1 66; Marshall, 4 45. *Minneapolis*—Minneapolis Bethany, 1. 8 64

Missouri.—*Ozark*—Springfield 2nd, 3. *Platte*—Union Star, 2. *St. Louis*—Bethel 5. 10

Nebraska.—*Hastings*—Blue Hill, 1. *Niobrara*—Ponca 1st. 5 50. *Omaha*—Omaha, Blackbird Hills, 3 15. 9 65

New Jersey.—*Elizabeth*—Basking Ridge 66; Ellzabeth 1st, 67 11. *Jersey City*—Englewood, 45 33; Jersey City 1st sab-sch, 25. *Morris and Orange*—East Orange 1st, 55 53; Morristown 1st, 67 03; Rockaway 9. *Newark*—Montclair 1st, 21 32. *Newton*—Blairstown (sab-sch, 5 73), 58 90. 415 22

New Mexico.—*Santa Fe*—Las Vegas Spanish, 2. 2

New York.—*Albany*—Princeton, 5. *Binghamton*—Binghamton Ross Memorial, 5. *Cayuga*—Meridian, 8 26; *Champlain*—Chazy, 21 46. *Hudson*—Florida, 3; Good Will, 1 62. *Long Island*—Southampton 1st, 44 49. *New York*—New York 1st, 1,000. *North River*—Poughkeepsie 1st, 3 03. *Rochester*—Mount Morris, 13 32; Ogden Center, 1 94. *Utica*—Lyons Falls, Forest, 9 12; New Hartford, 16 71; Oneida, 24 03. *Westchester*—Yonkers 1st, 32 40; Yonkers Westminster, 7 73. 1,197 11

North Dakota.—*Pembina*—Pembina, 1. 1 00

Ohio. — *Cleveland* — Akron Central, 64. *Dayton* — Fletcher, 1; Gettysburgh, 2 50. *Lima*—Mount Jefferson, 4. *Mahoning*—Ellsworth, 26 50. *Marion*—Kingston, 1. *St. Clairsville*—Antrim, 2 15. *Steubenville*—Feed Spring, 2; Linton sab-sch, 5. *Zanesville*—Roseville, 2 39; Uniontown, 96 cts.; Unity, 3. 114 50

Oregon.—*East Oregon*—Pendleton, 3 65; Union, 2 04. *Portland*—Damascus, 2; Portland 1st, 36 80. 44 49

Pennsylvania—*Allegheny*—Avalon sab-sch, 10 *Blairville*—Fairfield, 23 08. *Butler*—Amity, 4; New Salem, 11. *Carlisle*—Duncannon Y. P. S.C. E., 5. *Erie*—Erie 1st, 19 31. *Kitanning*—Apollo (sab-sch, 10), 38. *Lehigh*—Allentown, 22 40; Easton 1st sab-sch, 20. *Northumberland*—Montoursville, 2 50. *Parkersburgh*—Weston, 2. *Philadelphia*—Philadelphia Bethesda, 18 83; — Cohocksink sab-sch, 4 85; — Northminster, 100. *Philadelphia North*—Doylestown sab-sch, 2 34; Norristown 1st, 18 59. *Pittsburgh*—Middletown, 9 77; Montours, 7; Pittsburgh 3d, 25; Pittsburgh East Liberty, 40 87. *Redstone*—Leisenring, 8 30. *Shenango*—Sharpsville, 1 20. *Washington*—Mount Prospect, Y. P. S., 5. 399 04

South Dakota. — *Southern Dakota* — Germantown, 2. 2 00

Tennessee,—*Holston*—Salem, 2. 2 00

Utah —*Utah*—Pleasant Grove, 50 cts.; Salt Lake City Westminster, 6 30. 6 80

Washington. — *Olympia*—Tacoma Westminster, 2 60. *Puget Sound*—Seattle 1st, 24 35. 26 95

Wisconsin. — *Madison* — Baraboo Y. P. S. C. E., 10; Prairie du Sac, 3 40. *Milwaukee*—Horicon, 2 22; Milwaukee Immanuel, 10 53; Racine 1st, 10. 36 17

Receipts from Churches during August, 1895.. $2,532 87

MISCELLANEOUS.

Million Dollar Fund, 1,117 60; Ladies' Society 3d Church, Pittsburgh, Pa., 20; Mrs. J. A. Smith, New Cumberland, W. Va., 250; Mary E. Sill, Geneva, N. Y., 5; Mr. and Mrs. G. W. Harris, Jefferson, N. Y., 3; Mrs. M. J. Dunlap, Pittsburgh, Pa., 10; W. F. Willson, Ironton, O., 5; Rev. A. G. McGaw, India, 5; "J. S. B.," Pittsburgh, Pa., 2; Estate of Hannah

Linnell, Granville, O., 50; T. G. Gayley, Philadelphia, Pa., 10; Anthony Dey, New York, 15; "M. C. D.," Baltimore Westminster, 5; "Cash," Ft. Palmer, Pa., 100; "C., Penna.," 8; Mrs. A. H. Kellogg, Nunda, Ill., 10; "R. W.," Ohio, 5..... 1,620 60

Woman's Executive Committee..... $660 07

Total Receipts during August, 1895..... $4,813 54
Previously Reported..... 18,816 39

Total September 1, 1895 ..... $23,629 93

JOHN J. BEACOM, *Treasurer.*
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1895.

ATLANTIC.—*East Florida*—Candler, 7; St. Andrew's Bay, 23 86; Weirsdale, 5; Wewahitchka, 9. *South Florida*—Center Hill, 3 53; Dunnellon, 7 60; Glenwood, 3 95; Homosassa, 1 75; Orange Bend, 3 37; Titusville; 7 87; Winter Haven, 5 08. 78 01

BALTIMORE.—*Baltimore*—Baltimore Westminster, "M. C. D.," 5; Churchville, 20. *New Castle*—Zion, 29; *Washington City*—Darnestown, 5 42; Lewinsville (sab-sch, 14 45), 18 68; Vienna (sab-sch, 1 70,) (Christian Endeavor, 5), 14 32. 92 42

CALIFORNIA. — *Benicia* — Grizzly Bluff, 3 75; Vallejo (sab-sch, 9) 26. *Los Angeles*—Carpenteria, 10; Los Angeles Bethany, 5; — Grand View, 10; Pacific Beach, 5; Point Loma, 5; Santa Maria, 10. *Oakland* — Oakland Brooklyn, (sab-sch, 8 40), 69 60; — Prospect Hill, "M C," 2 05. *Sacramento*—Davisville, 8; Elk Grove (sab-sch, 2), 7. *San Francisco*—San Francisco Franklin street, 5. 166 40

COLORADO.—*Boulder*—Rawlins (Christian Endeavor, 10), 20; Slack, 1 55; Wolf Creek, 1 95. *Denver*—Denver Central, 89 12. *Pueblo*—Antonito, 11 57; Canon City 1st, 49; Rocky Ford Christian Endeavor, 5; San Pablo, 2 A Home Missionary's tithe, 5. 185 19

ILLINOIS.—*Alton*—Lebanon sab-sch Children's Day offering, 5 10. *Bloomington*—Bement 1st Junior Christian Endeavor, 5. *Chicago*—Chicago 41st street Christian Endeavor 5; Peotone, 32 71; Home Mission Committee, 300. *Peoria*—Prospect, 16 66. *Rock River*—Morrison sab-sch, 4 62; Peniel, 22. 391 09

INDIANA.—*Crawfordsville*—Spring Grove Christian Endeavor, 7 50. *Fort Wayne*—Hopewell, 4. *Logansport*—Michigan City, 71 72. *New Albany*—New Philadelphia, 1 60. 84 82

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 1 15; Oka Achukma, 3; Philadelphia, 1 50; Through Rev. C. S. Newhall, 41 67. *Cimarron*—Enid, 3. *Oklahoma*—Rock Creek, 1 65; Tecumseh, 5. *Sequoyah*—Dwight, 3. Fort Gibson, 1st, for debt, 5 50; McKey, 2. 67 47

IOWA.—*Cedar Rapids*—Andrew (C. E., 2 08), 4 34; Bellevue (sab-sch, 1 05) (C. E., 3 29), 4 34; Cedar Rapids 3d sab-sch, 16 92; Monticello, 16 15; Scotch Grove sab-sch, 4. *Corning* — Mount Ayr, 27 62; Red Oak, 4; Rev. W. E. Hall, 12 50. *Des Moines*—East Des Moines Calvin, 29 20; Garden Grove, for debt, 28 92; Leon. 5. *Fort Dodge*—Rolfe, 17. *Iowa*—Kossuth 1st, 5 59; Martinsburg, 19 01. *Sioux City*—Hartley, 4 50; Sioux City 4th. 5. *Waterloo*—Dows, 5 25; East Friesland (debt, 10), 36 07; Janesville, 4; Williams, 1. 250 32

KANSAS.—*Emporia*—Peotone, 5. *Larned*—Meade, 6 40; Ness City, 3 60. *Osborne*—Crystal Plains, 2; Grainfield, 2 14; Hoxie, 10 36. *Solomon*—Elm Creek, 1 57; Miltonvale, 1 71. *Topeka*—Idana, 2 09; Mulberry Creek German, 2 10; Vinland, 8; Willow Springs. 2. 46 97

KENTUCKY.—*Ebenezer*—Ashland, 64; Covington 1st. 50. 114 00

MICHIGAN.—*Flint*—Amadore, 22 cts.; Bingham, 2 50; Verona, 4. *Kalamazoo*—Cassopolis, 9. *Lake Superior*—Sterlingville, 9 25. *Monroe*—Monroe, 18 10. *Saginaw*—Hillman, 2. 45 07

MINNESOTA.—*Duluth*—Cloquet, 3; Samaria, 2 50. *Mankato*—Beaver Creek (for debt, 13 75), 15 75; Rushmore, 6; Summit Lake, 3 38; Rev. N. H. Bell, for debt, 5. *Minneapolis*—Minneapolis Bethany, 2. *St. Cloud*—Royalton, 2 80. *St. Paul*—Jordan, 4. 44 43

MISSOURI.—*Kansas City*—Jefferson City, 30 55. *Ozark*—Bolivar, 14 28. *Palmyra*—Bell Porter Memorial, 2; Boynton, 3; Enterprise, 3 25. *Platte*—Parkville, 4 45. *St. Louis*—Bristol, 1; Cornwall, 1 50; De Soto, 8; St. Louis 2d German, 5; White Water, 3 50. 76 53

MONTANA.—*Butte*—Butte 2d, 5; Corvallis, 13; Hamilton, 10. 28 00

NEBRASKA.—*Hastings*—Blue Hill, 1; Superior, 5. *Kearney*—Buffalo Grove German, 3; Litchfield, 10; Salem, 3. *Nebraska City*—Beatrice 1st, 12; Bennett, 6 31; Hopewell, for debt, 3 50. *Niobrara*—Hartington, 2 40. *Omaha*—Omaha 1st, 55 17; — Blackbird Hills, 5 26; — Agency, Bethlehem, 86 cts. 107 50

NEW JERSEY.—*Elizabeth*—Lamington, 34; Perth Amboy (sab-sch, 4 26), 41 29; Roselle C. E., 10. *Jersey City*—Rutherford, 519 95. *Monmouth*—Long Branch 1st (C. E., 11 70), 44 33. *Morris and Orange*—East Orange Bethel, 31 58; Mendham 1st, 54 45; Morristown south Street sab-sch Missionary Society, 87 50; Orange Central, 200. *Newark*—Caldwell, 129 97. *New Brunswick*—Amwell United 1st, 3. *Newton*—Delaware, 12 27; Hackettstown, 50. *West Jersey*—Camden Grace C. E., 5. 1,223 34

NEW MEXICO.—*Arizona*—Morenci Spanish, 2; Rev. H. A. Thompson, 5. *Santa Fe*—Las Vegas Spanish, 5; Taos El Ranche, 1 40. 13 40

NEW YORK.—*Albany*—Gloversville Kingsboro Avenue C. E., 10; Schenectady East Avenue, 16 53. *Boston*—Manchester German, 5; New Boston 1st, 10 50; Newburyport 1st, 34; Rev. C. S. Dewing, for debt, 25. *Brooklyn*—Brooklyn Mount Olivet, 2; — Throop Avenue, 40. *Champlain*—Saranac Lake, 10. *Columbia*—Durham 1st, 9; Hillsdale, 16 50. *Genesee*—Corfu, 5; Pike, 10. *Geneva*—Canandaigua, 32 95; Geneva 1st, 23 96; Romulus, 28 30. *Hudson*—Cochecton. 10; Denton, 25 04; Florida, 15 50; Good Will, 8 37; Jeffersonville German, 8 25; Livingston Manor, 4 50; Middletown 2d, for debt. 100; Nyack, 30; Palisades, 44 50; Ridgebury, 2 95. *Long Island*—Amagansett 1st C. E., 10; Bellport, 50; Bridgehampton, 9 50; Port Jefferson, 20 13; Setauket, 34 50; South Haven, 25. *Lyons*—Huron, 4; Wolcott 1st, 9 62. *Nassau*—Northport (C. E., 6 25), 40. *New York*—New York 1st, 3,000; — 5th Avenue (sab-sch, 50) (Woman's Auxiliary, a friend, per Mrs. H. M. Alexander, 325), 375; — Central (General Missionary Committee, 150), 318 61. *Niagara*—Mapleton, 8. *North River*—Cornwall on Hudson, 8 71; Highland Falls C. E., 2; Marlborough, 71 45; Poughkeepsie, 15 68. *Otsego*—Hobart, 40. *Rochester*—Caledonia C. E., 6 10; Ogden, 10 05; Rochester Memorial, 9; — North (for debt, C. E., 6), 183 25. *St Lawrence*—Dexter (Mary A. Willis, 10) (sab-sch, 10), 20; Gouverneur 1st Jr. C. E., 10; Helena, 2; Heuvelton, for debt, 5; Waddington, 12; — Scotch, 72 53; Watertown 1st, 232 68; — Hope Chapel, 2 07. *Syracuse*—Fayette sab-sch. 10. *Troy*—Warrensburg, 5 50. *Utica*—Highland, 1; Oneida, 193 43. *Westchester*—Mt. Vernon 1st C. E., 20; White Plaines, 32. 5,396 66

NORTH DAKOTA.—*Fargo*—Galesburg, 2 69. *Pembina*—Bottineau, 3 50; Canton, 3; Grafton, 25; Inkster, 6; Medford, 1 20; Milton, 2 80; Osnabruck, 2 20; Pembina, 5. 51 39

OHIO.—*Athens*—Amesville, 6 18; Bristol, 54. *Bellefontaine*—Huntsville, 2. *Cincinnati*—Delhi, 7 38; Monterey sab-sch, 1. *Cleveland*—Orwell, 5. *Columbus*—Columbus 5th Avenue, 5. *Dayton*—Springfield 2d, 103 08. *Huron*—Bloomville, 7; Chicago, 11 41; Melmore, 3 43; Republic, 3. *Lima*—Delphos 1st, 25; Lima Main Street, 20. *Mahoning*—Youngstown 1st, 41 68. *Marion*—Ashley, 2 *Maumee* Fayette sab-sch, 1 30; Rev. G. M. Miller, 10. *Portsmouth*—Portsmouth 1st, 128 63. *St. Clairsville*—Cambridge, 83; Nottingham, 41 10 *Steubenville*—Beech Spring, 17; Island Creek, 2; Monroeville, 7; Pleasant Hill, 6. *Zanesville*—Granville (debt, 47), 91 65. 684 84

OREGON.—*East Oregon*—Enterprise, 5; Joseph, 5; Union (C. E., 2), 14 24. *Portland*—Damascus Trinity German, 3; Eagle Park German, 3. *Southern Oregon*—Klamath Falls, for debt, 4. *Willamette*—Dallas, 5; House of Hope, 1. 40 24

PENNSYLVANIA.—*Allegheny*—Springdale, 7. *Butler*—North Liberty, 13 85; Plain Grove sab-sch, 25. *Carlisle*—Big Spring, D. D. G. Duncan, 500; Duncannon, 31; Harrisburg Pine street, 347 93. *Chester*—Bryn Mawr Christian Endeavor, 5; Upper Octorara Christian Endeavor, 10. *Clarion*—Perry Christian Endeavor, 3; Richland, for debt, 6 40. *Erie*—Sugar Grove, 2. *Huntingdon*—Bellefonte sab-sch, 13 51; Birmingham Christian Endeavor, 8; Buffalo Run, 1 35. *Kitanning*—Leechburg sab-sch, 10; West Glade Run, 19; Worthington, 17. *Lackawanna*—Brooklyn, 7. *Lehigh*—South Easton Sr. Christian Endeavor, 10. *Northumberland*—Berwick, 5; Watsontown, 35 50; Williamsport Bethany Christian Endeavor, 1 50. *Parkersburgh*—Elizabeth, 5; Weston, 3. *Philadelphia North*—Lower Providence sab-sch, 9. *Pittsburgh*—Bethany sab-sch, 32 06; Finleyville, 2 50; Pittsburgh East Liberty, 54 49; Raccoon, 72 42. *Redstone*—Dunlap's Creek, 13; Round Hill, 13 50. *Washington*—Cross Creek, 56; Pigeon Creek, 2; Upper Buffalo sab-sch, 6; West Union, 4; *Wellsboro*—Farmington (Christian Endeavor, 1 91), 6 91. *Westminster*—Pequea and sab-sch, 52. 1,410 92

SOUTH DAKOTA. — *Aberdeen* — Palmer 1st Holland, 4.

Black Hills—Rapid City C. E., 4. *Central Dakota*—Artesian, 2 51; Bethel, 91 cts.; Forestburgh, 1 66; Rev. G. A. White, 5 83. *Dakota*—Flandreau, 1 13; Lake Traverse, 3 87; Raven Hill, 2. *Southern Dakota*—Brule Co. 1st Bohemian, 4; Germantown, 3; Scotland, 6 96. 39 87

TENNESSEE. — *Holston* — Salem, 12. *Kingston*—Rockwood, 5. *Union*—Spring Place, 2 80; West Knoxville, 2 50. 22 30

TEXAS.—*Austin*—Fort Davis, 14; Kerrville, 6; Taylor C. E., 5; Rev. W. B. Bloys, 5. *North Texas*—Wichita Falls, 5. 35 00

UTAH.—*Boise*—Boise Bethany, 10; Nampa C. E., 1; Soldier, 1. *Kendall*—Paris, 2. *Utah*—Box Elder, 10; Cedar City, 10; Hyrum Emmanuel, 16; Millville, 1; Pleasant Grove, 3 10; Springville Children's Day Collection, 5 15. 59 25

WASHINGTON.—*Alaska*—Sitka Native, 60 35. *Olympia*—Rosedale Emanuel, 4; Tacoma Westminster, 23 50; Toledo, 4. *Puget Sound*—Acme Station, 3; Cedar Grove, 1; Deming, 2; Natches, 2 50; Nooksack City. 2; Port Townsend Bay, 7; Seattle 1st, 85 11; — 2d, 10; — Calvary, 15; Wickersham, 2. *Spokane*—Cortland, 2 50. 223 96

WISCONSIN —*Chippewa*—Ashland Bethel, 5; Eau Claire 2d, 5; Hurley, 1; Ironwood, 11 50; Odanah Indian, 7. *La Crosse*—Hixton, 5; Old Whitehall, 5; Taylor, 2 70. *Madison*—Brodhead, 30; Madison Christ, 29; Richland Centre 1st C. E., 18 40. *Milwaukee*—Milwaukee Immanuel (sab-sch, 50), 321 90; Racine 1st, 80. *Winnebago*—Montello, 2. 523 50

Womans Executive Committee..... 5113 73

Total from Churches..... $16,616 62

LEGACIES.

Legacy of David S. Ingalls, late of Springville, N. Y., additional, 25,085 15; Mary E. Clapp, late of West Randolph, Vt., additional, 16 30; David E. Boies, late of Bloomingburg, O., 300; Abraham L. Vansant, late of Philadelphia, Pa., 7,600; Hannah Linnell, late of Granville, O., 100; John Innes, deceased, late of 1st Presbyterian Church, Morrice, Mich., 200; David Pricer, late of South Salem, O., 50 $33,351 45

MISCELLANEOUS.

Towards the salaries of Home Missionaries waiting for funds, 5; "L. P. S.," 300; Miss Mary S. Hawkins, Ft. Scott, Kans., 5; Mary B. Gillespie, Gallatin, Mo., 5; Rev. Wm. J. Hazlett, Leasureville, Pa., 10; Rent of Real Estate, Meade Centre, Kans., 10; Y. P. S. C. E., through Rev. James Martin, 2; Mrs. Helen D. Mills, 25; "C. Penna., 14; Mrs. Mary A. Lilley, Econtuchka, I. T., 1; J. M. Rob, Okmulgee, I. T., 1, Silvanus Kirk, 70; Mr. J. A. Gutierrez, Las Vegas, N. M., 10; Rev. H. A. Winter, Madison, Wis., 5; Miss M. Campbell, Mansfield, O., for debt, 15; "D. R. H.," 5; "Friend," Williamsport, Pa., for debt, 50 cts.; Maclovia, Pita and Cordelia Whitlock, 1 35; A Friend of Missions, Cleveland, O., 100; Rev. T. L. Sexton and family, 15; Interest on Permanent Fund, 1 50; Cornelia B. Strong Fund, 250..... 875 35

Total received for Home Missions, August, 1895..... $ 50,843 42

Total received for Home Missions from April 1, 1895..... 193,914 58

Amount received during same period last year 242,150 01

Received through Rev. Wm. H. Roberts, D.D., Treasurer Centennial Anniversary Re-Union Fund..... 18,242 50

O. D. EATON, *Treasurer*,

Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, AUGUST 1895.

COLORADO.—*Boulder*—Fort Collins, 1 45. 1 45

ILLINOIS—*Freeport*—Winnebago 1st, 7. 7 00

MINNESOTA.—*St. Paul*—St. Paul Westminister. 1. 1 00

OREGON.—*East Oregon*—Union, 41 cts. .41

SOUTH DAKOTA.—*Southern Dakota*—Germantown, 2. 2 00

WINCONSIN.—*La Crosse*—La Crosse 1st, 3 19. *Winnebago*—Westfield, 2 50. 5 69

Total received for Sustentation, August, 1895. $ 17 55

Total received for Sustentation from April 1, 1895..... 302 79

Total received for Sustentation during same period last year..... 522 24

O. D. EATON, *Treasurer*,

Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND AUGUST, 1895.

Binghampton—Afton, 4. *Columbia*—Cairo, 11. *Genesee*—Pike, 10. *Hudson*—Palisades, 9. *Lyons*—Wolcott 1st, 10 81. *Nassau*—Bellmore, 1. *Otsego*—Delhi 1st, 28. *Rochester*—Mt. Morris, 7. *St. Lawrence*—Le Ray, 1 50. *Syracuse* — Callamer, 5. *Troy* — Brunswick 1st, 4 57. 91 88

MISCELLANEOUS.

Shenango Persbytery, New Castle Church, Band Credo Workers, special for Jews, New York, 6..... 6 00

Total received for New York Synodical Aid Fund, August, 1895..... $ 97 88

Total received for New York Synodical Aid Fund from April 1, 1895..... 3,385 47

Amount received during same period last year. 3,100 66

O. D. EATON *Treasurer*,

Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1895.

BALTIMORE.—*Baltimore*—Baltimore Westminster (M. C. D.), 5. *New Castle*—Zion, 20. 25 00

CALIFORNIA.—*Benecia*—Santa Rosa, 7; Vallejo (sab-sch, 2), 8. *Stockton*—Sanger, 4. 19 00

COLORADO. — *Boulder* — Fort Collins, 1 45. *Denver*—Denver Central, 25 87. *Pueblo*—Canon City 1st, 15. 42 32

ILLINOIS. — *Bloomington* — Roseville, 3 50. *Chicago*—Chicago Covenant, 40 05. *Freeport*—Willow Creek, 17 58. *Peoria*—Oneida, 5 90; Princeville, 26 20; Yates City, 3 50. *Rock River*—Geneseo, 7 25. 103 98

INDIANA.—*Crawfordsville*—Romney, 5 75. *Fort Wayne*—Warsaw 1st, 4. *Vincennes*—Parke Memorial, 2; Worthington, 5. *White Water*—Kingston, 6 63; Richmond 2d, 5. 28 38

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 6 64. *Corning*—Sidney, 10. *Des Moines*—Ridgedale, 3. *Iowa City*—Oxford, 7; Union, 3 25. *Waterloo*—Grundy Centre, 9 11. 39 00

MICHIGAN.—*Detroit*—United Ptesbyterian and Congregational sab-sch, 10. *Petoskey*—Elk Rapids, 3 32. *Saginaw*—Saginaw 1st, 25. 38 32

MINNESOTA.—*Minneapolis*—Minneapolis Bethany, 1; — Franklin Avenue (sab-sch, 90 cts.), 3 60. 4 60

MISSOURI.—*Platte*—Barnard, 3; Fairfax, 3 75; Union, 3. 9 75

MONTANA.—*Butte*—Missoula, 6. 6 00

NEW JERSEY.—*Morris and Orange*—Chatham, 86 75. *Newark*—Newark Park, 17 72. *New Brunswick*—Bound Brook, 18. *Newton*—Stanhope, 6 40. 128 87

NEW MEXICO.—*Santa Fé*—Las Vegas Spanish. 2. 2 00

NEW YORK.—*Albany*—Albany West End, 21; West Galway, 3. *Brooklyn*—Brooklyn 2d, 145 16; — South 3d Street, 25 63; Stapleton 1st Edgewater, 25. *Cayuga*—Meridian, 6 55. *Chemung*—Big Flats, 13 33. *Genesee*—Leroy 1st, 21. *Geneva* — Ovid, 12 65; Romulus. 16 60. *Hudson*—Circleville, 5; Florida, 3; Good Will, 1 62; Stony Point, 21 70. *Nassau*—Huntingdon 2d, 11 69; Islip, 13. *New York*—New York 1st, additional, 2,000; — West End, 15 92. *North River*—Little Britain, 9 50; Poughkeepsie 1st, 3 03. *Rochester*—Lima, 8 70; Mount Morris, 7 05; Ogden Center, 1 94. *Troy*—North Granville, 6 25. *Utica*—Oneida, 24 03. *Westchester*—Bedford, 10 96; Mt. Vernon 1st sab-sch, 22 66; Patterson, 5 33. 2,461 30

OHIO.—*Chillicothe*—Pisgah, 10. *Cincinnati*—Cincinnati 7th, 39 41. *Marion*—Ashley, 1; Brown, 2; Porter, 1. *Maumee*—Fayette, 50 cts.; Kunkle, 5; West Unity, 6. *St. Clairsville*—Pleasant Valley, 1 40. *Zanesville*—Brownsville, 8. 74 31

OREGON.—*East Oregon*—Union, 3 67. *Portland*—Smith Memorial, 2. *South Oregon*—Bandon, 4 10. *Willamette*—Octorara, 1 70. 11 47

PENNSYLVANIA.—*Allegheny*—Alleghany 1st, Bible school, 39; *Butler*—Martinsburgh, 6. *Carlisle*—Big Spring, 18 35; Paxton, 21 37. *Chester*—Dilworthtown. 4. *Erie*—Cambridge, 8; Cool Spring, 4 40; North East, 22 11.

Huntingdon—Bellefonte, sab-sch, 10 28. *Kitanning*—Rayne, 1; Slate Lick, 4. *Lackawanna*—Nicholson, 6; Taylor 1st, 1 21. *Lehigh*—Pottsville 1st, 42 90. *Parkersburgh*—Buckhannon, 5. *Philadelphia*—Philadelphia, Bethesda, 33 55; —, Hebron Memorial, 4 36. *Philadelphia North*—Thompson Memorial, 6. *Pittsburgh*—Miller's Run, 1 85; Pittsburgh, East Liberty, 24 52. *Redstone*—Little Redstone, 8 08; Mount Pleasant Reunion, 6 96. *Shenango*—Clarksville, 3 85; Westfield, 20. *Westminster*—Little Britain, 7. 309 79

TENNESSEE.—*Holston*—Salem, 2. 2 00

UTAH.—*Utah*—Hyrum Emmanuel, 1; Pleasant Grove, 90 cts. 1 90

WASHINGTON.—*Olympia*—South Bend, 1. 1 00

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 18 97; Racine 1st, 25; Waukesha 1st, 7 88. 51 85

Total from the Churches and Sabbath-schools. $3,360 84

FROM INDIVIDUALS.

Mrs. Julia A. Norton, Oxford, O., 5; Mrs. L. P. Lees, High Bridge, N. Y. City, 100; Mary E. Sill, Geneva, N. Y., 5; "X. Y. Z.," Pa., 50; Rev. and Mrs. L. L. Radcliffe, Chatauqua, N. Y., 50; Miss Emma S. Farr, Jenkintown, Pa., 50; Mrs. H. D. Mills, Tunkhannock, Pa., 25; Mrs. Mary A. Lilley, Ecoutuckka, Indian Territory, 2; per Rev. W. H. Roberts, Treas., Million Dollar Fund, for fund debt of the Board, 98 85; Mrs. F. Cairns, Washington, D. C., 10; "A Friend," 500; Rev. R. B. Herron, Fredonia, Kas., 5; Rev. J. C. DeB. Kops, La Crosse, Wis., 5; Rev. Joseph Stevens, D. D., Jersey Shore, Pa., 5; Balance, Ministers House account refunded by Trenton Asylum, 18 06; "C. Penna," 6. ..... 934 91

Interest from the Permanent Fund..... 2,074 00

For the Current Fund..... $6,369 75

PERMANENT FUND.

(*Interest only used.*)

Mrs. Mary A. Lilley, Ecoutuckka, Indian Territory, 1..... 1 00

Total for August..... $6,370 75

Total for the Current Fund since April 1, 1895. $47,732 89

Total for the Current Fund for same period last year..... 46,396 56

WILLIAM W. HEBERTON, *Treasurer*,
1334 Chestnut Street Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1895.

ATLANTIC.—*East Florida*—Jacksonville, Laura street, 4; Waldo, 2. *Fairfield*—Hebron sab-sch, 2 50; Hermon, 1 60; Lancaster sab-sch, 2 50; Rockfield sab-sch, 66 cts. *McClelland*—Cedron sab-sch, 1 02; Mattoon (sab-sch, 8); (C. E. So., 2), 10; Mt. Pisgah sab-sch, 2 10; Westminster sab sch, 12. 26 50

BALTIMORE — *Baltimore* — Annapolis sab-sch, 14 82, 18 06; *New Castle*—Dover church and sabs-ch. 53 51; Head of Christiana, 7; Pitt's Creek. 53; Port Deposit, 7 22; Rock, 15; Wilmington East Lake Park sab-sch, 10; Zion, 5 168 79

CALIFORNIA—*Benicia*—Big Valley, 2; Two Rocks sab-sch, 9 60; Vallejo sab-sch. 42. *Los Angeles*—Annaheim sab-sch, 8 24; Inglewood, 10 25; Los Angeles Grand View sab-sch, 7 12; Pacific Beach sab-sch, 8 59; San Diego sab-sch. 25. *Oakland*—Elmhurst, 12 50; Oakland, Brooklyn (sab-sch, 32): 56. *Sacramento*—Elk Grove sab-sch, 5; Roseville sab-sch, 4 20. *San Francisco*—San Francisco, Calvary sab-sch, 24 80; — Mizpah sab-sch, 17 13. 232 43

CATAWBA—*Cape Fear*—Hampton sab-sch, 75 cts; Haymount sab-sch, 1 25; Shiloh, 3 10; Wilmington, Chestnut street sab-sch, 5. *Catawba*—Ben Salem, 3 75; Miranda sab-sch, 3 50; Murkland, 8 90; Philadelphia sab-sch, 1 50. *Southern Virginia*—Hope, 1; Mt. Zion sab-sch, 2 65; Ridgway sab-sch, 2; Whitmell sab-sch, 2. *Yadkin*—Freedom 1; Germantown sab-sch, 1; John Hall Chapel sab-sch, 12 05. 49 45

COLORADO—*Boulder*—Greeley, 52 cts; Rawlins (sab-sch, 2 48) 4 48. *Denver*—Black Hawk sab sch, 6; Central City sab-sch, 10; Denver Central, 8 63. *Gunnison*—Aspen, 10. *Pueblo*—Canon City, 5. 44 63

ILLINOIS—*Bloomington*—Bement, 11 86; Bloomington 2d, 25 54; Tolono, 16 50; Du Quoin, 21 37; Harrisburg sab-sch, 11 46; Oak Grove sab-sch, 1 70; Olney, 5 25; Wabash, 16. *Freeport*—Cedarville, 6; Hanover sab-sch, 5; Marengo, 25. *Mattoon*—Kansas, 14. *Ottawa*—Ottawa 1st Bible school, 7 65; *Peoria*—Princeville, 15 70. *Rock River*—Arlington sab-sch, 5. *Schuyler*—Bushnell, 2 08; Fountain Green sab-sch, 2 50; Hamilton Bethel sab-sch, 10. *Springfield*—Decatur, College street chapel, 8 30; Petersburgh, 15 26. 232 17

INDIANA—*Crawfordsville*—Dayton sab sch, 27 51; Waveland, 7 15 *Fort Wayne*—Lima sab sch, 7 50. *Indianapolis*—Mt. Moriah, 2 25. *Logansport*—Center sab-sch, 4; Michigan City, 4 01; Monon sab-sch, 2. *Muncie*—Anderson sab-sch, 15; Noblesville sab-sch, 4. *New Albany*—Eckerty sab-sch, 2. *Vincennes*—Evansville Park-Mem'l, 6. *White Water*—Aurora sab-sch, 7; Kingston, 5 50; Richmond, 6 55. 100 47

INDIAN TERRITORY—*Oklahoma*—Fair View sab-sch, 1 20; McKinley sab-sch, 2 11; Okarche, 50 cts; Winnview sab-sch, 70 cts. 4 51

IOWA—*Cedar Rapids*—Andrew sab-sch, 7 64; Bellevue sab-sch, 1 52; Cedar Rapids 2d sab-sch, 50; — 3d sab-sch, 19 05; Clarence sab-sch, 9. *Corning*—Bethany, 3 05; Mount Ayr sab-sch, 40 76; Red Oak, 2. *Council Bluffs*—Adair sab-sch, 6 80; Council Bluffs 1st sab-sch, 25; Griswold 12 87. *Des Moines*—Des Moines Westminster church and sab-sch. 15 25; Jacksonville, 5 35; Lineville sab-sch, 3 60; Newton sab-sch, 10; Oak Grove sab-sch, 5 25. *Fort Dodge*—Duncomb Mills sab-sch, 6 45. *Iowa*—Birmingham sab-sch, 8; Kossuth 1st sab-sch, 5; Lebanon sab-sch, 7; Montrose sab-sch, 5; Morning Sun sab-sch, 22 50; Ottumwa West End sab-sch, 2 66. *Iowa City*—Crawfordsville sab-sch, 4; Davenport 1st, 25 92; Stockton sab-sch, 1. *Waterloo*—Aplington sab-sch, 10 44; Bethel sab-sch, 2; Jefferson sab-sch, 4 50; Onward sab-sch, 1 60; State Center sab-sch, 6. 329 21

KANSAS—*Emporia*—Arkansas City, 7 27; Conway Springs sab-sch, 5; Lyndon sab-sch, 2 55; Wichita, Oak street sab-sch, 4. *Highland*—Hiawatha sab-sch, 14 28. *Larned*—Galva sab-sch, 50 cts. *Neosho*—Chetopa sab-sch, 90 cts; Osawatomie sab-sch, 2 50; Oswego sab-sch, 30; Scammon, 12 18. *Solomon*—Saltville sab-sch, 1. *Topeka*—Sharon, 3 27; Wamego sab-sch, 4. 87 45

KENTUCKY.—*Ebenezer*—Austinburg Cottage Mission, 7; Newport, 4 30. 11 30

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue sab-sch, 40. *Flint*—Akron sab-sch, 5; Bridgehampton, 10 40. *Grand Rapids*—Big Rapids Westminster sab-sch, 8 94; Grand Rapids Westminster, 32 14. *Kalamazoo*—Kalamazoo North sab-sch, 3 65. *Lake Superior*—Detour, 6; Escanaba, 10; Ford River, 15; Ontonagon sab-sch, 11; Pickfork sab-sch, 5. *Lansing*—Germfask sab-sch, 1. *Petoskey*—Elk Rapids sab-sch, 6 25; Hathaways sab-sch, 1; Yuba sab-sch, 3 73. *Saginaw*—Geneva sab-sch, 4 55; Saginaw, 16. 179 66

MINNESOTA.—*Duluth*—Duluth Hazlewood Park, 1 35; Sandstone sab-sch, 3. *Mankato*—Lakefield, 7 20; Marshall, 14 83; Woodstock (sab-sch, 2), 4. *Minneapolis*—Minneapolis Bethany, 1; — Bethlehem church and sab-sch, 21 49; — Stewart Memorial sab-sch, 14; — Westminster Fairview Mission sab-sch, 17 27. *St. Cloud*—Kingston sab-sch, 4. Willmar, 3 40. *St. Paul*—Dundas sab-sch, 1 12; Hastings sab-sch, 8 05; St. Paul Goodrich Avenue sab-sch, 13. *Winona*—Canton (sab-sch, 5 50), 7 50; Henrytown sab sch, 3 50. 124 71

MISSOURI.—*Palmyra*—Hannibal sab-sch, 18 63; Harrison Avenue sab-sch, 3 75. *Platte*—Akron sab-sch, 2; Barnard, 2; Kingston, 2 02; Marysville 1st (sab-sch, 10 75), 25 63; Tarkio sab-sch, 11 60. *St. Louis*—Cornwall sab-sch, 3; De Soto sab-sch, 8 25; St. Louis Covenant, 10; — Glasgow Avenue sab-sch, 10 55; — Lee Avenue sab-sch, 3 44; — Promise sab-sch, 6 92; — Westminster sab-sch, 10 90. 118 69

MONTANA.—*Butte*—Corvallis sab-sch, 5 60; Phillipsburg sab-sch, 1. *Helena*—Bridger's Ford sab-sch, 50 cts. *Great Falls*—Kalispell sab-sch, 15 67. 22 77

NEBRASKA.—*Hastings*—Lebanon, 1; Nelson church and sab-sch, 8 50; Wilson, 2. *Kearney*—Burr Oak, 3; North Platte, 19 82; Wood River sab-sch, 2 15. *Nebraska City*—Pawnee. 22 14; Seward sab sch, 5 45. *Niobrara*—Belmont sab-sch, 1 05; Bodare sab-sch, 1 57; La Porte sab-sch, 37 cts.; Osmond, 2 87; Prairie Flower sab-sch, 1 26; Wayne sab-sch, 1 12. *Omaha*—Omaha Blackbird Hills, 2 11. 74 41

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 57 43; Perth Amboy sab sch, 74 10. *Jersey City*—Carlstadt sab-sch, 5; Rutherford, 44 74. *Monmouth*—Farmingdale sab-sch, 2 09; New Gretna sab sch, 7; Tennent, 24. *Morris and Orange*—Flanders sab-sch, 5; Mendham 1st church and sab-sch, 16 92; Mt. Freedom sab-sch, 5 10. *Newark*—Montclair Grace, 12 52; Newark Bethany sab-sch, 16 14;

— Park, 5 73. *New Brunswick*—Alexandria, 5; Bound Brook, 19; Ewing, 11 75; Frenchtown sab-sch, 26 71. *Newton*—Hackettstown sab-sch, 41 40; Marksboro, 9 49. *West Jersey*—Cape Island sab sch, 7. 396 12

NEW MEXICO.—*Santa Fe*—Raton 1st sab-sch, 20 60; Taos, 1. 21 60

NEW YORK.—*Albany*—Albany West End sab-sch, 17 61; Johnstown sab-sch, 50 16; Schenectady 1st sab-sch, 64 50. *Binghamton*—Cortland, 24 46. *Boston*—Boston Scotch sab-sch, 8; Quincy, 20 80. *Brooklyn*—Brooklyn 1st German sab-sch, 18. *Buffalo*—Panama sab-sch, 50 cts.; Portville, 10. *Champlain*—Champlain, 3 18; Peru, 4; Westville sab-sch, 8 15. *Chemung*—Horse Heads sab-sch, 14 25. *Genesee*—Batavia sab-sch, 45 61; Bergen, 21; North Bergen sab-sch, 6 15; Warsaw, 10. *Geneva*—Phelps, 9 59. *Hudson*—Congers 1st sab-sch, 15 37; Florida, 3; Good Will, 1 62; Milford, 15. *Long Island*—Bellport, 17; South Haven, 18. *Lyons*—Newark, 10; Palmyra, 9 50. *Nassau*—Glen Cove sab-sch, 12; Springland sab-sch, 42 36. *New York*—New York Central, 56 66; — Faith sab-sch, 13 17; — Morrisania 1st sab sch, 10; — Rutgers Riverside sab-sch, 24 78. *Niagara*—Knowlesville, 10 34. *North River*—Little Britain, 15 50; Poughkeepsie, 3 04; Vails Gate, 5. *Otsego*—Milford, 4 81. *Rochester*—Ogden, 1 94; Sparta 1st, 25 08. *St. Lawrence*—Watertown 1st, 36. *Steuben*—Canisteo, 40; Hammondsport, 7 85. *Syracuse*—Mexico, 14 30. *Troy*—Cambridge, 5 21; Green Island sab-sch, 14; Malta sab sch, 16; Whitehall sab-sch, 13 50. *Utica*—Lakeport Union sab-sch, 3 40; Mt. Vernon, 16 23; New Hartford sab-sch, 21; Oneida, 12 03; Rome sab-sch, 15 36. *Westchester*—South Salem (sab-sch, 17 01), 24 55; White Plains, 46 31; Yonkers 1st, 27 01. 962 88

NORTH DAKOTA.—*Fargo*—Elm River sab-sch, 5 70; Wheatland C. E. S., 1 20. *Pembina*—Backoo sab-sch, 1 35; Cavalier sab-sch, 12 34; Elkwood sab-sch, 3 50; Hamilton sab-sch, 2 27; Rugby, 2. 28 36

OHIO.—*Athens*—Guysville (sab-sch, 4 90), 5 30; Marietta, 1; New England, 1 21. *Bellefontaine*—Marseilles sab-sch, 4. *Cincinnati*—Cincinnati 5th sab-sch, 10 32; — 7th, 25 02; Montgomery, 4; Pleasant Run sab-sch, 4; Venice sab-sch, 9 80. *Columbus*—Bethel West Rushville sab-sch, 4 52. *Dayton*—Dayton Park, 19 60; Harmony, 3 30; Springfield 2d, 54 89; Troy sab-sch, 30 78; Washington sab-sch, 6. *Huron*—Green Springs, 3 30; Melmore, 1 50. *Mahoning*—Hubbard sab-sch, 10; Masillon 2d, 15 77; Vienna sab-sch, 6. *Marion*—Cardington, 3; West Berlin sab-sch, 5 89. *Maumee*—Hicksville, 8; Highland, 3 11. *Steubenville*—Beech Spring (sab-sch, 6), 10; Bethlehem sab-sch, 15; Corinth, 7; Dennison Railway chapel sab-sch, 5; Hopedale (sab-sch, 2), 5; Island Creek, 6 10; Linton, 4 50; Ridge, 7; Two Ridges sab-sch, 6 50; Wellsville sab-sch, 28. *Wooster*—Ashland sab-sch, 15. *Zanesville*—Bladensburgh sab-sch, 4 14; Coshocton sab-sch, 30; Johnstown sab-sch, 3 33; Zanesville 1st sab sch, 25 25. 412 13

OREGON.—*East Oregon*—Union, 1 22. *Portland*—Cleone, 3; Damascus Trinity German, 1; Malksburg sab-sch, 1 10. *Southern Oregon*—Bandon, 1; Yoncalla sab-sch, 2 05. *Willamette*—Eugene sab-sch, 8 69; Lafayette, 2 50. 20 56

PENNSYLVANIA.—*Allegheny*—Allegheny 2d sab-sch, 37 20; Cross Roads, 8 17; Glenshaw sab-sch, 29 68; Vanport, 2. *Blairsville*—Fairfield sab-sch, 25 17; Manor sab-sch, 21; New Salem (sab-sch, 31 94) 41 60; Penn, 4 46; Poke Run, 13. *Butler*—Centerville sab-sch, 17 20; Clintonville sab sch, 11 15; Prospect, 3. *Carlisle*—Carlisle 2d (sab-sch, 26 26) 58 88; Green Castle sab-sch, 13 09; Harrisburgh, Olivet sab-sch, 5; Upper Path Valley (sab-sch, 25 40), 29 40. *Chester*—Bryn Mawr sab-sch, 75; Darby Borough sab-sch, 24 50. *Clarion*—Clarion sab-sch, 38 68; Perry, (sab-sch, 8), 11 90; Sugar Hill, 5; Troy, 6 48. *Erie*—Bradford, church and sab-sch, 82 67; Cool Spring sab-sch, 6 15. *Huntingdon*—Altoona 1st sab-sch, 25 19; Bellefonte, 40 66; Huntingdon sab-sch, 9 89; Kylertown sab-sch, 7; Pine Grove sab-sch, 11 88; Strode's Mills C. E. So., 5. *Kitanning*—Kitanning 1st, 5. *Lackawanna*—Plains sab-sch, 10 43; Susquehanna, 12 59. *Lehigh*—Hazleton, 34 26; Pottsville 1st, 34. *Northumberland*—Lewisburgh sab-sch, 50; Watsontown, 12. *Philadelphia*—Philadelphia, Patterson Memorial, 7; — South, 10. *Philadelphia North*—Ashbourne (sab-sch, 14 63), 24; Germantown, Redeemer, 9 65. *Pittsburgh*—Finleyville church and sab-sch, 15; Pittsburgh, East Liberty, 8 18; —Lawrenceville, 11 73; — Mt. Washington, 50. *Shenango*—Westfield sab-sch, 21. *Washington*—East Buffalo, 11. *Westminster*—Chanceford sab-sch, 14; Chestnut Level (sab-sch, 12 91), 24 09; Cherry Hill sab sch, 9.11; Middle Octoraro, 5 69. 1,048 73

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 10. *Black Hills*—Nashville sab-sch, 4. *Central Dakota*—Artesian, 5; Flandreau 2d sab-sch, 3 80. *Dakota*—Mayasan, 50 cts. *Southern Dakota*—Tyndall, 7. 30 30

TENNESSEE.—*Holston*—Johnson City Watauga Avenue sab-sch, 3; Jonesboro, 6; Olivet, 1 15. *Union*—Hopewell, 1. 11 15

TEXAS.—*Austin*—El Paso sab-sch, 15. *North Texas*—Adora sab-sch, 7. *Trinity*—Baird, 2. 24 00

UTAH.—*Utah*—Gunnison sab-sch, 10; Hyrum Emmanuel, 1; Pleasant Grove, 30 cts. 11 30

WASHINGTON.—*Olympia*—South Bend, 1. *Puget Sound*—Kent sab-sch. 4; Mission sab-sch, 4 85; Wenatchee sab-sch, 3 50. *Walla Walla*—Kendrick sab-sch, 8 10; Pasco Junction sab-sch, 65 cts. Waitsburg sab-sch, 7 50. 29 60

WISCONSIN.—*Chippewa*—Maiden Rock, 3. *La Crosse*—Greenwood, 2. *Madison*—Caledonia sab-sch, 3 25; Curran's sab sch, 6 50; Reedsburgh sab-sch, 38 82; Verona sab-sch, 6 70. *Milwaukee*—Beaver Dam 1st sab-sch, 20; Milwaukee Immanuel, 8 83. *Winnebago*—Cuillardville sab-sch, 4; Marinette Bangs Street Mission, 2 02; Oshkosh, 19 37; Rural sab-sch, 5; Sherry Mission sab-sch, 5; Westfield sab-sch, 8. 132 49

MISCELLANEOUS.

Sicklerville, Wis, sab-sch, 3 50; Ocqueoc sab-sch, Mich., 1; Through E. M. Ellis, Helena, Mont., 3 41; Latonville sab sch, Ore., 25 cts.; Brule sab-sch, Neb., 1; Beaver City sab-sch, Neb., 30 cts.; Kelseyville sab-sch, Cal., 20 cts; Through C. M. Thomas, Ind., 6; Collected by W. J. Hughes, Ore., 7 78; Collected by J. H. Teas, Minn., 5 60; Russell Flatts sab-sch, Wis., 5 60; Lawrence sab-sch, Wis., 3; Maynard sab-sch, Wis., 1 37; Harrisville sab-sch, Wis., 1 11; Through W. L. Hood, Mich., 71 cts.; Watsonsville sab-sch, Mich., 50 cts.; Garnet sab-sch, Cape Fear Pres., N. C., 20 cts.; Bowers sab sch, Cape Fear Pres., N. C., 79 cts; Craven sab-sch, Cape Fear Pres., N. C., 50 cts.; Grace sab-sch, Cape Fear Pres., 40 cts; Rough Creek sab-sch, Va., 44 cts.; Paint Rock sab-sch, N. C., 1 40; Brookneal sab-sch, Va., 1 50; Keysville sab-sch, Va., 1 52; Clarktown zab-sch, Va., 2; Livoniar sab-sch, Minn., 1 25; Sabbath-school Institute, McGregors, Wis., 4 30; Through Jos. Brown, Wis., 35 cts. 55 98

INDIVIDUAL CONTRIBUTIONS.

"C. Penna," 1 ..... 1 00

Total contributions from churches	$1,956 16
Total contributions from Sabbath-schools	3,036 19
Total contributions from churches and Sabbath schools	$4,992 35
Individual contributions	1 00
Total	$4,993 35
Deduct $38 00 from Cincinnati Sixth Church, paid to Board of Home Missions	38 00
Total receipts for August, 1895	$4,955 35
Previously acknowledged	62,711 77
Total since April 2, 1895	$67,667 12

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

QUESTIONS FOR THE NOVEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What testimony is given to the value of home mission work? Page 428.

2. What was the first Presbyterian church organized in Minnesota? Page 376.

3. Relate briefly the story of Dr. Williamson's life. Pages 375–380.

4. Describe the Institutional Church established by Dr. Williamson. Page 378.

5. Tell about the first church-bell in the land of the Dakotas. Page 377.

6. What is the outlook for Circle City, Alaska? Page 381.

7. Repeat interesting facts regarding work among the Mexicans. Page 373.

8. Are the investments made by the Board of Home Missions in the Adirondacks proving profitable? Page 382.

9. Stundists from Russia located in Kearney, Nebraska. Page 384. [See question 36 in October issue, and 26 in February issue.]

10. What are some of the results of Sunday-school missionary labor? Page 414.

11. What good points are made in the pastoral letters to Sunday-school missionaries? Page 413.

12. A Sunday-school teacher may pray for her scholars with what encouragement? Page 413.

13. Results of Sunday-school work in India. Page 428.

14. How is the work of our church among the Freedmen repressed? Page 415.

15. What typical cases illustrate the work of the Board of Church Erection? Page 407.

16. Give a history of the Old Log College. Page 411. [See also sketch of Dr. McMillan in our June issue, and illustration of the Log College in July issue.]

17. What is the "Tappan Presbyterian Association?" Page 418.

18. Advice to parents who are educating their sons. Page 418.

19. What new departure has been made by the Committee of Education of the Southern Presbyterian Church? Page 420.

20. Repeat Ian Maclaren's words of encouragement to a country pastor. Page 420.

21. The reasonableness of aid to disabled ministers is how shown? Page 410.

22. Repeat the mottoes of (1) the late H. O. Houghton, Page 425. (2) An African Endeavor Society, 424. (3) The Faith Hubbard School, 427.

23. The spirit and methods of social settlement work are what? Pages 429, 430.

24. Give an instance of the world-embracing spirit of missions. Page 429.

25. Name four characteristics of a good missionary prayer-meeting? Page 425.

26. Repeat the description of the departure of missionaries from New York. Page 428.

WORK ABROAD.

27. What is said of the population of South America? Page 392.

28. Name three reasons for missions to Roman Catholic countries. Pages 387–388.

29. Tell something of the Protestant college at Sao Paulo. Page 393.

30. Describe the burning of Bibles in a town in Bahia, Brazil. Page 388.

31. Repeat the incidents of a missionary tour in Sergipe, Brazil. Page 397. [See similar article in our issue for November, 1894, page 398.]

32. What is a *festa de desagravo?* Page 389.

33. The Synod of Brazil is how constituted, and what are the results of missionary work within its bounds? Pages 391–392.

34. What are *officinas* in Chile—missionary work among them? Page 399.

35. Tell of a special Christian Endeavor Society in the *Instituto Internacionale* at Santiago. Page 394.

36. What is said of the climate and fertility of the high table lands of Colombia? Pages 400–403.

37. Describe a Roman Catholic shrine in Colombia. Page 401.

38. What restrictions have been placed on our work in Bogota? Page 395.

[See suggestions for study of South America in October issue, page 333.]

39. Give some account of "Khama the Good." Page 364.

40. What is said of missionary enthusiasm in the Christian Church in Jamaica? Page 387.

41. A town in Western Africa is composed of what? Page 405.

42. Tell of the secret midnight school in Ngoniland. Pages 386–387.

43. What is the Livingstonia Printing-press? Page 386.

44. What is thought of the strategic value of missionary work in Alexandria? Page 428.

45. Archdeacon Moule says what of the effect of the opium habit? Pages 430, 431.

46. What progress in medical missionary work in Shantung? Page 367.

47. What language has been compared to the dial of a clock? Page 431.

48. Give a summary of the results of recent discoveries in Arabia. Page 369.

49. What change is proposed in the Japanese language? Page 420.

50. What are some of the results of labor in Japan? Page 427.

51. How does a business man in Yokahama testify to missionaries in Japan? Page 429.

52. What estimates are made of Islam as a religion? Pages 429, 430.

53. Give a history of French influence in Madagascar. Page 363.

54. The devotional life of a Jewish home. Page 431; An incident from a missionary to the Jews, page 416.

55. Protestant church-bells in Vienna, page 429. Evangelical schools in Italy, page 428. The Belgian Evangelical church, page 428.

THE STUDY OF CURRENT EVENTS.

Further topics for study in this issue are:—The Outlook in China, page 386. Progress in Africa, page 386. Discoveries in Arabia, page 369. Consult on Arabia the articles mentioned in "Worth Reading," and an article in *Harper's Magazine* September, 1895.

For further information about Khama, read Hepburn's "Twenty Years in Khama's Country."

"Shall Cuba be Free," by Clarence King, in *The Forum*, September 1895, is one of many recent articles on this subject.

The Pathfinder, published weekly in Washington, D. C., gives an excellent summary of the world's doings up to date.

CHRISTIAN TRAINING COURSE.

In addition to the suggestions given on page 427, we present the following

MODEL PROGRAM

for November, using Biblical, Study V; Historical, IV and V; Missionary, V. It was prepared by Rev. Hugh B MacCauley, of Newark, N J., and was successfully used by the young people of his church last year.

1. HYMN. (To God as Creator.)

2. PRAYER.

3. BIBLICAL, 15 minutes.

Decrees (7), Rom. 11:36, Eph. 1:11, Acts 2:23. (8) Rev. 4:11, Dan. 4:35, Isa. 40:26.

Creation (9), Gen. 1:1, Heb. 11:3, Ps. 33:9, Gen. 1:31.

Man's Creation (10), Gen. 1:27, Col. 3:10, Eph. 4:24, Gen. 1:28.

Providence (11), Ps. 145:17, Ps. 104:24, Heb. 1:3, Neh. 9:6, Matt. 10:30.

Doxology, 2 Cor. 9:10–12.

These references should be written on slips of paper, numbered, distributed, and when called for, introduced by a brief sentence from the leader.

4. HYMN. (On God's loving Providence.)

5. HISTORICAL, 20 minutes (Part 1).

End of Martyr Period and beginning of Political. Read aloud. H. 15–16. Three minute essay on Constantine. Three minute essay on Nicene Council and Athanasius. Nicene Creed read aloud and Gloria Patri sung.

6. HYMN. (To Christ as God.)

7. HISTORICAL (Part 2).

Political Period (1). Read aloud H. 17–18. Three minute essay on St. Augustine, the Theologian. Three minute essay on Rise of Papacy. Early Missions and Monasteries.

8. PRAYER.

9. MISSIONARY, 30 minutes.

Take up Home Missionary Exercise No. 44 and go through it, closing with "Our Country's Voice is Pleading."

10. PRAYER for Our Country.

11. BENEDICTION.

WELFARE OF YOUTH.

The Committee on the Welfare of Youth in the Free Church of Scotland announces the following syllabus for 1895–1896. I. BIBLICAL: Bible History from Joseph to the Death of Moses. The text-book prescribed is "The Making of Israel," by Rev. C. Anderson Scott. II. DOCTRINAL: The Shorter Catechism, Questions 1 to 19 inclusive. Text-book, "Exposition of the Shorter Catechism," by Professor Salmond. III. ESSAYS: The Life and Times of Samuel Rutherford. The Crusades. IV. ADVANCED STUDIES: Apologetical. The Truth of the Christian Religion. The text-book used is Professor Iverach's Bible class Primer under the above title. For further reading, Farrar's "Witness of History to Christ," Pressense's "Jesus Christ," and Hardy's "Christianity and the Roman Government" are suggested.

OUR SEPTEMBER ISSUE.

Our September number has been called for until the edition is exhausted. If any readers can spare us a few copies, after reading them, we shall be thankful.

THE CHURCH
AT HOME AND ABROAD.

DECEMBER, 1895.

CURRENT EVENTS AND THE KINGDOM.

THE LORD'S DAY OBSERVANCE IN ITALY.

The Rev. Alexander Robertson writes from Venice that a further advance has been made in that city. By a decree of the town council, all the public offices of the city are closed on Sundays, excepting post, telegraph, and one office at the municipality which has charge of the cemetery. Formerly the town council sat, and all the offices in the municipality were open, as on week-days.

FRIENDS OF THE INDIAN.

At the recent Mohonk conference, it was reported that 16,000 Indians had become citizens by giving up the tribal life and receiving their land in severalty. "We must create in the Indian's mind," said Dr. Riggs, "a new hope large enough to take in the future. There must be more than allotments of land, more than tools, more than apportionments; there must be individual character, inspired by the highest motives." The platform adopted by these friends of the Indian may be found on another page.

PRISON SUNDAY.

To call attention to the defects and needs of the penal system, the condition of prisoners in confinement, and of those recently released, the Prison Association of New York requested the churches of that state to observe October 27th as Prison Sunday. And since demoralizing idleness will unfit prisoners for the industrial conditions of outside life, and thus defeat efforts for their reformation, it is thought desirable to create an intelligent public sentiment in favor of the repeal of the Constitutional Amendment prohibiting productive labor in the prisons. In this connection it is interesting to note that Mr. Moody is attempting to place religious books and papers in each of the county jails in the United States.

THE LAND OF TO-MORROW.

Ecuador is the most backward of the South American republics. President Cardero, a highly-educated man and a poet, was placed in office by the conservative or church party. The appearance from time to time in New York of priests and sisters of mercy who claim that they were driven from Ecuador by persecution, is believed to be an indication that this republic is at last throwing off the yoke of Romish domination.

TEMPERANCE PROGRESS.

At the annual convention of the Woman's Christian Temperance Union, whose motto is "For God, and home, and every land," 600 delegates were present, representing 300,000 members. Miss Willard, in her address, spoke hopefully of the progress made. All the states and territories, except two, require the teaching of the laws of health to all school children. Four times a year the Sunday-school lesson explicitly teaches total abstinence. In athletics stimulants are discountenanced. The bicycle is an influential temperance reformer, and milk is the favorite beverage of those who ride to win. Fewer mass-meetings for pledge-signing are held, but the mass of the people is signing its own pledge on the bright tablet of its own free will. Men who drink take less, and

more men do not drink at all than in any previous year.

THE TRAMP PROBLEM.

Professor J. J. McCook estimates that in January, 1895, there were in this country 85,768 tramps, an increase of 90 per cent. in three years. Their annual cost to the country—not including the loss sustained by their failure to produce anything—is $17,000,000. While most of them are drinking men, they are also skilled workmen, having acquired some trade. In time of financial depression, the drinking man is first to be discharged, and when the times improve he does not return to steady work because he has learned that he can live without. Not ill-judged, misdirected charity, but enforced labor, is a suggested solution of the problem. But we must not forget that the tramp is a human being. Says a recent writer in the *Charities Review:* "Society cannot afford to look on any part of itself as a worthless fragment to be cast away. The path of social development is through finding possibilities of value in what is now useless or harmful." Some instances are cited of the tramp's reminiscences of his first lapse from purity, which, Professor McCook says, might well stimulate parents to look out for their boys' leisure hours.

THE QUEEN OF KOREA.

In 1882, after the opening of certain Korean ports, the King's father, the Tai Won-Kun, led a revolt and murdered the Queen, and the ministers who favored foreign intercourse. On the arrival of Chinese troops he was taken prisoner. Restored to influence two years later, he and his party determined to remove the new Queen. During a dinner given by an official, an alarm of fire was sounded. In the confusion Min Yong Ik was almost killed, but his life was saved by the skill of Dr. Allen. The daughter of a nobleman exchanged clothing with the Queen, whom she resembled in form and feature, sat in the chair of state and nobly met her death, while the Queen fled. The revolution failed, and King and Queen were restored. Distinguished during the recent war for ability and strength of character, Count Inouye found her "the cleverest and most astute person in Seoul." At the head of the conservative, "Old Korea" party, she has baffled the Japanese diplomatists and frustrated their plans for reform. On October 8th, the royal palace was invaded by Korean troops under command of the Tai Won-Kun, and the Queen is believed to have been murdered.

THE NATIONAL PURITY CONGRESS.

The object of this congress, which held its meeting in Baltimore, is the repression of vice, the prevention of its regulation by the State, better protection of the young, the rescue of the fallen, to extend the White Cross work among men, and to proclaim the law of purity as equally binding upon men and women. Mrs. Julia Ward Howe, in her paper on the latter topic, likened the old unequal hypothesis of morality to an arch, one side of which is beautiful and sound in strength, while the other is built of unknown material and such as comes to hand. Such an arch cannot stand, but if we bestow equal care upon the two sides, the keystone, duty, will fit in, and our social fabric will stand so firmly that countless generations shall not cause it to move or fall.

ANOTHER FLORENCE NIGHTINGALE.

A Chinese naval officer, captured by the Japanese, has recently given to a newspaper correspondent high testimony to the gentle, unostentatious labor among the Chinese prisoners in Japan, of an American missionary, Miss Talcott. She had a mysterious happiness whose fountain they could not understand; and her sunny face, aglow with an inward delight, soothed and blessed the sorrowful and broken-hearted. The conservatism of these men was proverbial, yet the most stubborn hearts yielded to Miss Talcott's simple-hearted love. Though reluctant to acknowledge the superiority of anything foreign, their prejudice was disarmed and their wrong impressions dispelled. They had heard that Christianity was a perverse doctrine; but so deep an impression did Miss Talcott make by her tender ministrations, that they acknowledged its high and noble objects, and said they would never again speak a derogatory word.

[See page 532.]

WORKING WITH GOD.

In every sphere of human activity, a co-operating divine agency is necessary to any good result. In agriculture, the human labor is abundant and various and indispensable. Weeds and thorns grow spontaneously from the cursed ground; but wholesome and nutritious grain not without laborious and careful culture. Every loaf on our tables is the consummate product of a long series of laborious human efforts. Plough, harrow, reaper, threshing machine, kneading-trough, oven—all are instruments of such labor. At every stage of this process, how impotent would all the effort be, unless the divine agency not only sustain it but supplement it! The soil pulverized by the farming utensils must be warmed, moistened and mysteriously fructified by solar and atmospheric forces, over which man has no control. Human hands turn the furrows and strew the seeds; but human breath cannot make them germinate.

The blade, the ear, the ripe corn are not products of human skill apart from divine agency, but only in obedient co-operation with it.

What goodlier sight is there than ripening wheat waved by the summer breezes, or the tall ranks of corn lifting their tasseled stalks above their billowy leaves? Every stalk and leaf and tassel shows the fashioning of other than human skill, and is the product of other than human power. Yet God does not consent thus to apply his power and skill without industrious human co-operation. Doubtless he could work alone, but doubtless he will not, for he has made a creature in his own image, endowed with some small portion of his own power. This creature must work with God, if he will have God work effectively for him. God demands of this favored creature the intelligent, purposed, consenting co-operation of which he has made him capable.

In the later processes by which the ripened and garnered grain is made fit for food, we see a like necessity for the working together of the human agency and the divine. Observe the busy housewife preparing bread for her family. She mingles the flour with the water and the leaven; secures the proper temperature; then places the whole in a secure position, and leaves it. Shall we say that she leaves it to itself? leaves it to nature? leaves it to the operation of chemical forces? Say, rather truly and frankly, she leaves it to God. While she busies herself with other cares, or while she sleeps, God's invisible finger touches it—touches every particle of it, and makes it tingle and stir, and lift itself up with a strange life. The lately inert and heavy lump expands and rises in porous lightness. Now, with cheerful hope, she kneads it, divides it, shapes it; the heated oven receives the shapely loaves, and in due time discharges them ready for the table. Industriously and wisely working, she has God working with her, and is rewarded for her faith working by love, with the good cheer of her table and the healthy refreshment of her family.

If, in these earthly things, these processes and provisions in the natural world, God disdains not to have us as partners in his working, surely in the spiritual sphere, in the processes and provisions by which he seeks the good and the safety of souls, and builds up his spiritual kingdom, if he uses human agency at all, it should not surprise us that he uses it only in partnership with his own. If he lets us work for him, he will have us work with him, and will graciously work with us.

So has the high God condescended to us. Into such holy and noble partnership with him does he exalt us.

How shall we suitably show our thankful appreciation of such condescending love!

Certainly, frank acknowledgment of this truth, careful cherishing of our recollection of it, obedient regulation of our own endeavors by his directions and his promises of help are plainly due and as plainly necessary to all good success.

In all efforts to help and benefit souls, let us watch for indications of God's Spirit working for the same end, and direct our effort in the same line. As the wise farmer shapes his work, through all the seasons, to make it concurrent with God's ordering of his natural

forces, so should we, in the spiritual husbandry, watch for and work with his spiritual agency. In order to do this, we must keep close to God; we must walk with him in obedient, godly, saintly living, in ready, lively sympathy with God. We cannot work with him, unless we think and feel with him. Is any carefulness, any self-restraint, any diligent self-culture too much, for the sake of fitting ourselves for the sacred privilege of being in practical partnership with God in the holy sphere of spiritual agency, in the sacred and glorious work of human salvation?

PAUL'S PLEASANT SURPRISE.

He had been making an effort to raise money for the relief of suffering people in Jerusalem. His appeal had come to the Macedonians at a very difficult time for them. The Apostle (in the letter which he wrote to the Corinthians on that occasion) speaks of the "abundance of their joy and their deep poverty," and at the same time of "the riches of their liberality," He also gives this remarkable testimony for them: "For, according to their power, I bear witness—yea, and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

The satisfaction which this unexpected and extraordinary liberality would give to the apostle, when he had felt called upon to solicit large contributions, can easily be imagined. Instead of having to ply them with arguments and persuasions and entreaties; to answer objections and obviate difficulties; to appeal to sympathy and to conscience—instead of all this, to find argument and persuasion and appeal and stimulus all unnecessary, all superseded by spontaneous charity, flowing forth and overflowing in such generous abundance; to find all the urgency and persuasion coming from the other side, soliciting the privilege of giving beyond what was asked, and beyond his estimate of their ability—this must have been an exceedingly pleasant surprise to Paul.

But this experience went still deeper. Those Macedonian disciples "first gave their own selves to the Lord," says the apostle, "and to us by the will of God." There is a sense known to all warm Christian hearts, in which the giving of ourselves to the Lord includes a giving of ourselves to those whom the Lord has sent to us or set over us. This was experienced by Paul and his Macedonians, to the great delight of them and of him.

What is it to *give ourselves* to God? A young man, one of the thousands who eagerly rushed to the national standard when President Lincoln called for men to defend it, said to his pastor: "I have many times been exhorted to *give myself* to God, and I was never able to get a clear idea of what that would be, or how it was practicable for me to do it. But now, since I have given myself to my country, I understand it, and I do give myself to God, and to my country by his will." Possibly the soldier would still have found it difficult to tell in any other words just what he meant.

Could a happy bride, giving herself to him who has chosen her, and whom she has chosen, tell us how much she means by that expression? If asked to tell us, would she not simply say, "It means everything." To her own heart the meaning is as clear as it is deep. It is inexpressible not for lack of distinctness, but just because of its unfathomableness. It is like the sea—like the sky. Not unlike that trusting, consenting, loving commitment of themselves to each other, which a sincere young man and maiden make in marriage, is that trusting, loving, self-surrender in which the believer commits himself to Christ, and forever after is in Christ and Christ in him.

"Rebekah, wilt thou go with this man?" And she said, "I will go." In so simple phrase did she give herself to Isaac, and unto the trusty messenger sent from Isaac's home to bring her to it and to him.

The Lord, who thus called Rebekah from the obscurity in which she had grown up to

womanhood—called her by the mouth of an accredited human messenger—to depart from the home which had sheltered her childhood, to journey afar to her great destiny, had long before called Abraham to get him out of his country, and from his kindred and from his father's house, unto a land which the Lord would show him. We are not told that that call was brought to Abraham by any human messenger; we presume that it was not; but it was clearly evidenced to his spirit as a call of Jehovah. However, such a call comes to any soul, if that soul accepts it and obeys it as did Rebekah and Abraham—upon every such soul the blessing of Abraham comes. All such are children of Abraham and heirs according to the promise.*

To many young men and maidens such a call comes to-day, for in this fullness of time, the Lord hath need of many servants for every one that he singled out and called in the time of Abraham or of Rebekah. To some, this call is brought in verbal appeal and argument and persuasion, by some human messenger—pastor, parent, sister, teacher, class-mate, friend, lover—comes in articulate words from human lips as to Rebekah, and comes, sent home convincingly to the soul by the power of the Holy Spirit. To others it comes in the solitude of the closet, perhaps in the silence of midnight wakefulness—as to Abraham when the Lord led him out under the stars and bade him try if he could tell the number of them. Somewhere and somehow alone with God, his call reaches some thoughtful, prayerful souls, convincingly, beyond all lingering of doubt. If that call meets responsive obedience, it may be that to such a soul, "with silence only as their benediction, God's angels will come;" but come the benediction will. Devoutly do we trust, that to not a few readers of these words will that call and that benediction come—in their pews, in their Sabbath-school classes, in their college or seminary rooms, in their homes. God help every such one to respond: "Here am I. Speak, Lord, thy servant heareth."

But it was not only to the young in Macedonia, who had youthful vigor and bloom to consecrate, of whom Paul spoke so thankfully. They were men and women of all ages and conditions who had money, much or little, in affluence or in "deep poverty" of which the Lord had need for the beneficent work in Jerusalem. They who gave it first gave their own selves to the Lord, thus delighting Paul, and thus delighting—Can we doubt it?—Paul's Lord and theirs.

It is money of which the Lord now has special need. Does any reader of this doubt it? Is it not evident to every one of our readers that not our missionaries, not our Boards of missions, not our General Assembly, but our divine Lord who calls us this autumn —this month—NOW—to pour money into HIS treasury—that his soldiers may be fed and clad and sent whither he is calling them; that his aged and disabled veterans may not starve, and that all his work at home and abroad, that is so conspicuously waiting to be done, may wait and waste no longer, but may promptly and vigorously be done?

But, let us not forget, this will not be done —God's blessing will not be upon us unto the doing of it—unless, like those Macedonians, we first give our own selves to the Lord, in new fresh, unreserved consecration.

SWEET USES OF ADVERSITY.

It is remarkable what a tendency there is in afflictions to bring our souls to God. We ought to know "that the goodness of God leadeth to repentance." The ordinary gifts of his providence, the daily bounty with which he feeds us, the constant care with which he guards and keeps us by day and by night, the "rain from heaven and fruitful seasons filling our hearts with food and gladness"—all these awakening gratitude in our souls ought also to kindle repentings within us for all our sinful neglect of him and departures from him.

It is evident, however, that such aspects of God's providence are not so apt to produce

*Gal. iii. 29.

these effects as his chastenings. Sorrow sobers us; makes us think; opens our eyes; makes us feel the hand of God as we do not when it is opened to bestow temporal gifts; arrests our giddy chase after pleasures; sets eternity and God before us. God is really so good that His intelligent creatures, though so perverse as we, are most likely to wish to go to him, when we are constrained to look at him, and see how good he is—to know him in his real goodness and his wise, true love.

I have seen a child in the midst of its enjoyment, in the excess of its joyful actvity, forget its filial obligations and behave in undutiful disregard of its parents' wishes, in uncurbed wilfulness setting parental authority at defiance. I have seen faithful chastisement bend that young will, arrest that turbulence, and bring the child to penitent sobbing on its parent's bosom, renewing there its love, and going thence to more careful, more considerate, more conscientious behavior in the coming days.

So have we seen one whom the Heavenly Father's bounty had failed to awaken to due thankfulness, or lead to due considerateness—one who had let the divine bounty lead him to worldliness, to worship and serve the creature more than the Creator—such an one, when his gourd was withered and his heart broken, made to look up to God, and to remember his own fault in departing from him, resolving, like the prodigal, to arise and go to his Father. This is the legitimate effect of that chastening wherein God dealeth with us as with sons. This is the good, kind purpose of it. They do suitably respond to such chastening, who being arrested and sobered and softened by it, say: "Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up.

THE STONE ROLLED AWAY.

That little band of women taking their early morning walk toward the rich Arimathean's garden have made all possible preparation for the work of reverent love which they are going to do. The spices are prepared and, no doubt, all needful means and implements for the embalming. But—who shall roll away that great stone from the door of the sepulchre?

Behold! it is already rolled away.

So is it always with labors of sincere, obedient love. Faithfully, obediently, affectionately doing all that is in our power, as God directs us, we may rely upon his timely interposition to accomplish what is beyond our power.

In that admirable poem of Milton, entitled COMUS—a poem which every young woman and every young man should read who would have a true idea of the nobleness and preciousness and power of purity of mind—the poet says:

'So dear to Heaven is saintly chastity,
'That when a soul is found sincerely so,
'A thousand liveried angels lackey her,
'Driving far off each thing of sin and guilt.

There is wonderful protection vouchsafed, in this sinful world, to them who walk amid its pollutions with a pure mind. Whether it be God's angels or his own invisible hand that defends them, it is not important to decide. As wonderfully are they helped, who give themselves in sincere consecration to the Lord's work in this world.

Those who, prompted by love to the Savior, address themselves to earnest labor for his cause are apt to find all that they can do for him closely connected with something essential which is wholly beyond their power. For every such thing, if it is necessary to the good result, we may simply trust God to do it for us. Many a young man whose heart God has touched and awakened in it a desire to preach the Gospel, and to pursue a worthily thorough course of education preparatory thereto, unable to see more than one step forward on that path, has gone forward in simple trust, and made his way through seven or eight years of study, the needful supplies coming—sometimes through common-place opportunities to earn them, and

sometimes in ways as unlooked for as that in which Elijah's food came, brought by the ravens. There are candidates for the ministry now and candidates for service in medical missions—young women as well as young men—and others desiring to serve the Master in any form or manner of work to which he will call them, and now clearly called only to diligent school-work and efforts to become as strong and healthy and wise and fit for Christian work as they possibly can—some such who will read this page. To such we confidently say: if you can see one step before you, do not strain your eyes in the effort to see farther. Go trustfully on. Do you seem to see a huge stone a little way before you, directly across your path? Fear not. There is an angel there, not visible to you yet, strong enough to roll the stone away, or wise enough to show you your way around it. "God is in the midst of us." He does with fatherly attention and design wield the forces of nature in help of those who honestly devote themselves to labor for him.

THE ILLINOIS CONGRESS OF MISSIONS.

REV. S. E. WISHARD, D. D.

It was a new departure for the West. Peoria, Illinois, was the place to hold it. The pastors of the Synod of Illinois were the men to arrange for it. The people of Peoria were the folk to give cordial and generous welcome to the large crowds that gathered to the Congress. Taking it all in all, it was a notable gathering, both for the larger interest awakened in missions and for the practical manifestation of that interest. The Tabernacle that seats several thousand people furnished large accommodations for the audience, and was well filled, especially at the evening services.

The devotional Spirit took form in the day-dawn prayer-meetings that ushered in the work of each day.

Pastor McCurdy spoke the words of welcome in his own solid style, and was followed by a brief word from Dr. Thomas Hall, in explanation of his father's absence—this at the opening of the Congress. Dr. Barrows then followed in an address of more than an hour, giving the opening meeting an awakening and arousement. The praise and prayer service of the next morning was followed by the Sunday School hour, which was filled to the brim by Mr. Sulzer, the superintendent of the work in Minnesota. Rev. Lewis Johnston, of Pine Bluff, Ark., gave the audience a view of the possibilities, the capabilities and realizations of our colored citizens in the South; following which "The Situation in Utah" was unfolded, to the surprise of many who have dreamed that the coming of statehood would signalize the speedy decay of this Asiatic, materialistic and polytheistic system.

The afternoon was given to the discussion of Synodical Home Mission Work, especially that feature of it which the Synod had adopted, viz., the plan of the Synod to take all her churches off the Home Board, and in addition to contribute a certain per cent. of their contributions to the New York treasury.

The afternoon discussion was closed by the presentation of "Educational Home Missions," by Mrs. S. M. Davis, of Ohio, and Rev. G. G. Smith, of Santa Fe, where he has labored long and successfully.

The Young People's Rally in the evening was largely attended, and powerfully stirred by the strong and fiery address of Robert E. Speer. His earnestness is contagious, and puts his auditors at once into sympathy with the theme of missions and the speaker's method of driving home the subject.

The second day opened with all the impetus with which the first closed. W. B. Jacobs, who has given two daughters to the foreign field, gave the audience such a view of the duty of personal consecration, as melted the audience, and, we trust, moulded many souls into the image of him who gave himself for the lost. Then came Dr. Henry, of Canton, China, and laid at our feet that vast empire, with its millions of souls, steeped in ignorance

and bigotry. He filled his hour with rapid speech and stimulating facts concerning the situation and needs of China.

Dr. Bryan, of Chicago, was called to the platform to take "The Young People's Hour." He gave the Congress an original idea of apostolic succession in a running sketch of the men of faith who have obeyed our Lord's command and have given the Gospel to the heathen. Those hereos of missions were marshalled before us in rapid march, moving for the world's conquest.

"The Woman's Hour" was conducted by Mrs. Forsyth, of Chicago, President of the Woman's Board of the Northwest; Mrs. Conner, of Wabash, Indiana; Mrs. Wells, of Ft. Wayne, and Mrs. Forsyth were heard in earnest plea for woman's work. Following that hour, came Rev. C. B. McAfee's address on foreign missions. He has conducted a most successful movement for foreign missions in the Synod of Missouri, and was able to speak with emphasis. At the children's meeting in one of the churches at the same hour, I learned that more than a thousand people, old and young, participated in the privileges.

Dr. A. T. Pierson took the evening hour in presenting his views on God's providence, and plan in the great movements of this century as bearing upon the world's evangelization. He dealt with the events of the century, and what the church ought to gain by them, in a strong and stimulating manner. Every assembly listens to Dr. Pierson. This congress had reached a point of interest, an elevation of thought and feeling at which he easily held the earnest attention of the audience. After Dr. Pierson's address, a gentleman in the audience rose and offered to give $100, towards a thousand, to send out a missionary. A young gentleman who was ready to go was called to the platform, and offered himself, in a few remarks. The remainder of the evening was occupied in giving, until the audience had raised $1,500 for foreign missions. The doxology was sung and the audience retired.

The Sabbath morning dawned beautifully—an ideal October morning. It was a day to worship God in the beauty of holiness. The pulpits in most of the churches in the city were supplied by brethren from abroad at the morning service. In the afternoon I presented "Home Missions on the Frontier," and Dr. Marshall gave a rousing address on "Foreign Missions." These services were followed in the evening by addresses given by Dr. Pierson and Mr. Speer, in which the culmination of interest and power was reached. Five hundred dollars for home missions were added to the gifts of the preceding evening, and with great joy in the Lord, the Congress of Missions closed its session. The truth had been set forth, our country's and the world's need had been emphasized, and God had been honored. Large and blessed results must come from this congress.

THE MOHONK PLATFORM.

We know of no other organ through which the sober, unselfish, Christian thought of our time concerning the Indians in the United States is more clearly and effectively expressed than the Lake Mohonk Indian Conference, held annually now for thirteen years. Our readers will be glad to have, preserved and accessible in our pages, the utterances of that conference for this year. It was held, as usual, with the generous hospitality of Mr. Smiley, Oct. 9–11. We take the forlowing report from the reliable columns of *The Independent:*

I. We, the members of the Lake Mohonk Conference, in this, its thirteenth annual meeting, re-affirm its utterances of past years, and especially of last year—the reservation system is an insuperable obstacle to civilization, and should be abolished, the tribal organization destroyed, the lands allotted in severalty, the Indians intermingled with the whites, and the Indians treated as other men.

II. Until the Indian comes into complete possession of his allotment, he should have the special protection of the Federal Government; special Federal officials should be endowed with magisterial authority for the administration of

local justice; the bureau should have power and means to employ and assign counsel for the legal protection of his rights. He should be guarded by adequate legislation from the land robber, the gambler and the liquor dealer; he should not be allowed to sell or lease his lands, except upon permission first obtained from a Federal judge; and provision should be made for the secular and industrial education of all Indian children of school age, in schools supported by and under exclusive control of the government, State or Federal.

III. It is unrepublican and un-American to permit the existance of any landed class in the community exempt from taxation; such exemption is equally unjust to the taxed and to the untaxed. The taxes otherwise due on the allotment of the Indian citizen, so long as by a protected title his land is exempt, should be provided for out of Indian funds in the hands of the National Government; or, if there are no such funds, out of the general treasury.

IV. No Indian tribe should be transferred from one reservation to another without its consent, and rarely, if ever, with its consent. Rations should be given only where required by existing treaty stipulations, or to avert imminent starvation, and should be done away with entirely as soon as practicable. Distribution of money per capita is often disastrous, and should be made with increased caution.

V. The nation possesses a supreme authority over every foot of soil within its boundaries; its legislative authority over its people it has neither right nor power to alienate; the attempt to do so by Indian treaties in the past does not relieve it from the responsibility for the condition of government in the reservations and in the Indian Territory; and despite those treaties it is under a sacred obligation to exercise its sovereignty by extending over the 300,000 whites and 50,000 so called Indians in the Indian Territory the same restraints and protection of government which other parts of the country enjoy.

VI. The best of laws are useless unless they are faithfully and equitably enforced. Such enforcement through the Indian department is impossible unless appointments are made only for merit, removals only for cause, and the tenure of administrative officials is, to this extent, made permanent. We congratulate the country upon the evidence which the history of the past year has afforded that it is the purpose of the department to administer the Indian Bureau upon this principle; and we call upon Congress to co-operate with the Executive in such measures as may be necessary to secure permanently the Indian Bureau from the fatal effects of the spoils system.

VII. The Government alone cannot solve the Indian problem. Our American civilization is founded upon Christianity. A pagan people cannot be fitted for citizenship without learning the principles and acquiring something of the spirit of a Christian people. The duty of the church is increased and the hopefulness of accomplishing it is made more reasonable by every advance the Government makes in providing protection and secular education for the Indian race. The progress already made toward the dissolution of organic barbarism, the opening already afforded for free Christian work, eloquently summon Christian philanthropists to furnish that contribution which nothing but unofficial, voluntary and Christian service can furnish toward the emancipation and elevation of the Indian.

The following resolutions were also adopted unanimously, though not made a part of the platform:

1. *Resolved,* That we specially commend the work of the Field Matrons as productive of the best good of the Indian communities through the instruction and elevation of the Indian women, and in that respect peculiarly necessary. We urge substantial additions to the appropriations for their support that their number may be largely increased.

2. *Resolved,* We note with satisfaction that the experiment of introducing reindeer into Alaska has proved a marked success. But the supply of reindeer is as yet totally inadequate for the needs of the natives. The sum hitherto appropriated has been but $7,500 a year, sufficient only to purchase 150 reindeer and pay the expenses of the herders. We, therefore, earnestly second the request of Commissioner Harris, that the appropriation be increased, and that congress set aside for this coming year for the purchase and maintenance of reindeer, the sum of $20,000.

FAIR PLAY FOR THE INDIAN.

The Commissioner of Indian Affairs, in his annual report, calls attention to the fact that the white ruffians, who, without shadow of reasonable excuse, maltreated the Bannock Indians, who were hunting in the Jackson Hole country in Wyoming, have not as yet been even seriously threatened with the likelihood of punishment. Had the Indians been the aggressors, the trials would have been over long ago.—*The Washington Star.*

MISSION WORK IN SOUTH AMERICAN CITIES.

REV. JOHN M. KYLE, D. D.

All that has ever been said of the importance of city missions in London, Paris, New York or Chicago, applies with equal or greater force to Rio de Janeiro, Bahia, Montevideo, Beunos Ayres and Valparaizo. These cities exercise an influence upon the life of the people about them relatively greater than that of the large cities in other countries. By far the most important interests, social, political and commercial, which exist in these South American Republics are centered in their large coast cities. The provincial towns follow in their lead. "Convert Chicago and you will have all Illinois on the anxious seat," says Dr. Parkhurst. Convert the capitals of these nine Republics and the evangelization of South America will be a short and easy task.

One of the great obstacles to the progress of the Gospel in the smaller towns and country places in South America is the social ostracism which must be borne by all who accept Protestantism. One must see it and feel it to know its power. This obstacle hardly exists in the large cities. "Where men are most crowded together they are farthest apart." This independence and freedom from restraint makes it easier for men to accept the Gospel.

Thousands of people from the neighboring towns and surrounding country visit the large cities every year for business or pleasure. Many from curiosity attend the Protestant worship and go home to tell their friends what they have seen and heard.

The Church of Christ knows how to assimilate men of all classes and nationalities. The chief supporters of the native Presbyterian Church in Rio de Janeiro are an Italian and a Scotchman. The missionary must break through all the barriers which separate men and approach them as men and not as belonging to this or that nationality. The Gospel and the whole missionary enterprise are cosmopolitan in character and the missionary of all men should be cosmopolitan and there is no valid reason why he should avoid the great mixed populations of the large cities.

It is sometimes claimed that converts can be made more easily in the smaller towns and country districts. What the Church wants, we are told, is results or glowing reports and that she grows impatient if they are not forthcoming. It may be conceded that it is more difficult to obtain the same results in point of numbers in city missions. But what is success? What is progress? Can we gain a victory while we leave the enemy in possession of all the strong positions with his main column still untouched? Was it not admirable generalship which achieved the conversion of the Roman Empire in 300 years?

If we are to evangelize these South American Republics, we must learn this lesson from history; the "stragetic points" must be seized and held at any cost. For this work we need what Dr. Monro Gibson aptly calls "telescopic faith."

As to the best method of carrying on mission work in South American cities, the opinion is general, among those who best know their condition, that it will be found to be the well-known method which has been employed with such success in the McCall Mission of Paris.

A HOME MISSIONARY'S WORK.

REV. GEORGE C. GIFFEN, FOWLER, CAL.

"What does a Home Missionary have to do?" He visits the sick, many of whom have no other friend in particular; he seeks out the new-comers, and receives a welcome sometimes uncouth, but always kind; he interests himself in everything that interests the community of which he is a member. He gathers a congregation whose members hail from the four winds, and represent all phases of Christian opinion, united partly by local

necessity and partly by the personal magnetism of the pastor; he and the best woman ever born struggle incessantly with the matching of large demands and a small income. To relieve the crushed angel who presides with refined grace over the cabin known as the "minister's home," he takes a daily turn of dish-washing, sweeping, making beds, etc., etc.; he attends all public meetings and generally speaks; he knows everybody and helps everybody, and marries everybody and buries everybody; and then he preaches every Lord's day the two best sermons that can be heard anywhere. To tell of these things is not to complain of them. By no means. To be sure, there are difficulties; but life would be a flat thing without these, and, besides, home missionaries do not have a monopoly of the troubles of life. True, they have to do without things, but, in doing so, they become masters of a great art. It is hard work to make a country, and God always sends heroic men and wonen to do it, and it is with these the pioneer preacher lives. Of course, he gets a small stipend, but he deals largely in futures and is sure to win.

THE ANNIVERSARY REUNION FUND.

REV. W. H. ROBERTS, D D., LL.D., TREASURER.

The receipts for this Fund in cash, up to November 1st, have enabled the Treasurer to make payments to the Boards as follows:

Home Missions	$63,848 76
Foreign Missions	30,584 84
Board of Education	619 38
Board of Relief	346 12
Board of Freedmen	3,911 52
A total of	$99,310 62

In addition to these sums, the Board of Home Missions received directly from the churches, $4,222.07, and the Board of Foreign Missions, $4,348.64. The grand total of payments for the debts is therefore $107,881.33.

The great majority of the congregations have not as yet contributed to the Fund. Intimations are widely given of the intention to take up collections, and the reports from such centres as Philadelphia, New York, Baltimore, Washington, Chicago, Cleveland and Buffalo, indicate very considerable interest in and effort for the Fund.

Rev. A. E. Austin, of Sitka, Alaska, sends a noteworthy gift, he writes:

"Please find within a Postal Order for sixty-two 90-100 dollars, the collection of the Thlinket Presbyterian Church of Sitka, Alaska (native), for the Anniversary Reunion Fund. I also send by registered mail, two silver spoons and a silver bracelet. The spoons were made by Rudolph Walton, one of the native graduates of our school. They are made of silver coin and engraved with Indian designs, by a tool which he made from a razor. Rudolph is an active Christian, an elder in our church. He came into our school fourteen years ago, a poor, half-naked little heathen boy; he has learned two trades in that time, bought and paid for a nice little cottage, which is neatly and comfortably furnished. He has a family of four interesting children. This is a good illustration of our mission work. *If all the members of our great Church give in proportion to their wealth as liberally as our natives here have done, you will have several millions instead of one.*"

Another letter reports a contribution from the Presbytery of Siam. Rev. John Carrington says:—"After receiving from you the blanks, etc., for collecting the fund, I went to work to endeavor to raise $60. I concluded that that would be about our sum on the ten per cent. plan. I am glad to report to you better results, that is, $110.47 United States gold. Trusting the Church will raise the entire amount, I am Yours very truly,

"JOHN CARRINGTON."

There are other encouraging letters and remittances from churches both at home and abroad. All our churches need to realize two things:—

1. The condition of affairs in the Home Mission field, is shown by a letter from a Home Missionary, in which he says:—"Myself and wife subscribed $10 to the fund, but I have not a dollar in the world, and no way to get one. I have labored as Home Missionary here almost six months, and not a cent from the Board, and but

$95 from both churches. I have borrowed about $100 from banks at 24 per cent per annum. Times are hard, and a Home Missionary's position is the most trying in the world."

Our Home Mission work is not only seriously crippled, but many of our home missionaries are in deep need and sore distress.

2. That the debts of the boards are the debts of the whole Church; and that only a general movement on the part of all the congregations, and contributions by the large and wealthy churches far beyond 10 per cent. of their congregational expenses, will pay off these debts. The New Testament rule for giving is "as God hath prospered." Let the example of certain churches in the city of Pittsburgh be followed by all other equally well-to-do congregations. Realizing the need of our mission fields and of our missionaries, the churches I have in mind will contribute sums, for each, in excess of $10,000. It will take a considerable number of $10,000 gifts to accomplish the purpose for which the Committee on the Anniversary Reunion Fund was established.

The committee appeal earnestly to all our churches, members and ministers, to come to the help of Christ's work for Christ's sake. "Freely ye have received, freely give."

EDITORIAL NOTES.

In a recent collision of railroad trains, resulting in a fire which consumed a large part of their contents, more than two thousand copies of our November issue were destroyed. Only 400 copies of that edition remain with us, and the types having been distributed, it is impossible to print more copies, except at such cost as our subscribers would not approve. We can only offer to send so many copies as we have to those who soonest write to us that they were among the losers. If any subscribers who have received their copies, will, after reading them, return them to us, it will of course enable us to supply a larger number of those who may apply. Doubtless those recipients, as well as we, will be very thankful for such courtesy. If any copies, saved from the wreck, reached the subscribers in a damaged condition, the wreck itself is our apology. Two lives were lost in the wreck—not of passengers, but two employes. Do we think enough of the men thus constantly exposed to death while protecting us in our travels?

Our True Yoke-Fellow, Rev. John S. MacIntosh, D.D., has accepted an invitation from the Faculty and Directors of MacCormick Theological Seminary, to give instruction in that institution during the current year, in place of Professor Herrick Johnson, D.D., who, it is believed, only needs a year of rest and recreation to restore him to health. For this result many thousands will pray. In the meantime the MacCormick students are to be congratulated on having their loved teachers chair temporarily taken by one of kindred spirit and of known masterly ability.

The Memorial Training and Theological School is the proper name of the institution in Tabriz, whose pupils are grouped in the picture on page 302 of our October issue. By some inadvertence it was less fitly designated there. It was intended to be a memorial of that "cheerful giver," William Thaw, from whose estate, administered in the same spirit since his decease as before, that school received the generous gift which provided it with its building.

Thanksgiving Day, as appointed by the President, will be about the time when this number of the Church at Home and Abroad will have reached most of its readers—probably all in our own land. To those of our readers who are doing the work of the Church abroad, it will come later. They will be heartily united with us in the thankful joy of that day for God's great bounty to our native land. May not they be assured of our prayerful remembrance of them, their pupils and their people, amid the perplexities and perils which so abound in those lands.

HOME MISSIONS.

NOTES.

The population of Tampa, Florida, has grown in five years from 5,000 to 20,000, and the growth of business has kept pace—but the Church has not.

Every statement from the field is a plea for more ministers and every report a cry for help. Their nets are breaking, and their hearts are breaking.

A result of the pause in our mission work is the prevalence of the most blatant forms of unbelief unopposed. It is easier and cheaper to forestall than to overtake and correct such an evil.

The parable of the lost sheep shows the good shepherd going after the one sheep that had strayed from his flock of one hundred. But more than half of our country's population are "lost." Many young shepherds, fresh from their training, will be ready next spring to go out after them. Will the Church be ready to send them?

Rev. S. F. Thompson, of Tarpon Springs, Florida, in a cheerful letter giving some account of progress in that state says: "With such results crowning the work of our Church in this southern state, where our ministers are on most cordial relations with those of the southern church (I expect to have the evangelist of St. John's Presbytery with me next week to hold a ten days' meeting), why should we not go forward? How *can* we, how *dare* we hesitate?"

The population of the United States and Territories is about 70,000,000, Of these, nearly 7,000,000 are Catholic, and more than 14,000,000 are Protestant communicants.

Christianity has accomplished much in maintaining a recognized standard of morality, keeping vice back under the shadows and enforcing a recognition of the Sabbath-day. Since the Gospel has accomplished so much what may it not accomplish if its millions of believers will be true and faithful to it.

The annual report of Rev. H. S. Little, D. D., S. M., of Texas, which he presented to the Synod of Texas at its recent session in Terrell contains so much valuable matter that we give the greater part of it to the readers of the CHURCH AT HOME AND ABROAD. At the request of the secretary, Dr. Little kindly consented to its publication.

Texas is a vast health resort. Actual expert army observations make the death rate of Western Texas and New Mexico less than elsewhere in the United States. For pulmonary troubles this region is unsurpassed. And one of the marked features of the western part of the state is that invalids can command any desired altitude, suited to the needs of special cases. And moreover the vast extent of this favored country invites an unlimited number to enjoy its advantages. Then, too, the comparative freedom of this region from all types of malarial fevers, and all other fevers, is a further invitation to invalids. The occasional "*Norther*" is almost the only drawback to the charm of this climate. But these are infrequent and do not constitute greater changes than are common in other sections. And in the far west of Texas these Northers are unknown. Our summers are pleasant as compared with Indiana and Ohio, except their length. But even in Summer our charming cool nights would make a law of Moses expedient in Texas, "If thou shalt take thy neighbor's raiment to pledge, thou shalt deliver it to him by that the sun goeth down. For that is his covering only. Wherein shall he sleep? And it shall come to pass that when he crieth unto me, I will hear; for I am gracious." Almost the whole of Texas is healthy.

This has been a year of abundance. To be sure the wheat crop of northwestern Texas has been short, but as a whole the harvests have been bountiful. All the Gulf region is fostering fruit and grape culture. Without a question

southern Texas will be able to compete with California in these products. I saw a vine only a year old loaded with grapes and a peach tree not a foot and a half high with three large peaches on it. But the charm of fruit growing in southern Texas is that we can reach the markets as early as California, and thus secure high prices for our products. This interest is bringing multitudes into our state, and as never before in any migration to Texas, they are in sympathy with our type of church work. The attention of foreign emigrants—especially German and Bohemian—is being turned towards the South and to Texas. Christianity must control the foreigner or old country ideas and institutions will control our country. No work presses like this. Mr. Pazdral, fluent in both German and Bohemian, could organize this work grandly, introducing at least ten men, if only there was a treasury to support them. One year now would be worth ten years, ten years from now.

Vast portions of Texas have been reported as only good for stock raising that now are occupied by successful farms. Irrigation, as at El Paso, at Menardville and on the upper Brazos, is helping to solve the question and is destined to play an important part in developing the state.

Our mining and manufacturing interests are surprising everybody. A rare quality of iron is found in eastern Texas, and coal is being found in various places. Cotton manufactories have a great future in our state. We raise the best cotton in the world, save in Egypt, and experiments go to show that Egyptian cotton can be profitably raised here.

A new feature of the cattle business has been discovered within a few years. As a consequence, this interest is in better shape than for a long time. Cotton seed used to be thrown away, but now adds greatly to the profits of cotton-raising. Cotton mills are springing up all over the state. A valuable oil is made, and the refuse is of more value for feeding cattle than the whole seed used to be. Thousands of cattle are thus prepared for the market, and tens of thousands of dollars flow back into the state, as a consequence.

Deep water is being secured at several places along the Gulf and thus the markets of the world are being thrown open to us. Many are therefore being induced to locate in Texas. Already there is a strife among railroads for advantageous Gulf communication. Deep water and fruit harvests point to vast undertakings in southern Texas.

Then the tone of morals is greatly improved in Texas. We have never had the reputation that we deserved, but the suppression of that brutal prize fight has wonderfully changed things. It has gone out, far and near, that our representatives favor law and order. And while this was true before, it is now made to appear true. We, therefore, invite a better class of people to seize upon our multiplied opportunities. Nothing that has ever happened in our state has, to the same degree, shown the influence of our churches in securing good citizenship. A few preachers met at Dallas, they appealed to a few ministers in every town in the state; and they created public opinion that resulted so grandly to the morality, the honor, the prosperity of our state.

There has never been a time when so many ministers offered themselves to our work. And ministers too that are wanted elsewhere. It is often possible to secure ministers of very superior abilities, drawn here by considerations of health I wish our Churches were more willing to receive such men securing thus the rarest talent and putting rare men into conditions of perpetuated usefulness.

The following ministers have been secured to our work the past year. Rev. T. S. Day, from Camillus, N. Y.; Rev. W. H. Clagget from St. Louis, Mo.; Rev. R. C. McAdee, from Princeton, N. J.; Rev. D. N. Allen, from Eureka Springs, Ark.; Rev, T. J. Hedges, from Adair, Ia.; Rev. W. L. Stewart from Brookhaven, Miss.; Rev. A. M. Elliott, from Edwardsville, Ill. These seven men will supply 10 churches. We have had 42 ministers on our list the past year, including four that are just entering upon our work. Of these, five are pastors, eight have removed to other Synods. One is a member of the other Assembly, and as such serves us; four are honorably retired; three are not yet enrolled; six came to us from other denominations; one has not yet been ordained. Two of our ministers have each graduated a son from a theological seminary this year, and one of these young men has gone to the foreign field. Another minister has two sons studying for the ministry. Three ministers preach to German congregations and one to a Bohemian church. One devotes himself to teaching, and has built up that grand Mary Allen Seminary, of which we are justly proud. One is agent of the American Bible Society for Texas. So that 28 are left to engage in the supply of our churches, and 23 of them are supplying churches which receive aid from the Board of Home Missions. There are 10 self-sustaining churches and 41

receive aid from the Board. Two other churches are now ready to be enrolled by Austin Presbytery. There are 39 houses of worship and all but two have been secured by aid from the Board of Church Erection. Of these five are not in use by us.

We have added 533 to the membership of our churches. Of these 330 came on profession of their faith and 203 by letter. This is an average of nearly 20 per minister, or 13 on profession of faith.

When we consider the scattered condition of our work these are splendid results.

I recommend:

1. That the cause of Home Missions be pressed more vigorously along the following lines:

(a) That 35 cents per member of churches; 10 cents per member of the Y. P. S. C. E., and 5 cents per member of the Sabbath-schools, be set as a minimum standard of contributions to this great cause of Home Missions.

(b) That the plan of simultaneous meetings in the churches, or a week of presbyterial mission conventions, so helpful in some quarters, be adopted throughout the Synod; and that the literature of the Board be distributed liberally in every congregation.

(c) That a liberal amount of the time of the Synodical Missionary be devoted to such meetings and conventions.

2. That weak churches be grouped under the care of pastors at large as far as possible, and that pastors at large be considered as home missionaries with a wide, but with a specific field, designated by Presbyterial Home Missionary Committees with rare exceptions.

3. That new work should be organized as soon and as fast as the funds of the Board will permit.

4. That whenever the way is clear, ministers be secured for destitute places even when there is no prospect of organizing Presbyterian churches.

It is a great delight to receive the foregoing account of the condition and prospects of Texas. All our readers rejoice with Dr. Little in the recent triumph of law and order over brutal ruffianism under the heroic lead of the Governor. Our joy is deepened by his assurance that the brave Governor had the support of the people throughout the State, led by their faithful ministers.

CO-OPERATION IN HOME MISSIONS.

BY THE REV. WM. HENRY ROBERTS, D. D., LL. D.

The western section of the Executive Commission of the "Alliance of the Reformed Churches Holding the Presbyterian System," met in Pittsburgh, Pa., on October 11, 1895. The attendance of members of the commission was large, and all the different denominations in the alliance were represented. The president of the alliance, Rev. T. W. Chambers, D. D., of New York city, was in the chair.

The most important item of business was the adoption of a report on Co-operation in Home Missions. At the April meeting in 1895, held in New York city, the Commission of the Alliance appointed a special committee, consisting of the writer, representing the Presbyterian Church; Charles G. Fisher, of the German Reformed Church, and W. S. Owens, of the United Presbyterian Church, to endeavor to arrange for a conference of Home Mission Secretaries at Pittsburgh at the time of the next meeting of the Commission. This committee secured the presence in Pittsburgh of the following Home Mission Secretaries:—The Rev. Drs. William C. Roberts and D. J. McMillan, of the Presbyterian Church in the U. S. A.; the Rev. John A. Peters, D. D., of the Reformed [German] Church in the United States; Rev. W. S. Owens, D. D., of the United Presbyterian Church; Rev. Charles H. Poole, D. D., of the Reformed [Dutch] Church in America; the Rev. William Cochrane, D. D., of the Presbyterian Church in Canada, and, in addition, the Rev. A. G. Wallace, D. D., Secretary of the Church Extension Board of the United Presbyterian Church. The Committee of the Alliance and the above named secretaries held a conference by request of the Commission, and, as a result, the following report was presented and adopted:

The special committee on Co-operation in Home Missions would respectfully report as follows:—

The secretaries present at the meeting of the Section, viz:—Drs. Roberts, McMillan, Peters, Owens, Poole, Cochrane and Wallace, met with the committee at the close of the morning session and spent two hours in fra-

ternal conference. As a result of their deliberations, the following conclusions were reached with entire unanimity:

1. That the work actually accomplished within little more than a century, in the planting of the Church of Christ, through Home Mission effort, in this vast new world, is quite as wonderful as the triumphs of the Gospel in heathen lands; and that the success achieved has been more rapid and more complete from the very fact that so many different denominations have been employed therein. More men have been sent forth as laborers into the harvest, more money has been voluntarily given for the work, than could have come from any one great organization. The King and Head of the Church Universal has manifestly used ecclesiastical division for the more rapid evangelization of America.

2. That among the Presbyterian and Reformed Churches associated in this alliance, practical co-operation in the great work of Home Missions has existed for many years, and is in full force at the present time. The relations of the different boards and committees are positively fraternal and harmonious. There is no friction between them such as has been alleged in certain quarters; neither is there any substantial waste of men or money in denominational rivalry. Errors of judgment doubtless have been made in the location of new missions or churches in the frontier states and territories; but such errors have been common to secular enterprises in their work, as well as to religious organizations. In some new communities again, it may appear to the superficial observer, that too many church organizations are supported, but it must be remembered that these churches have combined to make such new communities predominantly Christian from their first inception. And whatever may have been the errors of judgment or mistakes made in particular fields, here and there, it is a welcome fact that the churches holding the Reformed faith and the Presbyterian policy, seek steadily to minimize occasions of difference between their respective missionary agencies, endeavor to advance the common interests in a fraternal spirit, and are in full accord in the great work of evangelizing the North American continent.

3. While, however, practical co-operation and harmony thus exist, it is true that there is need of some statement of general principles of co-operation for the guidance of the several boards and committees on Home Missions of the respective churches in the alliance, such, for instance, as that adopted by the Boards of Home Missions of the Reformed [Dutch] Church in America, and the Presbyterian Church in the United States of America.

This latter agreement formed several years past, has been modified by the conference with a view of submitting it, if the way be clear, to the boards or committees of all the churches in the alliance, and will be considered at the next conference of Home Mission secretaries, if such conference be authorized and requested by this commission.

The committee congratulates the commission upon the happy result, thus far, of its work, and recommends:—

1. That the committee be continued.

2. That it be empowered to secure a conference between all the boards or committees of Home Missions, Church Erection and Freedmen's work, of the churches in this alliance, with the object of framing a general statement of principles of co-operation acceptable to all, the committee to report to the next meeting of the commission.

In behalf of the committee.

William Henry Roberts, Chairman.

The above report, it will be noticed, contains conclusions reached at a conference, the majority of whose members were Home Mission Secretaries. It is believed that the immediate result will be an increased appreciation of the work done in Home Missions by the several Presbyterian and Reformed Churches of the United States, a cessation of the baseless charges of undue rivalry and lack of economy, and increasing confidence in Home Mission methods.

The final result will doubtless be a more thorough co-operation in Home Missions by those churches which hold in common the "glorious doctrines of grace."

Concert of Prayer

For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER.	The South.

THE SOUTH.

Our work in the South has had a good year. Nearly all the churches report accessions. Leaving out of the account the Synod of Missouri, which seems more northern than southern, the strength of our branch of the Church in the Southern States consists of the Synods of Kentucky, Tennessee and Texas and two presbyteries in Florida. Our six churches in North Carolina, with their 304 members, and our seven in Alabama, with their 211 members, belong to the Synod of Tennessee.

In the two presbyteries in Florida there are 27 ministers and 39 churches, with 1,433 members. During the last year there were added 92 members on examination and 86 by certificate. The repeated frosts last winter with their unprecedented severity proved a terrible blow to the churches as well as the secular enterprises of the State. And yet the churches raised for congregational purposes $15,741, and for the Boards and other benevolent causes, $1,926.90.

The Synod of Kentucky has 56 ministers and 81 churches, with 7,787 members. The accessions during the year were 593 on examination and 236 by certificate, which was a gain of $11\frac{8}{10}$ per cent. upon the membership of the previous year.

The Synod of Tennessee has on its roll 63 ministers and 97 churches, with 5,780 members. This synod was also blessed with large accessions during the year; 514 were received on examination and 184 by certificate, an increase of $12\frac{4}{10}$ per cent.

The Synod of Texas enrolls 38 ministers and 51 churches, with 2,835 members. The accessions during the year were 330 on examination and 203 by letter, $20\frac{4}{10}$ per cent.

The fairer test of substantial progress is in the percentage of increase by profession of faith. If we take the percentage for the whole Church as a standard and a good average synod in the North, Indiana for instance, we may the better appreciate the progress of our work in the South.

For the whole Church the percentage was 7. For Indiana it was 9, for Texas it was $12\frac{1}{2}$, for Tennessee, 9, and for Kentucky, 8.

The question is often asked do these people contribute to the Boards and other benevolent causes of the Church? Here again a comparison will help to appreciate the generosity of those whom we gather into these churches in the South.

The average contribution per member to the Boards and benevolent causes for the whole Church, is $4.03. For Indiana it is $2 22, and for our three synods in the South it is $2.38. One of the Southern synods, viz., Kentucky, gave $3.58 per member.

But it is sometimes said that these people down South have race prejudices and are not in favor of educating the Negro and do not care to make a Christian of him. Let us see what our churches in the South are doing in that direction.

The average for the whole Church to the Board of Home Missions and for Freedmen was 12 cents per member; for Indiana it was 6 cents; for our three Southern synods it was 11 cents, and for one of them, Kentucky, 17 cents.

The sooner we come to forget sectional lines and to remember that we are not only one nation, but also one people with a common ancestry and heritage, with loyal American hearts in our bosoms capable alike of religious impressions, with kindred impulses toward charity and benevolence and with a common courage trained in our common history and tested on the same terrible battle-fields, the sooner will we join hands with those who are marching under the same standard and make common cause against the foes of our Lord and His Church.

Our Lord was not divided. Not a bone of Him was broken. Not a garment of His was rent. He was the Savior of us all, and God is the Father of us all and we be brethren.

Letters.

INDIAN TERRITORY.

Rev. W. R. King, *Muskogee:*—Home Missionaries with large families, with no resources and no income, apart from the amount they receive from the Board, have to suffer when the Board is not able to pay promptly. But I am glad to say that with all the hardships caused by this terrible debt, I have not heard a single word of complaint against the Board from any worker in our Synod. They bear it cheerfully and hopefully and are in perfect sympathy with the management of the Board.

A few weeks ago I visited a Church in Payne County upon the request of the pastor, and found a little church of eight members fighting among themselves and against the pastor. They were arrayed four against four. Each faction wanted to run the church and the preacher; the amusing part of it was that the whole church wanted to be in the choir. After some efforts to compromise matters, without success, I called the congregation together and told them that the Board of Home Missions did not have any money to give people to fight over, and we would have to withdraw our help from that field at once.

Cimarron Presbytery.—The work of the Cimarron Presbytery is in a better condition than ever before, notwithstanding its trials are harder than in any other part of the Synod. There is not a vacant field in the Presbytery. A new church has been finished at Enid and a recent organization has been accomplished at Medford. There are a number of points in the country sections calling for a church. The work among the Reservation Indians in western Oklahoma is not as encouraging as it might be. We have only one man when we ought to have at least four.

Oklahoma Presbytery.—The work in the Oklahoma Presbytery is in good condition. Every field is supplied and new ones are opening up all the time along the line of the C. & G. R. R. Our church at New Ponca, under the able management of Rev. J. C. MacGillivray, has just completed a new building. The church of Shawnee has recently been organized.

Choctaw Presbytery.—There are a number of vacant fields in this Presbytery among the Indians that ought to be supplied at once, but the right man and the money cannot be had. The church at McAlester has called Rev. E. E. Mathes as Stated Supply.

Sequoyah Presbytery.—There are three vacancies in the Sequoyah Presbytery. Two caused by the removal of Rev. J. R. Ramsey from the Creeks, and the Rev. E. E. Mathes from the Cherokees; one on the line of the Frisco R. R., east of Vinita. I. T. These fields ought to have men at once, especially the work among the Cherokees.

During the last quarter most of my travel has been by buggy. I have dedicated during the quarter three churches, one at Elm Springs, one at Fort Gibson and one at Muskogee. The one at Muskogee is a chapel supported by the First Church.

KANSAS.

Rev. J. F. Clarkson, *Adrian:*—East of Adrian is the Pottawatomie Indian Reservation. Often when going to church we meet Indians on their ponies. Some of the more civilized youths sometimes drop into our services.

A few Sabbaths ago, I noticed that my congregation was much smaller than usual. On inquiry I found that the Indians were having their great dance, and that wagon loads of the neighbors had gone to witness it. We could hear the drums calling them to their dancing. Parts of some other tribes from the Indian Territory were visiting with them and united with them in this as a religious rejoicing. The whites were taking advantage of this holy day for their visit. Some out of curiosity and others for gain, erecting stands for the sale of various articles or using their wagons for this purpose, thus desecrating the Sabbath.

South of Adrian the Roman Catholics largely predominate, mostly Irish and other foreigners. In going to my second appointment on a subsequent Sabbath I saw 50 or 60 youths assembled in a field on the prairie for their regular ball game. I learned that this was only a small affair to what goes on regularly on the Lord's day in another neighborhood not far distant. I was also informed that at the church that Sabbath night was a church fair which resolved itself in a dance, lasting through the night. Holy Cross is the name of that church. It is a common thing for us to learn of Sabbath evening dancing parties in the immediate neighborhood at the homes of prominent Roman Catholics. Often some of their young people attend our evening services. At first they disturbed us but are now learning to be quiet and attentive.

Rev. S. R. Anderson, *Wichita:*—To show the change that is going on converting our landholders to tenants, I mention the following facts. Tenants do not as a rule do anything toward supporting the church financially. Our banker has in the past five years become owner of several quarter sections of land in a body (possibly more) adjoining Clearwater. Two were owned and partly paid for by members, with families, of our church. Two by two retired Baptist ministers. One by a Campbellite.

MICHIGAN.

Rev. Frank G. Forster, *Elkton:*—Elkton has done well during the quarter. Our congregation is very versatile. Jews, Mohammedans, Protestants, latter day humbugs, Catholics and infidels mix in motley array. We can see a great temptation in the condition of affairs to conceal God's great atonement from the eyes of scoffing unbelievers of every shade, but, thank God, His spirit's work has so far moulded our words that the clear Gospel of justification in a "living" atonement has been preached to our ungodly townsfolk. More and more do we see that the reason of man is incapable of grappling alone with the fact of divine revelation. The work of creation and Providence may clearly imply His existence, but in Michigan there seems to be no talisman so powerful, so honest, so fearful, so divine, as the good old Book.

The congregation at Pigeon has been developing very nicely during the past three months. The membership in that town has had a small addition, but, as many littles total a larger quantity, we thank God and take courage. As we had our church completed there on June 30, Rev. D. Howell led us in dedicating our handsome building to God's service. The people are enthusiastic in their labors, and we are in better hopes of next year's success than ever before. May God give us peace in believing.

MISSOURI.

Rev. E. D. Walker, D.D., *Superintendent:*—Siloam Springs is a town of 2,500 people, being the terminus, at present, of a railroad from the north, running to Kansas City. I found three ruling elders in the town, all settled in business, one whose family was with him; another building a large house for a home, and expecting the arrival of his family within a few weeks, and another, a physician, whose family would be with him soon. All of them were men and elders of much influence in the churches and communities from which they came. There are other Presbyterians in the community, upon whom I called. The dark outlook for us at this place is that they are not yet strong enough to begin and carry on the the work by themselves, and the rule "no new work" cuts them off of the usual source of aid. They are not entirely destitute of Gospel services, but if we had the funds to build a church and support a minister, this would seem to be a field to be occupied, for it is almost certain to continue to grow. The people are going to it who find our church congenial and helpful. There may be more needy places in other parts of northern Arkansas and southern Missouri, where there has recently been a heavy immigration of people from out of the northern and western states.

Stopping off for the day, between trains, at Fordland, in southern Missouri, Webster County, for a conference with an elder of the Jonesboro church, I found in the little hamlet, two other ruling elders from a church in Iowa, who had moved there only last March. I heard of others who are living in the community. Such places must be looked after, or we are liable to lose some who have been efficient workers elsewhere. These brethren, however, are abiding the time when the way will be clear for them to start the work in the community under the name of Presbyterians, and have some stated preaching. I have promised to revisit them when they see their way clear to call upon me.

On the same trip I went into North Central Arkansas, eight miles west of Mammoth Springs.

Ten months ago I directed a young married man into this region, so lately occupied by northern people. They are there from Kansas, Nebraska, Iowa and the Dakotas. Rev. G. began visiting and preaching in school-houses, which are hardly worthy of the name, and so organized two or three Sunday-schools. He has no other mode of travel but walking. This he has done over a vast territory. The "no new work" rule deterred us from making an application to the Home Board for him. The people are very poor, but many of them intelligent. It has been a wonderful struggle for the brother and his family to remain on the field. They have simply existed, that is all. We solicited "boxes" for them from two or three sources, which were some help. The brother recently told me all that the people had been able to do for him towards a living, during the ten months he had been with them, would amount to not over *twenty-five dollars*. We found Brother G. and his wife and three nice little boys occupying a

log cabin 9x13 feet, with but few chinks in the space between the logs, and no daubing whatever. It was covered with a clap-board roof. On one side there was a shed supported by round poles, covered with boards and sided with gunny-sack or burlap. On the rear side, something more like a kennel than any other kind of a room, had been built, and contained some of the household goods. In the opening for the door of the cabin hung a much-worn quilt; this was the door for opening and shutting. The cabin had no windows. The cooking stove was located on the bare ground of the shed, as was the dining table. Of course it is only since spring opened that they have lived here. It was the only place they could get, in this community, after having to give up a somewhat better house which they had occupied during the past winter. While living here the little boys took care of a flock of sheep on the farm, and this paid for the rent of the house. The cabin now occupied by them, they get rent free, but they have to carry all of their water from a spring one quarter of a mile away. In the opening in the timber for the cabin and on the lot, whose soil is rather poor, Brother G. and his wife have expended a great deal of labor this summer, in order to raise some vegetables and "garden stuff" to help out the living.

NEBRASKA.

Rev. Julian Hatch, *Grand Island:*—The past three months have been somewhat brighter than the nine preceeding. The prospect of a crop of small grain being good, and having been realized over a large portion of the territory, the farmers are somewhat encouraged. In visiting among the farmers, I have been greatly pained by the stern necessity forced upon them of having to work their teams without any grain to feed them, turning them out at night, at the mercy of the mosquito to graze, working all night for food after working all day for man. Only that they had insisted so strongly on my coming to visit them, I certainly would have been ashamed to do so, for it really seemed to me a sin to help eat up their little store. One good brother coming in from his field at noon, said: "Brother Hatch, it is very hard to have to get along without meat after having worked on it so many years, I get so weak I tremble while at work for an hour before meal time." Notwithstanding this, they are very grateful and are willingly giving their notes to the Home Mission Board for seed and feed furnished them by their "Christ-like" brethren and sisters in other states, though most of them had to sow all the grain they could get with nothing left to feed.

COLORADO.

Rev. W. Robson Notman, *Georgetown*:—The importance of having the full influence of church services and preaching, is acknowledged by those who took no interest in the subject before, and not a few subscribe to the church now and attend services who used to do neither, and from talks with some of them I can see that they do not subscribe as a matter of polite indifference, but because they are really anxious to have the influence of religion brought to bear upon the town. I often preach with that in view, to show them what this would be for them and for their children, if religious influence were entirely withdrawn. In the rush for wealth, the disregard of Sabbath observance, the rough and terrible life, the mixed and half pagan population from all parts of the world, the throwing aside of all religious restraint, the church is the one influence for God and goodness, the one reminder of religion, of sin and grace, of salvation and the life to come. I wish our people in the East could study the condition of things here, in order to fully understand the infinite importance of not only keeping up the present agencies for good, but multiplying and strengthening them. The future of this great western country is trembling in the balance. Is it to be a heathen country or Christian? Are evil influences to overpower the good and finally destroy them? Is this western civilization to take on a Christian character at all, or is it to build itself up as if Christ had never lived and died, and, as if all the Christian verities were fables? This is part of the great American Republic, a most important part, the great colonizing ground of the future, the home of the millions who are yet to flock to this country. Are they to find it a Christian home? Is religion to take root here and hold its own and mould and influence the life and activity of the future, or is it to be crowded out and cast into oblivion?

These thoughts are day by day forced upon us who labor here. They are not speculations of vague indefiniteness. It is a daily struggle for the very life and existence of religion.

The worst feature of the case as it presents itself to me, is this, if the people of the present generation, many of whom have had a religious training and were brought up by their parents to respect religion and religious customs and in-

stitutions—if they throw off restraint so easily, and live as seemeth good in their own eyes, then to what lengths are their children likely to go?

It seems almost certain that if things go on as they are, the generation to come will care less for religious institutions than the present generation does. They have neither parental example nor early habit to restrain them, and while the parents, bound by early associations, may have qualms of conscience as to the quality of life they lead, the children are not likely to be so troubled.

Yet this is not a time to despair or give up work. It is supremely a time for action. The church here has to do its own proper work and the work of the home too. As I said, nearly all Christian influence is concentrated in the church here. Cripple the church work and you cripple any good influence; withdraw church services and you withdraw Christian influence and leave this great West to pursue its way without God and without hope. The Gospel must be faithfully preached. Good men and women must rally together. We must seek to win men and women to Christ, and through them influence the present and the future.

The minister who labors here is not only laboring for individual salvation, he is fighting for Christian empire. He sees new places filling up, new laws and customs and habits being formed. These are to determine the character of the future. And to see men and laws and customs drifting away from religious influences—that is the western minister's daily burden. And yet we feel the exhilaration of taking part in the formation of a new life and a great civilization.

FLORIDA.

Rev. H. Keigwin, *Synodical Missionary:*—The spirit of God was present in unusual power during our special services, and the church people were not only quickened in their own piety, but had the pleasure of seeing thirty-six additions to their membership.

A revival in Florida in mid-summer is surely God's answer to the statement that it is not worth while to remain in this state during the summer. I closed the meeting feeling as well and vigorous as when I began, and will add that never in my life have I enjoyed better health than during this current summer.

Hard times! Everywhere I go, the same sad story is repeated, of losses and disappointments and dark forebodings as to the year to come. Churches everywhere are feeling keenly the loss of their best workers and supporters, who have been compelled to go elsewhere for a livelihood till their orange groves come again into bearing. In some instances, it seems impossible to keep church doors open, unless the Board shall, almost entirely, support the minister.

We cannot be too grateful for the noble generosity that has sent us aid in our time of trial. An unusually favorable season for gardening has greatly cheered our people and given hope for better times. Many of the blasted orange trees are coming up vigorously from the roots, putting on a summer growth surprising to all.

IDAHO.

Rev. Robert Williams, *Kamiah:*—We had communion June 30, 1895. Two men were added to the church on profession of faith in Christ. Three children were baptized. We had prayer-meeting every Thursday and Saturday in the church, and every Thursday and Saturday at out station at Lekeha, two sermons every Sabbath, and prayer-meeting Sabbath evening in the church, and at Lakeha also every Sabbath evening. We had Sabbath-school every Sabbath; three Bible classes; five classes of children.

Rev. Alex. Adair:—I organized, April 28, a church at Denver with seventeen members, including two elders. This is on the old Mt. Idaho field. I am also re-organizing Mt. Idaho and Cottonwood as out-stations. That field is now ably manned by the Rev. Silas Perkins. I have visited six vacant churches, and supplied them, in part, besides preaching in others where I was called to help the pastors. I organized a camp meeting here which was continued eight days, and was very helpful to the cause of religion among the Indians. My object was to separate as far as possible our Christian brethren from the heathen portion of the tribe, who hold here each year war dances and horse races. In this we succeeded quite well; most of the Christians came and camped with us and continued with us through the meetings. At one of our meetings we took up a collection for the debt resting on our Board, which amounted to $30.25. I doubt whether any money the Board may receive will be more cheerfully given or represent more self denial on the part of the donors. We need three additional men very much in our Presbytery, and we pray and trust the resources of the Board will soon allow us this addition to our present force. We could, indeed, at once very profitably locate five.

HOME MISSION APPOINTMENTS.

H. McGilvray, Portland, 1st, Me.
A. P. Logan, Woonsocket, 1st., R. I.
A. R. Scott, Worcester, 1st, Mass.
A. Cooper, Jefferson, N. Y.
J. Still, Masonville, 1st, "
R. G. McCarthy, Pastor-at-Large, "
C. H. Kilmer, Breesport and Sullivanville, "
R. King, Cairo. "
H. Boggis, Hillsdale, 1st, "
O. R. W. Klose, Cochecton, "
P. A. Schwarz, Melville, "
J. J. Wolf, Oceanside, "
C. C. Meek, Laurens, "
F. S. Swan, Cohocton, 1st, "
C. H. Blake, Caldwell, "
D. Scovel, Kirkland, "
D. Aquarone, New Italy, Italian, Pa.
H. Keigwin, Presbyterial Missionary, Fla.
S. T. Thompson, Tarpon Springs, 1st, "
J. F. Sundell, Upsala, Swedish, "
D. A. Dodge, Paola and Lake Mary, "
D. L. Lander, Greensburg and Lake Ebenezer, Ky.
J. C. Glover, Northfield, Ohio
A. S. McClain, Streetsboro, "
N. C. Helfrich, Columbus, West Broad Street, "
C. W. Wallace, Rendville, "
W. Bullock, Denmark and Fairgrove, Mich.
J. Ferries, St. Ignace, "
W. H. Fulton, Bad Axe, "
D. Morrison, Iron Mountain, "
A. L. Toner, Reading, 1st, and station, "
B. Hunter, Taymouth, 1st, "
W. L. Breckinridge, Bayfield, Wis.
D. F. Williams, North Bend and station, "
P. J. Leenhouts, New Amsterdam, Holland and Council Bay, "
H. A. Winter, Madison, St. Paul's German and station, "
F. F. Barrett, Prairie du Sac, "
A. V. Gulick, Kilbourn City, "
N. Harrison, Oregon, "
R. A. Ruddick, Middleton Misson, "
R. F. Morley, Cottage Grove Station, "
M. Breese, Deerfield Mission, "
F. T. Bastel. Melnik, Bohemian, "
W. F. Vogt, Beloit, German, "
J. Bren, Racine and Caledonia, Bohemian, "
A. H. Carver, Duluth, Lakeside, Minn.
A. H. Temple, Morgan, Union and station, "
C. B. Augur, Fulda, 1st, "
J. S. McCornack, Howard Lake, 1st, and Winsted, "
C. S. McKinney, Royalton and stations, "
W. H. Sinclair, Hawick, Burbank and New London, "
M. L. P. Hill, St. Paul, Westminster, "
O. H. Elmer, Knox of Hamline, Warrendale and station, "
W. W. Lewis, St. Paul, Arlington Hills, and stations, "
C. D. McDonald, Grafton, 1st, N. D.
G. J. Bloemendahl, Palmer 1st, Holland, S. D.
W. Graham, Hill City, 1st, "
W. J. Hill, Pastor-at-Large, "
J. Linka, Brule Co., and Bon Homme Co., Bohemian, "
F. W. Grossman, Pastor-at-Large, Iowa
J. H. Carpenter, D. D., Clifton Heights and Bethany of Des Moines, "
S. H. King, Seymour and Promise City, "
F. G. Moore, Farley, Iowa
E. C. Wolters, Independence and Rowley, German, "
S. Conybeare, Oelwein and Maynard, "
J. W. Waite, Livermore, Bethel, and station, "
J. Smith, Burlington, Hope, "
A. J. Harman, Wall Lake and Auburn, "
G. Yule, Steamboat Rock, Owassa and Point Pleasant, "
W. B. Leonard, Ord, Wilson Memorial and Springdale, Neb.
A. M. McIntosh, Osmond, 1st, "
S. R. Belville, Wahoo, "
W. A. Galt, Blackbird Hills and Bethlehem, Indian, "
J. P. Engstrom, Macon, Ist, Mo.
M. E. Krotzer, Craig, 1st, "
J. N. McClung, Monett, 1st, "
D. N. Allen, Eureka Springs, "
H. Gardner, St. Louis, Lee Ave., "
J. F. Mueller, St. Louis, 2d German, "
A. Haydon, Jonesboro, 1st, and Ridge Station, Ark.
A. T. Aller, Nortonville, Kan.
A. H. Parks, Pastor-at-Large, "
H. Farwell, Fairmount, Lowemont and station, "
M. C. Long, Topeka, 3d, "
S. V. Fait, Anadarko, O. T.
P. D. Munsell, Beaver, "
W. K. Marshall, D.D., Waskom, Elysian Fields and stations, Tex.
B. F. Stone, Sipe Springs, Pecan Valley and Milburn, "
T. C. Moffett, Flagstaff, 1st, Ariz.
E. M. Fenton, Jemez, Nacimento and Capulin, "
R. Coltman, M. D., Pastor-at-Large, Wyo.
A. Robinson, Saratoga, Collins and Brush Creek, "
J. R. Cooper, Rankin and stations, Col
C. H. DeLong, Silver Cliff and West Cliff, "
J. B. McCuish, Pueblo, Westminster, "
D. G. Monfort, Antonito, "
E. H. Lyle, La Junta. 1st, "
A. C. Todd, Springville, 1st, Utah
W. R. Campbell, Mendon and Wellsville, "
J. H. Meteer, Richfield and Monroe, "
O. S. Wilson, Nephi, "
B. Hitchings, Malad City, Samaria and Rockland, Idaho
G. Edwards, Philbrook, Utica and Stanford, Mont.
D. Wilson, Hamilton, Spring Hill and stations, "
B. Parsons, Centralia, 1st, Wash.
R. H. Parker, South Bend, 1st, "
J. M. Pamment, Chehalis, Mud Bay, Puyallup, Nisqually and Quiniault, Indian, "
C. W. Stewart, D.D., Kent, 1st, "
A. B. Cort, Deming, Cedar Grove, Spring Lake Valley and stations, "
W. A. Major, Seattle, 2d, "
J. H. Beattie, Wilbur, Cortland and Union Valley, "
D. Hughes, Los Angeles, Welsh, Cal
H. J. Furneaux, Pacific Beach, Point Loma and station, "
S. H. Weller, D D., Long Beach, 1st, "
F. S. Thomas, Elk Grove and Sheldon, "
M. D. A. Steen, D. D., Woodbridge, Brunswick and Henderson, "
C. R. Nugent, Clements, 1st, "
A. E. Austin, Sitka, Alaska
L. F. Jones, Juneau, "
C. Thwing, Fort Wrangel, "
W. W. Warne, Chilcat Mission, "

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO OCTOBER 31, 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	$51,504 93	$48,172 41	$6,307 47	$4,814 63	$76,356 64	$22,700 88	$209,856 96
1895	60,377 11	37,848 05	5,575 87	8,853 35	100,780 15	79,493 27	292,927 80
Gain	$8,872 18			$4,038 72	$24,423 51	$56,792 39	$83,070 84
Loss		$10,324 36	$731 60				

FINANCES, NOVEMBER 1st, 1895.

Appropriations made to November 1, 1895	$898,162 68
Deficit of April 30, 1895	174,770 54
Total needed for year	$1,072,933 22
Received from all sources to November 1, 1895	*292,927 80
Amount to be received before April 30, 1896, to meet all obligations	780,005 42
Received last year, November 1, 1894 to April 30, 1895	655,852 41
Increase needed before the end of the year	124,153 01

*Of this amount $23,652 89 was given as a special Fund for sending Missionaries to their Fields.

NOTES.

A party of six missionaries for Africa and two for India, whose names are given in the Missionary Calendar for this month, sailed from New York, October 12th. The party for Africa expected to be joined in Liverpool by Mrs. De Heer, Mrs. Reutlinger and Miss Christensen, whence they were booked to sail October 30th, for Batanga, West Africa.

A large company of friends of Foreign Missions, which taxed the capacity of our new Assembly Room to the utmost, gathered on the afternoon of the 11th, to unite in a farewell service and bid the noble band of missionaries God-speed. The President of the Board, the Rev. John D. Wells, D.D., who has just celebrated his eightieth birthday, and has been for more than forty years a member of the Board, presided. A brief and most appropriate charge was delivered by Rev. John Balcom Shaw, D.D., another member of the Board, and responses were made by several of the outgoing missionaries. It is expected that most of the reinforcements will be sent to the interior, and that in the near future, Ebolewo'e, the second station selected by the Mission and approved by the Board, will be occupied.

Another faithful laborer has fallen at his post, the Rev. George E. Woodhull, of our Western Japan Mission. While spending a few weeks for rest at Kanazawa, in East Japan, he was taken alarmingly ill, and was finally brought to the house of Prof. Landis, in Tokyo, where he died October 11th, the disease having finally assumed the form of typhoid fever. Mr. Woodhull was a graduate of Princeton College and Theological Seminary, and was connected with the Presbytery of New York when appointed in 1888 by the Board of Foreign Missions to western Japan. He was an earnest, enthusiastic missionary, thoroughly devoted to his work, and one who enjoyed the confidence of his brethren and of the Japanese. His work was largely that of itinerating, which required on his part, frequent protracted absence from home, and sometimes severe physical strain, but he counted such sacrifices as nothing that he might have the privilege of carrying the Gospel to those sitting in darkness.

Mrs. Woodhull, who, at the time of her husband's death was seriously ill, is recovering. She, with her three children, are affectionately and earnestly commended to the prayers of God's people.

The native Christian communities of India are beginning to form themselves into societies and associations, and are becoming more and more conscious of the position they occupy, and the responsibilities resting upon them. *A Native Christian Association* has recently been formed at Madras, composed of the converts from all missions, with a view to mutual support and edification, and the advancement of social interests. At a recent meeting of the society, a distinguished native convert, Mr. S. Satthianadhan, delivered an address, which for largeness of vision, keenness of insight, and consciousness of Christian obligation, may be regarded as of a high order. Among other things, he said:

"One of the most significant signs of progress in a community is the feeling of self-consciousness, and the realization of the possession of power. Judged by this test, there can be no doubt of the fact that there is vitality in the native Christian community. Some may regard this self-recognition as premature. I do not think so. The native Christian community has risen from a low degree of numerical and social importance to a recognized position of local influence and conscious strength."

After reviewing the evidences of the progress of the native Christians, he continued:—"I for one, attribute all the progress, social, moral and intellectual, to the leaven of Christianity. We should rejoice in this progress, not because we have to regard it as an end in itself, but because we know that it is the outcome of the life-giving power of Christianity. Take away Christianity and substitute anything else in its place, and our progress will prove a sham. We dare not look to mere civilization as worthy to be trusted with the moral, or even with the physical well-being of our community, and with the guardianship of the generation next coming. Dare we ignore the purifying, the steadying influence of our blessed religion? Let us demonstrate to others that our religion is at work in effecting this great transformation in us, that every step in our progress has not been forced on us from without, as is the case with other communities, but is the natural outcome of the change that Christianity has wrought in us as individuals; for, after all, Christianity is a vital principle, a motive power, a transforming force greater than any force of nature. Let us make it clear that there has not been in us a mere exchange of one creed for another, but that there has been a radical change of life, a thorough readjustment in standards of judgment, in motives and in conduct, Let us show that we have gained in self-control, in self-reverence, in charity, in meekness, in capacity for bearing life's burdens cheerfully, as well as fighting life's battles bravely,—above all, in unselfishness and in power to help others, for, after all, the noblest lesson that our religion teaches us is, 'Be unselfish, be noble, be good, be useful, and crown all with humility.'"

These are troublous times in Turkey. The Government is practically at bay. It is dangerous, on the one hand, to allow Armenian agitation to go on, and, on the other, owing to the fanatical pride of the Moslem population, it is dangerous for the Sultan openly to yield to Christian coercion. The Berlin Treaty is a historical myth to the Turk, as well as a political nonentity. He has always looked upon its Sixty-first Article as an unworthy concession to the Powers, and he has studiously ignored it, and even defied it to the extent of massacre as often as he wished. The time of reckoning, however, seems to have come. Lord Salisbury and Mr. Gladstone have both spoken with plainness and decision, and the Sultan has yielded, but in no pleasant mood. It is very doubtful whether the Armenian question can be considered as even temporarily closed. Progress, however, has been made towards its final solution. The Turkish rulers are incorrigible if left to themselves. A just, temperate, and considerate rule over Christians on the part of the Turks cannot be expected. The only final adjustment seems to be the control of some superior administration which will respect the rights of Christians and Moslems alike, and rule both with a firm, impartial and powerful sway. The mixed character of the population in Asiatic Turkey makes it a standing menace to peace and good order to have either native Christian or Moslem

hold the supreme power. The Turk cannot and will not change his traditional attitude towards the Christian. The Christian, on the other hand, has too long and terrible a score to settle with the Moslem to make it possible at present for him to assume the responsibilities of government with safety.

The present state of unrest is dangerous and disquieting. The volcano of fanaticism is smoking and sending forth its lurid premonitions of eruption in hundreds of localities throughout the Empire. Every disaffected tribe and subject nationality, Christian or non-Christian, is alert and ready to strike its blow for freedom, and make its dash for liberty from Turkish control. It does not seem an unlikely thing that universal political anarchy should gain a resistless headway among the restless and desperate elements which the Turk has hitherto ruled with military rigor. There is profound discontent among Druzes, Moslems, and Christians in Syria. The Druzes of Mt. Lebanon of late seem to have been rallying for another bloody campaign, this time against Moslems (chiefly Matawalies) as well as Christians, and the Turkish authorities are apparently afraid of them. Turkish rule seems to be signing its own death warrant. It does not yet appear, however, who will be the executioner, or how he will accomplish his task. God alone knows this secret, and in His own time will bring it to pass.

The prompt and vigorous action of Great Britain in China is a guarantee of safety to the foreign population of the Empire, which could never he hoped for under the policy of the Chinese Government. Christian powers are learning to speak the word "must" when the occasion demands it in the Orient. It is a perilous word to use in international relations, but there are some circumstances when it cannot be avoided without incurring dangers which no civilized government could allow. China must learn, at whatever cost, that treaty obligations are to be observed, and that the citizens of other nations residing in her Empire must be respected and protected. Chinese authorities must stop making sport of international pledges and the rights of foreign residents. It may be humiliating to their pride, and an offense to their traditional instincts, but nevertheless, if they expect to be a nation among nations in this age of the world, they must crucify some of those pet ideas of the social and political privileges of China in her dealings with the citizens of friendly nations.

The political struggle for power in Korea, has resulted, according to all accounts, in the murder of the Queen and the temporary supremacy of the extreme Conservative element. The Liberal party, however, will no doubt soon regain control. Korea can never be forced back again into that moribund state of submission to the corrupt and detestable practices of the old-time government. It may cost a struggle longer or shorter and more or less desperate, but the issue is certain. Pak Yong Ho, formerly Minister of Home Affairs, to whom we referred in a note on page 128 of the August number, was obliged to flee from Korea on account of political intrigue on the part of the Conservatives against him. He has come again to America, and is waiting anxiously in Washington for some sign from his native land which will call him again to a post of duty or a place of command in the Korean struggle. Our missionaries, in the meanwhile, are laying a good foundation for Christian institutions, which will have a mighty influence in shaping the character of Korean society and working out a happier destiny for the nation.

Bishop Ingham, of Sierre Leone, has returned to England from his visit to the West Indies, whither he went with the hope of securing missionaries for his African diocese. He reports much missionary enthusiasm and zeal among the natives in Jamaica, who are the descendants of former slaves kidnapped from Africa. He expresses his belief that the time is coming soon when colored missionaries from Jamaica will be ready for service in Western Africa.

A remarkable awakening of an evangelistic spirit among the Christians of Sierra Leone is reported in latest advices. The true policy

of progress in African missions is the preparation and consecration of native African converts for this great undertaking.

In connection with the Japanese occupation of Formosa, the following interesting incident has come to light: In the town of Makung, on the Pescadores, is a native mission church of Chinese converts. When the Japanese army was established there, some Japanese Christians, including an officer, found this out, and they have united with the Chinese Christians in their worship. The hostility of warfare is forgotten at the altar of Christian worship. Brotherhood rises to its place of supreme significance, and hearts, whether Japanese or Chinese, which are linked to Christ, are also linked to each other. The morning service is in Chinese and the afternoon service in Japanese, but all attend both services. One of the Japanese Christian officers wrote the following letter to an English Presbyterian missionary residing in Taiwanfu, the nearest missionary station, on the west coast of Formosa:—

"DEAR SIR: As I heard of you from Khaw Teng-hong, I write you this letter. I am but a young officer in the Japanese army (Reserves). I was educated in a Methodist school at Aoyama, Tokyo, and became a Christian some years ago. I am your brother in the Lord. I am sorry that this war broke out. But it was a necessity that we should fight. I believe that there is a divine guidance in this war, which leads Oriental nations to leave their old civilizations and seek the new and spiritual one. I believe firmly in the divine mission of Japan, and I fought this war to fulfil my duty. Now the battles are over. We are here in Pescadores. We do not know what will be our future; but at present we are doing our best to help the Chinese Christians in this place. They are keeping their Sunday services with us in the Lee Pai Tong (the Chinese word for chapel). We Christians in this detachment are not many, yet we made ourselves into one body in His Name, and we earnestly pray that the great truths of the Lord might be revealed in this part of the world, and strike into the dark bosoms of China and her continental neighbors, and thus quicken the day of His Kingdom. When we captured this island we did not know that there was a church. At first our men did not know of it, and used it. But now the church is restored to the native Christians. There is a photographer among us who is a Christian, too. Some days ago he took a picture of the Chinese Christians and us assembled before the church. After that, we Christians of both nationalities had a happy social meeting. A new era has come for us in the Orient. Great duty lies on us who believe in God. Sincerely yours in the Lord.

"LIEUTENANT ————."

Mr. H. M. Stanley has become the Associate Editor of *Illustrated Africa*, the organ of Bishop Taylor's Mission. Mr. Stanley has thus identified himself anew with the cause of Christian missions in the Dark Continent. He has always been the friend and promoter of Christian civilization as the hope of Africa.

The French Army has been victorious in Madagascar, and the Island may be regarded as conquered. It is to be hoped that Protestant missions will not be interfered with. If the English missionaries are allowed to go on with their work without obstruction on the part of French ecclesiastics, or without interference from the French political administration, we may yet hope that Protestant missions will complete their beneficent work in Madagascar.

The friends of evangelical missions are awakening to the needs of South America. The "South American Evangelical Mission" has been recently organized in Toronto, after the model of the China Inland Mission, and we trust an energetic and successful campaign is before it.

In connection with the recent coronation of the Virgin of Guadalupe, in Mexico, an attempt was made to suppress all public criticism of the procedure. American Protestant missionaries, however, had prepared an exposé of this official act of the Romish Church. Strenuous efforts were made by the

Roman Catholics to suppress by government interference the publication of the criticisms from Protestant sources. It is no doubt true that a spirit of prudence should govern public utterances under such circumstances, and yet it is too much to ask that anywhere upon this continent a government censorship of the press should be established, which puts legitimate freedom of speech under a ban.

The Second Annual Christian Endeavor Convention of China was held in Shanghai, June 22–24, 1895. In 1894, 38 societies, with 1,079 members, were in existence; at the meeting in 1895, 64 societies, with 1,536 members were reported.

The latest reports inform us that the Government of the United States has ordered two of its most powerful vessels to be in readiness off the coast of Western Asia to protect the lives and rights of American citizens native or naturalized, missionaries or merchants or travellers, and to uphold the treaty requirements between the two countries. Letters from missionaries indicate a lively sense of the dangers to themselves, their work and their beloved disciples, and no less clearly their calmness and courage in the face of these perils. They are too patriotic not to take satisfaction in seeing their country's flag signaling her purpose to protect her citizens and her honor. Yet their reliance is not upon any human power. God is their refuge and strength, a very present help in trouble.

YEAR BOOK OF PRAYER.

Those who have used the Year Book for 1895 during the past twelve months, will welcome its successor. Its brief statements with reference to the work at each of our mission stations, make our knowledge much more definite. The daily texts are full of suggestion, and the constant use of the little book in the closet and at the family altar will be not only an inspiration for prayer, but a liberal education in the line of Presbyterian Missions. The Year Book for 1896 may be ordered from either of the Woman's Boards of Foreign Missions for ten cents.

MISSIONARY CALENDAR.

DEPARTURES.

August 5—From Vancouver, to join the Canton Mission, Mrs. Jean R. Ritchie.

August 10—From New York to join the Shantung Mission, Miss E. A. Lindholm.

August 15—From Wooster, O., returning to the Mexico Mission, Rev. D. J. Stewart and Mrs. Stewart.

August 17—From New York returning to the Laos Mission, Rev. W. C. Dodd and Mrs. Dodd, Rev. D. G. Collins and Mrs. Collins; to join the Laos Mission, Rev. L. W. Curtis and Mrs. Curtis, and Miss Hattie E. Ghormley; to join the Western Persia Mission, C. C. Hansen, M.D.

September 14—From New York, to join the Western India Mission, Miss Helen G. McIntosh.

September 16—From Vancouver, returning to the Canton Mission, Dr. J. M. Swan and Mrs. Swan.

September 21—From New York, returning to the Gaboon and Corisco Mission, M. Emanuel Presset.

September—From Mt. Gilead, O., returning to the Mexico Mission, Miss Annette M. Bartlett.

October 1—From New York, to join the Peking Mission, Rev. C. O. Gill and Mrs. Gill.

October 1—From San Francisco, to join the Central China Mission, Rev. G. E. Partch and Mrs. Partch, and Miss Emma Silver. To join the Western Japan Mission, Miss Elizabeth Babbitt.

RESIGNATIONS.

From the Western Persia Mission, Rev. E. W. St. Pierre.

From the Lodiana Mission, Rev. C. C. Meek.

From the Shantung Mission, Rev. S. B. Groves.

DEATHS.

September 22—At Hartford, Conn., Rev. F. J. Perkins.

October 11—At Kanazawa, Japan, Rev. George E. Woodhull.

MISSIONARY CAMPAIGNING IN THE PLAIN OF SULDUZ.

REV. FREDERICK G. COAN, OROOMIAH.

Sulduz is compounded of two Persian words signifying "watered" and "level." It is a plain about fifty miles long, and from five to ten miles wide, lying directly south of Lake Oroomiah, which forms a part of its northern boundary. A lofty range from 12,000 to 14,000 feet high rises at its western end, while on the south and east, grassy mountains of lower elevation surround it. These, with the adjoining beautiful plain of Lajan, are peopled by Kurds and nomadic tribes that depend largely on Sulduz for supplies. There are about one hundred villages on the plain, and the population consists mainly of Kara Popaghs, meaning "black-hatted." These Kara Popaghs are Mohammedans who formerly lived in the region of Ardabil, between Tabriz and the Caspian. They were brought to Sulduz sixty-four years ago by the king to protect his borders at that point from the Kurds, who had made the region well-nigh uninhabitable.

Sulduz was then a treeless plain, occupied only by nomadic tribes and Kurds, who used it as a pasturage. The Kara Popaghs were exempted from all taxes, and the plain was given to them for all time. A strong band of chiefs, belonging mostly to one family, cultivate it by sharing half the produce with their subjects. They are, on the whole, a fine, manly race, very fond of the chase, splendid horsemen and hunters, and brave in war. In lieu of the king's gift, they were to keep back the Kurds, who were ever pillaging and robbing, and were also to furnish a quota of six hundred horsemen to the army. Although exempt from any nominal tax, they make annual gifts of blooded horses which they raise, to the king and his prince.

KINDLY HEARTS UNDER ROUGH EXTERIORS.

The Kara Popagh chiefs are very friendly and cordial to our missionaries, and seem to deeply appreciate all that we are doing for the people. Some of them treat their Christian subjects with even more deference and consideration than those of their own faith, and delight to do honor to the missionary when he is there. Their hearts have been drawn to us by the kind services of Dr. Cochran, who has a wonderful reputation and influence among them, and has won their confidence. Whenever he visits them, they vie with one another in their attempts to do him honor, and any favor he may ask is readily granted. One of them in particular, sends annually several camel-loads of provisions, consisting of rice, wheat, butter, sheep, etc., to the hospital, and when his wife, who two years ago had been in the hospital, heard of Mrs. Cochran's death, she went into mourning. In my recent visit they, all of them, spoke most tenderly of his great bereavement, and said: "His sorrow is our sorrow."

I might here state, as showing the confidence this same man has in Christianity, that when it was necessary to send his wife to the hospital, he said that the only man he could trust her with was our pastor in his village, and she was sent in his care.

OUR SPECIAL CONSTITUENCY.

Aside from the Kara Popaghs, who form the larger part of the population, are quite a number of Jews who reside in Nakada, the principal village of Sulduz, and also some Armenians and Nestorians. Among these latter, who are destined in time to be the leaven for this region, we have conducted mission work for a good many years, with the result of two small congregations, one in the center and one in the eastern end of the plain.

The plain of Sulduz is well watered by the Shatookh River, which flows through it, and is very fertile. Every inch of it is capable of cultivation, except the very eastern end, which abounds in tall reeds and is the home of wild boars and other game. The principal products are rice and wheat, which are exported in large quantities. Without Sulduz wheat and rice there would be great scarcity in Oroomiah.

REFUGE FROM THE STORM.

On Friday, the fourth of January, I left for an evangelistic campaign in Sulduz. A severe snow-storm, which nearly blocked the roads, delayed me so that I traveled only about 25 miles the first day, reaching a Kurdish vil-

lage, where I stopped for the night. As there are no hotels, I went to a Kurdish house where strangers stop.

The house consisted of one room, which was so dark when we first entered, that we could not see anything. Soon we made out a group, seated on the floor around the *tandoor*, or oven, which is a hole in the ground. A *kursee*, or low table, is placed over this in winter, and a large comforter thrown over it to retain the heat. Around this *kursee*, with the comforter drawn up to their chins, sat the family,—an old man, his son and wife, their three children (a boy of six, a girl of four, and an infant of seven months), and a servant.

Asking whether they had accommodation, I was made welcome and bidden to get under the comforter. I preferred, however, to sit on a small piece of felt carpet which was spread out, and then commenced to make myself at home, glad of this opportunity to study the style of domestic life, which is common among millions in this land.

The woman gave me to understand that it was only my nationality that gave me access to their inner sanctum, and that others were given an outside room. Looking around the room, I found it well filled. A great pile of the fuel made from manure in one corner, farming implements in another, and wheat piled up in a third. A sack of bedding was on one side of the room, and some earthen vessels, pots and water jars were scattered about. It was two o'clock, and being hungry, I asked what she had to offer, and was told four eggs, which she proceeded to cook.

A CHAT AFTER LUNCH.

After the meal, many questions were asked, and the old man, who seemed very religious, prayed quite frequently. Each time a large basin was brought, in which he carefully washed hands, face and feet before saying his prayers. He asked how we prayed, and that gave me a chance to talk to him of the true meaning of prayer. In the house itself, obedience or parental discipline were things unknown. If, after coaxing, the boy refused to do what his mother told him, the vilest kind of abuse and swearing were indulged in, and language used such as is never heard in a Christian land. The little fellow could swear back quite as freely as his mother, and it sometimes seemed to turn her anger into laughter when she saw what an adept he was at it.

AN UNNATURAL MOTHER.

The baby was very sick, and lay quietly in a few rags, with a mute appeal in its eyes that was most touching. As the evening meal was served, a dish was given to the children, who greedily plunged their hands into it. The baby tried several times to raise itself in order to reach the dish, and finally fell near it, when thrusting its wasted hand into the bowl, it tried to get some food.

It was evidently starving to death for want of food. I asked the mother why she did not feed her child, and she said: "I have no milk." But, could you not get some? "Yes, there is plenty, but would they give it to me for nothing?" So the poor little girl was to starve to death, because its mother would not spend one cent a day to keep it alive! After the evening meal, all listened very attentively, while, for the first time, they heard the story of the Cross. "That is a beautiful religion," said one of them when I had finished.

If any of my readers fail to appreciate the blessings of a Christian home, would that they might enter that squalid, cheerless, Christless home, and compare it with the beautiful, refined homes we have! What makes the great difference?

COMMENDING THE TRUTH.

We reached Sulduz about noon, riding for hours over white hills and mountains, without a sign of life. During the nineteen days spent there we held forty-four services. Our main efforts were devoted to the four centers where we had helpers. A baby organ had been brought along, the first one to visit Sulduz, and as its reputation spread abroad, the places where meetings were held were packed. A Nestorian layman who was with me, and had learned to play the native airs, presided, and elicited great praise for his skill. After a few airs and hymns, came the preaching.—a short practical sermon without notes, then always an after-meeting for those

who seemed especially interested, when we tried to bring them to a decision. The audiences were very attentive, and composed of all nationalities, so that a good deal of the preaching had to be done in Turkish. In one village after the service, a young Kurd rose and said: "God have mercy on the teachers who have so terribly deceived us. If we could hear such truths as these every day we would be different men." Many expressed great surprise at the beauty of the Gospel and its teachings. At one service, the Chief of all the plain came, paying rapt attention. He seemed very serious, and remained for a long talk. "You have made all so clear, only one thing remains, I can't see how Christ was the son of God." Only those who have labored in Mohammedan lands can realize what a stumbling-block this is. Only His Spirit can convince them that Christ is the Son of God.

A RIPENING HARVEST IN SULDUZ.

After nineteen days, the work grew so that help was needed, and Dr. Israiel, a very earnest and successful lay worker, came and continued the campaign for one month longer. The results were that outside of the great number who heard the Gospel for the first time, twelve were added to the two little churches which we have at Chiana and Okhsar. Who can tell how much of the seed sown may, years hence, bring forth fruit?

Truly the fields are white and ready for the harvest, but the laborers are so few! At the most, a missionary can only visit this field twice a year, and now one of our five laborers for not only Sulduz, but all that lies about it, is dropped on account of our retrenchment. This man only drew a salary of $72 a year, but it had to be saved!

ENLARGEMENT VERSUS RETRENCHMENT.

Sulduz needs not only *five* laborers, but it needs greatly the services of just such a Christian physician as Dr. Israiel. If only such a man could be helped to get a start in the way of some buildings and medicine, which could all be done for $500. The Chief Ruler, or Governor of Sulduz is greatly interested in such a plan, and would help us to carry it out. Such a doctor would have an unlimited field for usefulness, reaching not only Sulduz, but the Kurdish tribes all about it as well.

We also need in that locality two plain church buildings for our congregations. The two could be put up for $300. Is it not possible that these modest demands may be supplied? Oh, that the Church at home might rise to the great task before it, and with its means, its sons and its daughters, embrace the grand opportunities that await it. Surely such an appeal as that made at our last General Assembly will stir up all the loyal ones, and in place of retrenchment and retreat, we shall see the army of His Church advancing with renewed enthusiasm to the conquest of this world for Christ.

SOME HONORABLE WOMEN OF SHANTUNG.

REV. F. H. CHALFANT, WEI HIEN.

Last winter during the war, a regiment of soldiers was dispatched from the Governor's headquarters at Lai Chow Fu to a small port on the north sea-coast of Shantung. They stopped at a certain village where I have a small chapel, and learning that there were "friends of the doctrine" in the village, began to revile Christianity and speak all manner of evil against the brethren, saying that they were nothing but "second-grade devils" (as the peculiar idiom may be rendered) and hence were in league with the Japanese,—that they ought to be killed, and similar menacing language.

I must explain that a "second-grade devil" is an invented term of abuse signifying that the one to whom it is applied is a follower of the "foreign devil," and hence is removed only one degree from that detested species. Naturally, our members were disturbed by these threats, and sent to ask my advice about it. I urged them to endure this gainsaying like good soldiers of the Cross. They did so. The petty persecution increased, with the usual prohibition against the Christians using the village well water. Soon deliverance came from an unexpected quarter. Certain honorable women of the village,—not interested in the doctrine before,

—withstood the abusers of the Christians, protesting that their neighbors of the new sect were not such scoundrels as they were depicted. About thirty of these women, some of whom were wives of our Christians, began to study the "doctrine" themselves to show their disapproval of the scoffers in the village. Soon a delegation of the converts came to me stating the above facts, and asking for an unusual number of tracts. I expressed surprise at this sudden demand for Christian books. They said with beaming faces that the persecutors were routed, and that the women throughout the whole region had taken a notion to study the doctrine, and were flocking to them for books.

No doubt this uprising was partly caused by a limited amount of famine relief distributed in those villages, and I was a little uncertain at first as to the genuineness of the interest manifested. I gave them the books, and Mrs. Chalfant sent two Bible-women into the region to aid in teaching the inquirers. When I went up to visit the churches in May, I found no less than two hundred women studying in the several centers, and interest arising in many villages where no Christians had been living. I examined over a hundred of such as had made sufficient progress,—men and women—and have sent two helpers up to examine a number of others who have since begun to study. Heretofore the trouble with that region was that there were very few women among the converts. Now no one can complain of a relative scarcity of that sex. The men said they could not help but go to service now, because the women counted the days, and when the Sabbath came they assembled, and if the men were remiss about attending, the women kept reminding them that it was "worship day" till they had "no face" to stay away. I told them, "Better compulsory attendance than none at all!"

Yesterday my helper came in and handed me a list of names which I recognized as a subscription list to the Pastors' Support Fund of our Presbytery. I had prepared a special exhortation for all the outstations, which I delivered during my trip among them in May. This was with a view of counteracting any tendency to enter the Church for mercenary reasons. I pointed out the duty of sacrifice for the Lord who gave His life for us. The experiment has been blessed beyond my highest expectations. According to the list just shown me, the hundred or more church members, with many of the enquirers who inhabit that forlorn region, have contributed in hard cash $16. as a half-yearly instalment to the general fund mentioned above. This sum, while not large in itself, represents at least ten times as much in the United States, when we consider the relative cost of labor and consequent ratio of values. The average income of these people per individual cannot exceed four cents a day.

Not long since, I picked up a home paper and read an item like this: "The Church strawberry and ice-cream festival realized the handsome profit of $15. for the repairs, etc." I was ashamed of such an announcement coming from America! I will venture to say that any one of a dozen persons who attended that "festival" might have paid in the whole $15. without feeling any inconvenience. Why do we have to resort to such roundabout methods of contributing our money? Better have the festival or sociable free of charge and welcome everybody, and then a few days after take up a *direct* subscription for the object in hand, while every body is in a good humor. But I have digressed! A good feature about this subscription list was that nearly every one of the Christians gave something. Therein lieth another moral, but I shall not point it lest I again digress. These are fruits meet for repentance.

A few days after my visit to that region, one of our members died. He had been present at the service and in good health apparently. His illness was brief. At the last moment he rallied, and exclaimed "Open the door wide! The Saviour has come!" and then passed away. Such testimony as this is not unusual among the Christians, and while it may be possible to overestimate it, I believe it is evidence of the Lord's presence with these babes in Christ, to whom has been revealed that wisdom not vouchsafed to the "wise and prudent."

BEIRUT HARBOR FROM THE COLLEGE GROUNDS.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Hainan; Chinese and Japanese in U. S.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SYRIA.

BEIRUT: occupied 1823. Rev. C. V. A. Van Dyck, D.D., M.D., L. H. D., LL. D., and Mrs. Van Dyck, Rev. H. H. Jessup, D.D., and Mrs. Jessup, Rev. William W. Eddy, D.D., and Mrs. Eddy, Rev. James S. Dennis, D.D., and Mrs. Dennis, Rev. Samuel Jessup, D.D., and Mrs. Jessup, Mrs. Gerald F. Dale, Miss Alice S. Barber, Miss Ellen M. Law, and Miss Mary Pierson Eddy, M.D.; 1 native preacher, 1 licentiate and 14 native teachers and helpers.

ABEIH: on Mt. Lebanon, 15 miles southeast of Beirut; occupied 1843. Rev. William Bird and Mrs. Bird, Rev. O. J. Hardin and Mrs. Hardin, and Miss Emily G. Bird; 27 outstations, 1 native preacher, 8 licentiates, and 58 native teachers and helpers.

TRIPOLI: on the seacoast, 50 miles north of Beirut; occupied 1848. Rev. F. W. March and Mrs. March, Rev. William S. Nelson and Mrs. Nelson, Ira Harris, M.D., and Mrs. Harris, Miss Harriet La Grange, and Miss Fannie Jessup; 26 outstations, 1 native preacher, 11 licentiates, and 37 native teachers and helpers.

SIDON: on the seacoast, 30 miles south of Beirut; occupied 1851. Rev. William K. Eddy and Mrs. Eddy, Rev. George A. Ford, D.D., Rev. G. C. Doolittle and Mrs. Doolittle, Miss Charlotte H. Brown, and Miss M. Louise Law; 27 outstations, 2 native preachers, 8 licentiates, and 41 native teachers and helpers.

ZAHLEH: on the eastern slope of Mt. Lebanon, 30 miles from Beirut; occupied 1872. Rev. Franklin E. Hoskins and Mrs. Hoskins, and Rev. William Jessup and Mrs. Jessup; 18 outstations, 1 native preacher, 7 licentiates, and 28 teachers and helpers.

In this country: Rev. James S. Dennis, D.D., and Mrs. Dennis, and Mrs. Gerald F. Dale.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D.D., President; Rev. George E. Post, M.A., M.D., D.D.S, Rev. Harvey Porter, Ph. D., Robert H. West, M.A., Harris Graham, B.A., M.D., Alfred E. Day, M.A., Walter Booth Adams, M.A., M.D., William G. Schauffler, B.A., M.D., Rev. C. A. Webster, M.D., Jabr M. Dhumit, B.A., A. Chamorel, B.A., Paul Erdman, B.A., Arthur Mitchell, B.A., John W. Nicely, B.A., James R. Swain, B.A., Salim I. ul-Khuri, B.A., Sa'id Abu Jamrah, B.A., Khalil D. Tabit, B.A., Ibrahim Abd-un-Nur, B.A., Ilias Alam, and Shukri K. Maluf, B.A.

The Syrian statistics reported at the close of 1894 were as follows:—ordained missionaries, 14; medical missionaries, 2; unmarried lady missionaries, 9; total of foreign missionaries, including wives, 39; native pastors, 6; native preachers, 35; native teachers and helpers. 178; total of native agents, 219; organized churches, 26; communicants, 2,048; added during the year, 122; contributions of native churches, $9,880; pupils in Syrian Protestant College, 266; total of schools, 147; theological students, 11; total pupils in college and all schools, 7,352.

The statistics of the Mission Press are as follows: number of pages printed, 22,071,072; pages of Scripture included in the above, 10,878,500; volumes bound, 70,493; volumes of Scriptures bound, included in the above. 44,135.

Number of patients treated at the Hospital of the Knights of St. John, about 10,000; number of patients treated in other localities, 2,000.

The Syria Mission has just completed the twenty-fifth year of its connection with the Presbyterian Board of Foreign Missions. There has been encouraging advance in this quarter of a century. In 1870, there were 18 American missionaries, men and women; at present there are 40. In 1870, there were 63 native helpers; at present there are 219. In 1870, there were 294 communicants; at present there are 2,048. The total of scholars in schools in 1870, was 1,671; the present total (including the college) is 7,352.

For a list of valuable articles upon "missionary work in Syria," "a general survey of American missionary results in the Turkish Empire," and "Mohammedanism and the relation of Christian missions to Islam," consult THE CHURCH AT HOME AND ABROAD, December, 1894, pp. 483-484.

For more recent articles upon our Syria Mission, see articles in the Monthly Concert of THE CHURCH AT HOME AND ABROAD, December, 1894, and *Woman's Work for Woman*, of same date.

See also "Arabia—Islam, and the Eastern Question," by William H. Thomson, M.D., *Harper's Magazine*, September, 1895; the article by an Armenian in *The Outlook* of August 24, 1895, and "Admiral Kirkland's Strictures on American Missionaries," in *The Congregationalist*, Oct. 10, 1895.

The Beirut press has gone steadily on with its work, printing over 22,000,000 pages, of which nearly 11,000,000 were Scripture. The government censorship has been stringent, arbitrary and obstructive. A new development in the policy of opposition, is the issue of an order that no books, whether having the Imperial permit or not, should

be allowed to pass through the Custom House until they had been examined volume by volume by the government official, and stamped with his seal. At latest accounts, 12,000 volumes were awaiting permission for shipment. The local official at Beirut had informed the Custom House authorities that these volumes had all been approved. The latter, however, refused to allow them to be shipped. A telegram to Minister Terrell was prepared, requesting him to make the effort to secure the rescinding of the order, but the telegraph office refused to forward the message. Our American Consulate at Beirut then prepared an identical one, which the Turkish obstructionists could not refuse to transmit. At latest accounts the deadlock continues.

The aim of the government is manifestly to devise means to stop the circulation of mission literature, and to put an end to the usefulness of our evangelical press. Any copy of the Word of God, although its circulation has been officially authorized, must have the unsightly official stamp of the government upon the title page, and wherever else they may wish to place it.

The press censorship, as Dr. Samuel Jessup says, suggests the propriety of the organization of a "Society for the Prevention of Cruelty to Manuscripts." The words "freedom" and "union" are always obliterated. They change Christian doctrine, suppress historic facts, pervert Scripture quotations, or blot them out entirely. No Christian can be called "a learned man," except by some paraphrase. Royalty, if it refers to any Christian king or queen, must be designated by some inferior title.

In the Bible Dictionary, which Dr. Post is preparing, all references to rebellion, such as those of Absalom and Adonijah are suppressed, all incidents and references to the geography and history of the land now known as Armenia, are especially scrutinized and doctored. Mount Ararat has been leveled to a plain. The Scripture quotation, "King of Kings," is made to read "King of the Kings of the Gentiles," with the intent of excepting the Sultan as one not under the kingship of Christ. Wherever a title occurs which is in special use among Moslems in a religious or political sense, it is stricken out, and some insignificant designation put in its place. The word "martyr" is not allowed to be applied to Christians, as only Moslems may be called "martyrs." The words "college" or "university," in connection with Christian education, are erased. The Syrian Protestant College must be called a "School for Young Boys."

A translation of "Ben Hur" into Arabic has been completed by Dr. Van Dyck. The place of its publication, however, *has not been decided upon.*

A theological class of eleven pupils has just been graduated, after a course of two years. Their services are greatly needed, and they go forth well equipped for their work, and with promise of great

The medical work in connection with the Hospital of the Knights of St. John, which is served by the medical staff of the College, has been conducted as usual. Some ten or twelve thousand patients are annually treated. Dr. Harris, who has returned with his family to Syria during the past year, has been engaged in his hospital work at Tripoli, and in medical touring through the Tripoli field. Miss Mary Pierson Eddy, M. D., has conducted her clinics in various localities where those needing attention could reach her.

Extensive tours have been made in connection with the Sidon and Tripoli stations. Messrs. Hoskins and Eddy made a journey of 450 miles in the Tripoli field, 256 of which were compassed in the saddle. Mr. and Mrs. Nelson were absent upon a similar tour forty days.

The work at Aleppo has been continued. Missionaries have visited the city, and the native preacher has conducted a school of thirty pupils, and held Sabbath services.

An Industrial Department to be connected with the Sidon Training-school for Boys has been decided upon, and sufficient funds have been secured to make a beginning. The new enterprise has been placed temporarily under the care of Dr. Ford. The best results are anticipated from this new departure.

Recent meetings of the Sidon and Tripoli Presbyteries have given much encouragement. An earnest and self-sacrificing spirit was manifest in behalf of self-support. Handsome contributions were made for the debt of the Board, and also in connection with the Week of Self-Denial. The total contributions of the native churches in Syria for the past year amounted to $9,880.

Mr. E. C. Freyer has joined the mission during the year, to assume charge of the Mission Press, and to act as Treasurer. Miss Fannie Jessup, daughter of Dr. Samuel Jessup, has been appointed a missionary, and will be located in the Tripoli Girls' Seminary. Dr. Harris and family, and also Dr. H. H. Jessup and family, have returned to Syria. The resignations of Miss Everett, Miss Holmes, and Miss Ford, have occurred during the year, after long and useful service in the field.

Cholera has been prevalent at different points in the Tripoli field during the summer. Rev. F. W. March expects to spend the winter in Aleppo, leaving his family in Tripoli. The English Presbyterians have recently sent Mr. Christie, a layman, to Aleppo, to open a school for boys. Reports from there indicate a revival of interest in our services.

A GRADUATING CLASS—TRIPOLI SEMINARY.

CHRISTIAN SENTINELS AT THE GATES OF ISLAM.

REV. HENRY H. JESSUP, D. D., BEIRUT.

In 1520, the Island of Rhodes, so-called from its fragrant roses, was the stronghold of the Knights of St. John. They had held the island for years, and under their industry and skill, it literally bloomed and blossomed as the rose. But in 1522, after withstanding for six months an attack by the whole military power of the Ottoman Empire, under the Sultan Soleyman the Second, they were driven out, and in 1530 took possession of the barren and rocky Island of Malta. The history of these two islands since that time is a good criterion, as is remarked by the Earl of Carlisle, of the comparative effects of Moslem and Christian rule. Rhodes, the flowery, has become poorer and poorer, while Malta has grown, under Christian rule, to be one of the fairest spots in the Mediterranean, and one of the naval and military strongholds of the earth, with a population of 180,000. The knights carried ship-loads of earth across from Sicily and built up fertile terraces on the barren cliffs.

THE ASCENDANCY OF CHRISTIAN RULE.

Just south of Malta stretch the mountainous and sandy coasts of the once powerful "Barbary States" of northern Africa, which in the sixteenth century filled all southern Europe, indeed, all Christendom, with terror. Now, Egypt, Tunis and Algiers are no longer under Moslem rule, and the sword of Islam in all the states but one, of northern Africa, has passed into Christian hands—Morocco, the home of the once victorious Moors, has sunk so low that there is "none so mean as to do her reverence."

Northern Africa three centuries ago was the gateway and the highway of Islam. To-day Christian powers stand sentinels along its coasts, rule its lordly castles and govern its cities, and its Moslem Citizens pay tribute to the "infidel" instead of exacting it from him under humiliating conditions. No longer do the Turkish Admiral Piali, the great General Mustafa, and the fearless Corsair Dragût terrify Europe by their prowess on land and sea.

The European Danubian provinces wrested from Christian Europe by the conquering Turks, have one by one returned to Christian control, leaving only a narrow strip from the Black Sea to the Adriatic under the Star and Crescent of Islamic power.

The once proud and resistless Moslem princes of India, who could not brook the humiliation of paying tribute to the Christians, are now, with their followers, to the number of fifty-five millions, peacefully content under the just and powerful rule of a Christian queen. The twenty-five millions of Mohammedans in the East India Islands are now the subjects of the Christian Queen of Holland. Five millions acknowledge the sway of Christian Russia in western central Asia and south eastern Europe.

The literary and scientific culture of the Arab Caliphs in the east and the west, long since gave place to intellectual and moral decadence and inertness, and Islam has steadily retrograded before the vitality, vigor and staying power of Christianity.

And there is no sign that Islam as a central, controlling factor in history will ever regain its power. Nearly one-half of its two hundred millions are now under Christian rule. Its "gates of brass" in Europe, Asia and Africa are now in Christian hands. The navies and armies of Christendom are drawing more and more closely the moral and political cordon which is isolating the various Moslem powers and rendering them powerless for concerted action.

Thoughtful men among them already see in the rapid disappearance of their political power, the signs of the latter day of Islam, when "the sun shall rise in the west" and a "cold odoriferous wind blow out of Syria which will sweep away the souls of believers and the Koran itself."

ITS LESSONS OF TOLERANCE AND FREEDOM.

It is a remarkable fact that the rule of Christians by Moslem results inevitably in oppressive and fanatical discrimination, whereas the Moslems of British India prefer Christian rule, with justice and impartiality in the courts, even to their own, and the Algerian, Tunisian and East Indian Moslems

seem entirely satisfied with Christian rule and Christian law.

Nor does there seem any disposition on the part of Christian governments to humiliate Mohammedans or treat them harshly on account of their religious faith. Even-handed justice and the equality of all men before the law are principles which commend themselves to all men. Yet the lesson of religious liberty is hard to learn among Moslems who have been taught that tolerance is weakness, and that all outside Islam are to be kept under tribute and subjection. Even our own ancestors were slow to learn this lesson, and we need patience in dealing with men who have not the New Testament as their guide, nor the outward circumstances to teach them "charity to all." What we would emphasize, however, is the fact that the intolerant spirit of Islam is now so largely under restraint. This has come about in the providence of God for a great purpose in the future.

Mohammedans, as men, need to be protected from the intolerance of their own system, to be guaranteed liberty of conscience, the right to read, think and decide for themselves. The Sheikh ul Islam in Constantinople declared a few years since that "religion is a personal matter between each man and his God." A truly noble sentiment. Had he gone further and reiterated the early utterance of Mohammed (alas, subsequently abrogated): "Let there be no compulsion in religion" [Surat al Bakr], he would have opened the way for a new era in the history of freedom of conscience. But at the very time of his writing, no one of his fellow Mussulmen in that vast empire could have used his God-given liberty by professing Christianity without forfeiting his life.

In India, where law and liberty are the shield of all, many learned Mohammedans and some of high family connection have openly embraced Christianity, and not less than sixteen of them are ordained ministers of the Gospel of Christ.

ITS RESTRAINT UPON THE SLAVE TRADE.

The slave trade has long been one of the feeders of Islam in Africa and southwestern Asia. A continuous stream of wretched slaves poured across the Red Sea into Arabia, and down the Nile into Egypt, until the united action of Europe and the consent of the Sultan pronounced the slave trade piracy, and now it can only be carried on by stealth. Thus the supply of African girls for Moslem hareems was virtually cut off, and only the Mahdi Abdullah at Omdurman and his contemporary chiefs in the eastern and western Soudan can boast of five hundred women in a single retinue.

It is often said that the dominant race in Turkey is decreasing through the physical deterioration induced by polygamy, and the confining of a merciless military conscription to Mohammedans alone. The cutting off of the slave influx will add another cause for their diminution in numbers.

The partition of the African Continent among the European Christian powers will still further curtail the resources and power of Islam as a political factor among the nations.

ITS GUARANTEE OF RELIGIOUS LIBERTY.

These various steps are preparing the *people* of Islam for the time when they can consider the claims of Christianity fairly, untrammeled by religious persecution. Islam as a military power in Western Asia needs every male as a soldier. Apostasy from the faith is high treason to the State. In every convert to Christianity, the fanatical army of Islam loses a soldier; but as its military power disappears, men will be free to think, read and act for themselves. From this point of view every new transfer of territory from Moslem to Christian hands means fair play, liberty of conscience, and freedom from despotic intolerance to thousands of men.

Christian literature is beginning to have its influence among the followers of Islam. Nothing shows more clearly the conscious weakness of a system than its fear of light. Protestant Christianity fears nothing, invites discussion, guarantees freedom of the press and the platform. Islam prohibits discussion, forbids the reading of Christian books, tries to suppress the Bible, and represses the press almost to extinction.

The modern defenders of Islam, the Leitners and Mohammed Webbs, discourse in winning terms of the ennobling influence of Islam. Where, I would ask, does a Moslem sovereign

grant liberty of conscience and of the press, and the right of protection to a convert from Islam to Christianity? The Bible is allowed to be printed and sold in Turkey only after a continuous series of struggles in which all the influence of four Christian ambassadors at the Porte has hardly availed to keep God's Word from suppression.

Why this timidity? If Islam is buttressed with invincible proofs, why fear the light of God's Word? A true religion needs no "Index Expurgatorius" to save it from destruction.

ITS PREPARATORY MISSION.

The Bible is ready, Christian books are ready. God has raised up in these latter years, men of learning and eloquence who have prepared the apparatus for awakening the attention of Mohammedans and guiding them to the truth. In many places these books are being read and pondered. Moslems are men who need Christ, and when they know who He is, and what a free salvation He offers, they will not be slow to come to Him and find rest.

The sentinels of Christianity stand at all the gates of Islam. Into some of them they have already entered. In both Eastern and Western Asia they can almost see eye to eye.

Their weapons are spiritual. They have nothing to do with the world's politics further than to stand still and see the hand of God moving in the political changes of the nations.

One of the most marked and striking of all these changes, is the steady decadence of the political power of Islam. It is an impressive aspect of God's providential preparation of Islam for the Gospel, and the Gospel for Islam.

FOREGLEAMS OF SYRIA'S REDEMPTION.

REV. W. S. NELSON, TRIPOLI.

The political future of Syria is darkened by the lack of union among its people. There is no spirit of nationality in its proper sense, for there is no Syrian nation in history or in fact. The country has been the theatre of countless struggles, and has been tossed from hand to hand, frequently drenched in blood, and devastated by contending armies. As a consequence, patriotism, as we understand it, is not to be found among Syrians. Under these conditions, political union is impossible, and without union, oppression can never be successfully resisted.

The divergence and antagonism between the religious sects of the land is another serious complication in the missionary problem in Syria. It entangles the relation to the government and local politics (for in Turkey religion and politics are identified) and demands constantly varied methods of mission work. A partial list of these various faiths will indicate the diversity of methods necessary.

A LAND OF MANY FAITHS.

The Moslem believes in one eternal, spiritual God, but rejects the idea of a Trinity, and cannot be induced to recognize even a figurative idea of the "fatherhood" of God.

The Nusairiyeh rigidly conceal from the uninitiated all knowledge of their religious tenets, and surpass the Jesuit in politic assent to all religious myths. They give little hold for argument, either by saying what they believe or combatting what is offered to them. The Druze is similarly secretive. The Metawaly is afraid of ceremonial contamination by contact with Christians, and is exclusive in all matters. These are some of the non-christian sects with which the Syria Mission must deal in the future, even more than in the past. The complexity does not end here, for there is a further series of nominal Christian sects scarcely less diverse among themselves and no less hostile to spiritual Christianity. The orthodox Greek sect is the most accessible, but its members are painfully apathetic in religious matters, caring only for this world and ignoring the future. The Greek Catholic Church is but a branch of the former which has acknowledged the supremacy of the Pope, and is composed largely of these who had some political grievance and left the old Church for spite. The Maronite is the most bigoted of the Christian sects. The hierarchy control the government of Mt. Lebanon absolutely. The priests are legion, and rule the people with a rod of iron.

The people are densely ignorant, blindly obeying their clergy, and leaving the salvation of their souls absolutely to the Church and the Virgin.

This is enough to show, that although Syria is a mission of one language, it is not a country of one faith, nor will one method be adequate for all the people.

A VISION FROM THE "GOODLY MOUNTAIN."

On the other hand, Syria is a small country, and improved means of communication are speedily bringing its extremities much nearer together practically. As an illustration of the narrow limits of the whole land, it may be mentioned that on a clear day from the summit of Mt. Lebanon, near Tripoli, one can look to the north and trace the outlines of Mt. Casius at the mouth of the Orontes, almost as far north as Aleppo, while to the south he may see Mt. Hermon, about which cluster the outstations of Sidon at the south of the mission. To the west lies the dark blue Mediterranean, and to the east lies the plain of Coele-Syria, including the whole of the Zahleh station, and beyond this Anti Lebanon, behind which is the city of Damascus. Thus, from a single point, the eye may sweep over the whole territory of the mission. The whole is a portion of one Empire owing allegiance to a single sovereign, and governed under one system of laws.

HAPPY PRESBYTERIAL GATHERINGS.

Among the signs of encouragement is the gradual but healthy growth of the Syrian Presbyteries and their hearty co-operation with the mission in plans for extension of the work and advancing self-support. The Sidon Presbytery, the first organized, had a most happy meeting in August, the churches cheerfully putting their shoulders to the wheel in order to meet the pressure of diminished appropriations from New York.

TRIPOLI, SYRIA.

The younger Tripoli Presbytery assembled for the sixth time, in the city of Tripoli, in rather trying circumstances. Cholera had appeared in Hamath, and as a consequence quarantine, more to be dreaded than the scourge it is supposed to restrain, made it impossible for the representatives of three churches to be present. Those who could do so assembled at the appointed time to transact the necessary business. Arrangements

had been made for the reading of historical sketches of all the churches, and it is hoped when these are completed to prepare a full historical record of the work in Tripoli station, now nearly fifty years old. There was much encouragement in the reports of the churches for the year and a summary of the statistical record is here given:

TRIPOLI PRESBYTERY REPORTS SEPT., 1894–AUG., 1895.

Churches.	New Members.	Present Membership	Contributions to Preachers' Salary.	Building and Repairs.	Miscellaneous.	Special for Board's Debt.	Total.
Hums	20	140	1,704	*8.000	1,200		10,904
Minyara	16	116	720	60	293	269	1,342
Amar	14	77	420	177	274	†580	1,451
Mahardeh	7	54	1,000				1.000
Tripoli	3	45	480	420	850	†2,103	3,853
Hamath		31	600		265		865
Beinu	1	23	180	55	157	122	514
Safita		23	120	84	90	142	436
Not in organized churches.		38				476	476
Total	61	547	5,224	8.796	3,129	3,692	‡20,841

* Partly raised in the previous year.
† Include gifts from outside the two churches.
‡ Includes nothing paid for support of schools.
Average per member for the year, $1.37.

A CHEERING NARRATIVE OF THE CHURCHES.

From this table we may glean several interesting items. An encouraging growth in membership is to be seen, only two churches reporting no additions, and a total of sixty-one members, bringing the present number up to five hundred and forty-seven, after deducting all losses.

The record of gifts is even more creditable, for it shows the fulfilment of obligations assumed a year before, and much more. Several of the churches felt the burden laid upon them at that time heavier than they could bear; but everyone has come fully up to this mark, and most of them have also made a considerable special contribution towards the Board's debt. Nor were they contented with this, for all the churches have assumed a larger share in the payment of their preachers' salaries for the new year, and so are moving forward in the line of self-support so earnestly desired.

The figures given in the table are piasters at the current silver rate, each piaster being nearly three and three fifth cents (3.6 cents) The contributions reported are all for evangelistic work in some form. The sums in the first column are paid directly to the local preacher in each case. Those for building and repairs are spent for the care of the local church buildings. The third column includes care of the poor and other local expenses, all properly included under the broad head of self-support. It is thus seen that the churches of Tripoli Presbytery have raised more than seven hundred and fifty dollars for preaching the Gospel at home and abroad, or an average of one dollar and thirty-seven cents, ($1.37) per member.

MATERIAL ENLARGEMENTS.

Among the material advancements of the year, the most notable is the completed enlargement of the Hums church building, which will now more adequately accommodate the growing congregation. The zeal of the church was put to a strong test, and responded nobly, for besides discharging all obligations for current expenses, three hundred dollars were raised for the improvement of the place of worship. Nor did they stop here, for no sooner were they well settled in their own commodious building, than they began to plan generous things for their poorer neighbors at Feiruzeh, and devised a plan for providing that village with a place of Protestant worship.

The government has not found many opportunities for annoyance, the only notable instance being the spiteful arrest of the Hamath preacher. He was honorably released after two months' detention in Damascus, and returned to his home.

SOME DISCOURAGEMENTS AND DIFFICULTIES.

The two years of our occupation of Aleppo have been trying and discouraging to the preacher stationed there. He has not seen satisfying evidence of interest in pure religion; his health and that of his family has not been good, and, as a climax, his house was broken open and robbed of a considerable amount. Cholera appeared in Aleppo, reminding him of the trying experiences of five years ago in Hums, when the same disease deprived him of wife and child. All these depressing circumstances led the preacher to ask for a

removal to some other place. Quarantine made this impossible at the time, and recent reports are more cheerful, for the visitation of the scourge seems to have rendered the people more attentive to the Word, and there is hope that the faithful preacher may soon see fruit of his former labor. May the coming year record better things for this northern city of Syria.

As we look to the future, the picture presents both light and shade. There are elements of discouragement, of which the chief is the lack of means and of suitable teachers to occupy many important points ready and waiting for us to enter. Another difficulty is the lack of suitable buildings in many places for accommodation of congregations and schools. Our little flock at Hamath still worships in a small, unsuitable room, hardly adapted to command attention and respect in a large Moslem city. In many villages, the lack of suitable buildings is no less serious, though not quite so noticeable.

LOYAL HEARTS TO OVERCOME THEM.

On the other hand, the spirit of courage and union among the churches is such as to give every reason for anticipating healthful growth. The Syrian preachers are growing in manliness and in appreciation of the grave responsibility resting on them. The church-members are learning the blessing of bearing their own burdens, and are gaining in sturdy independence and in broader interest in the wider problem of evangelizing the world. A fine lot of young men are under training in boarding schools, so that a few years more will bring into the field a well-trained corps of teachers. The young men from the theological class are counted upon to help in building up the churches.

Such are a few of the elements in the present state of affairs in Tripoli station, and some indications of the future. What may be in store of political or ecclesiastical change, we cannot know, but we can trust the whole to our infallible Leader, to whom the end is known from the beginning.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm xci: 1–2.

SOME HANDFULS OF CORN IN MODERN LEBANON.

REV. O. J. HARDIN, SUK UL GHARB.

Conservatism is characteristic of the East. In this respect, the contrast with Europe is marked. Aristotle long ago noticed this radical distinction between "the savage energy and freedom of Europe, and the intellectual repose and apathy of Asia."

In nothing has this conservative tendency been so manifest as in the religious life of the people. The aims and hopes, of the early missionaries to the Levant, have not been fully realized, at least, in the way they anticipated and cherished. They hoped for a reformation within the bosom of the old Churches. They hoped that the accretions of superstition and dead ceremonies, which had choked and benumbed the life of the Church, would relax their hold. They hoped the Bible, in the language of the people, would speak to every dull ear, and appeal to the general conscience. They hoped that the loving, tender presence of an ever-living Saviour would draw all hearts to Him alone. They hoped that the hierarchy of sleeping shepherds would awake, and the voice of Chrysostom be again heard in the land.

While there has been some progress and some movement in the old Churches toward better things, especially in the direction of education, there has not been any large and spontaneous reformation from within, corresponding in any appreciable degree with the vast moral and spiritual changes which have prevailed in the West, and transformed the entire intellectual and religious history of Europe.

SOME FORGOTTEN LESSONS OF HISTORY.

It requires a prophetic sense and feeling to rightly interpret prophecy,—and so it demands a historic sense to properly understand the trend of events. We, who are living right in the midst of the mission activities of the times are sometimes distressed, and lose patience and hope at the apparently slow progress toward the realization of the promises of the kingdom. We forget the lessons of history, or rather our enthusiasm misleads us, as we read of the marvelous

transformation of the Roman Empire, Christianized in three centuries; forgetting to look beneath the outward appearance, where we may discern the vast mass of heathen thought and feeling, which remained almost untouched, by the saving influences of Christianity. We forget that a stubborn conflict of more than two hundred years, with its highly dramatic incidents, was waged before the Scandinavians yielded to Christianity.

THE VISION OF THE ANOINTED EYES.

And so, if with anointed eyes, we survey these Eastern lands; if we look beneath the surface of things, we shall see large fields of hope and promise. The immobile, impassive Orient feels the warmth of life, and begins to move. It withstood the shock of the mail-clad Crusader, but it cannot oppose the modern crusade of thought and ideas.

POTENT FORCES IN ARRAY.

Aside from the spiritual, the most potent factors at work are *education* and *the press.* Perhaps among the hundreds of villages in Mt. Lebanon, it would now be difficult to find a hamlet, where at least one of the people could not read and write, or in which it would be necessary to send to some neighboring village for some one scholarly enough to read a letter. Forty or fifty years ago this was the rule; to-day it would be a surprising exception. The school and the press have awakened the public mind, and all the sects have made most substantial progress. Books, papers and periodicals have multiplied, and as soon as a reasonable degree of liberty is given the press, this great dynamic agency will move the East with irresistible force. Public schools, as we understand them, supported by the State, do not thrive, and under the circumstances cannot develop. The best and strongest institutions are foreign in management and support, and through these Occidental thought and scientific discoveries are electrifying the immobile East.

THE MISSION OF MATERIAL IMPROVEMENTS.

Roman prestige and power depended in no slight degree upon the fine system of great military roads that united the most distant provinces with Rome. After centuries of neglect, their lines are still distinguishable. The era of road-making is but just returning to these old countries, and as a civilizing force their influence is only beginning to be felt. In a country where time seems to be the cheapest and most abundant commodity, and where the grace of punctuality is almost unknown, the simple influence of a time-table, on the new railway, between Beirut and Damascus must prove a great educator, and almost revolutionary. The experience of being *left* must come to this people as an entirely new sensation.

AN ENLARGED HORIZON.

Twenty years ago there was almost total ignorance of Europe and America, among the great mass of Syrians. Few had gone beyond Alexandria and Egypt. To-day this is all changed. The Syrian has become ubiquitous. He has exploited and knows every country at first hand. It is almost like a realization of the story of Sindbad in "Arabian Nights." But after all, it is only a late outcropping of the old Phœnician type; those traveling merchants and carriers of the ancient world. It would be difficult to forecast the result, with any exactness, but it would be rash to suppose that new ideas and enlarged experience will not be brought in with the stream of gold, and that the larger benefit will not come in this way. The travel of the crusaders, in the East, did much for the enlargement of European ideas; and so these modern crusaders, after the wealth of the West, are enlarging the horizon of the most secluded hamlets of Lebanon.

THE NEW ORIENT.

These and other material improvements, (not to speak of the great political changes now in prospect,) have so strongly supported the intellectual and spiritual forces, as to actually set the Orient in motion. The combination is indeed stupendous and irresistible. These are forces set in free operation by the Protestant Reformation. They are silently working in thousands of minds and many hearts. It is the invincible power of the Bible reasserting its sway, in the land where it was written, and among a people who have forgotten it. The issue is not doubtful. Ignorance, superstition, bigotry, and an out-

worn conservatism are unable to withstand the onset. These hoary systems of mingled truth and error, rooted in the centuries, and fenced round with a false conservatism of custom, must inevitably give way and disappear, before the invincible power of the only true and living conservatism,—the conservatism of God and His Truth, which shall ever abide.

HOW THE ENEMY SOWED TARES IN JEZZEEN.

REV. WILLIAM K. EDDY, SIDON.

The physical features of Syria, with its high mountains sloping to the sea, or overlooking fertile valley and verdant plain, are not more varied than have been the vicissitudes of its history. The diversified aspects of the missionary work are likewise well typified in these clearly marked contrasts. God's people still find towns walled high with prejudice, and giant forms of fanaticism and error stalk about.

A fair sample of the varied and even surprising experiences met with in some of these towns is afforded by the history of Jezzeen, an out-station on Mt. Lebanon. The object in the selection of an out-station is to reach not merely the village itself, but to occupy a center as a base of work for a district. This town, some twenty miles east of our central station, Sidon, is inhabited by Maronites and Catholics, and has a fine location 3,000 feet above the sea level on a triangular plot of ground hung like a shelf in a narrow valley. Precipices abound above and below, while from the base of the upper one, a crystal stream pours out of the rock, and, passing through the valley, dashes over the lower cliff in a beautiful waterfall. It is the seat of the local government, and the chief town of the district, which contains about fifty villages.

HOW WE ENTERED JEZZEEN.

Some twelve years ago we were asked to open a school there. The inhabitants, some 3,000 in number, had vainly requested this favor of their clergy, who had other uses for available funds and preferred to leave the people in ignorance. When our mission school was started, however, and copies of Scripture were sold to each pupil, and Sabbath-school hymns rang through the valley, then the Maronites opened a school. The irritation of the priesthood at being compelled to do so much, and at the introduction of evangelical instruction in that stronghold of bigotry was shown by plastering filth at night over the doors of house and school. Such dark and dirty work did nothing more than to show the animus of the perpetrators, and bring upon them due justice from stern and upright Rustem Pasha, then the governor-general of Mt. Lebanon.

THE STORY OF OUR PROGRESS.

Eleven years ago our first communion service was held there, and at the Lord's table since we have gathered with brethren formerly of the Druze and Matawaly religions, as well as from Maronite, Catholic and Greek sects. The proofs of progress were increased personal friendliness, the removal of many prejudices against Protestants, the sale of many Bibles, an increasing attendance upon Sabbath services, and one and another confessing Christ before men. The boys' and girls' school had 120 pupils, some of them well advanced in studies, and all well grounded in Scripture. It was a matter of hours to listen to the long list of Psalms and chapters which the pupils had committed to memory, and at one time I heard them recite thirty-nine Gospel Hymns. Four youths and one girl, after receiving suitable training in mission boarding institutions became active workers as teachers. Such were some of the first fruits of Jezzeen.

THE ADVENT OF THE JESUIT.

At this stage of the work, comes he who so often comes to the field sown with good seed, the enemy with tares. He came in the garb and spirit of a Jesuit. The bitterest opposition and most unscrupulous methods of hostility to the Gospel come not from Turkish official or Moslem bigot; but from that order which has been ignominiously banished from every Catholic country, and was for years suppressed by the very Papacy it now controls. This Jesuit was a typical one. He claimed that he was a relative of the Pope,

that he had special power of cursing, and that, since he could work miracles, his wrath should be feared. Four special meetings were held each day for several weeks, and the chorus of each song was the iniquity of Protestantism. The result of such a crusade was a general agitation, in which friends of the cause were terrorized, those indifferent were swayed by the popular clamor, and opposers became fierce fanatics. Awful curses fell from the preacher's lips, extending even to the chickens in the yard of the heretic. People were forbidden to speak to the accursed ones, and no one was allowed even to bring the teacher's family a drink of water from the fountain.

A CHARACTERISTIC CAMPAIGN.

Curses seemed such mild means that stones were freely used, and still other means employed. A friend of the schools could obtain a high elective official position if he would only use his influence against us. He did so. Another yielded to nothing but threats of criminal prosecution. Threats were equal to deeds, for plenty of false witnesses were ready to testify to anything as long as full absolution was easy to obtain from the Jesuit. The assistant teacher was twice beaten, and then arrested, and twice convicted as guilty of the offence. At this time I visited Jezzeen, and found that with all these manifestations, the great enmity was against the copies of Scripture in the hands of the people. The main offender was not the missionary but the Bible, and so all possible copies were collected from the houses and the hands of the pupils and burned publicly. Still I do not doubt but that the absence of a few heretics from the center of the flames was lamented by the friend of the Inquisition.

PLOTTING OF LIES.

Advantage was taken of my presence to concoct the following plot. The place of worship was attacked at night, the bell taken down and dashed to pieces by being thrown over the high cliff, and then the claim was made that I had hidden the bell to annoy others by a false accusation. This claim was not believed, however, for through dissensions among the conspirators it soon became generally known who the perpetrators were. Justice was sought for this outrage, but thwarted by every effort of priest and official. After fourteen months of mockery the only verdicts given were three against our teachers. Then through our sympathetic and efficient Consul, Mr. T. R. Gibson, an appeal was made to the Governor-General of Mt. Lebanon, who sent such a stinging rebuke to the local officials that a new trial resulted in the conviction of two men as guilty of this offense.

THE VICTORY OF FORGIVENESS.

At this time, Mr. Doolittle and I were in Jezzeen to hold communion service, and to show that our object was to secure immunity for our work, to establish our legal rights and to have the true state of the case known, the Governor was told that we desired no revenge, and that now that the case had been proved against the men, we asked him to release them.

The effect of this clemency was very beneficial upon all. The offenders deposited the money for a new bell, wrote a note of hand for the expenses of the trial incurred by us, and when released from prison, before going to their homes, came to us, offering in Oriental exhibition of gratitude to kiss our hands, and in Eastern hyperbole expressing their gratitude for this unexpected favor. They came to our service the next evening, and declared that they would help hang the new bell so high that no one could reach it.

OUR RETURN TO JEZZEEN.

During these months it had seemed best to withdraw the teachers and to punish the people by leaving them to the Jesuit. One year has been enough for all. His lavish promises of new schools have proved empty lies; his yoke has been a bitter one, and those who have followed his counsels have come to grief and "cursed his beard." Most of the village children are running wild, and the universal call is for the return of our workers to that village. This we hope now to do, provided the people will contribute to the expenses of the school. May this also be

a typical instance of the wrath of men praising God, and of advance coming from apparent defeat.

DISCONTENT AMONG THE MARONITES.

REV. F. W. MARCH, TRIPOLI.

The northern part of Lebanon is inhabited almost exclusively by the Maronites. Of their history and doctrines, we need mention no more than that 1,200 years ago they separated from other Christians by their holding to the doctrine of a single will in Christ, and about 400 years ago they were incorporated into the Roman Catholic Church.

Their present condition is one of marked discontent and unrest. First among the causes of this condition may be mentioned emigration to America. In every village we find those who speak English, who have been to the United States and returned. They come back with friendly feelings towards Protestants, and with new ideas of religious liberty and toleration, and this leaven quickly spreads, so that others are fired with an ambition to go. Lebanon is no longer the world to them. The Church is no longer the sole depository of authority and salvation. Old customs and superstitions become intolerable in contrast with the freedom enjoyed abroad.

Next among the causes of discontent is the growing secular power of the Maronite Church. The monasteries and the ecclesiastics are constantly adding to their already vast possessions, and crowding out all other proprietors. The people of Arabia recently came asking us to deliver them from the head of the neighboring monastery. He has already acquired possession of their lands, and even their houses. As there are too many people in the village for the profitable working of the lands, he proposes to evict the greater part of the inhabitants and send them forth penniless. If they can raise the funds, they wish to emigrate to America in a body. We have recently had a visit also from people from Keram Saddi. Their dispute is with their bishop concerning property, and it has gone so far that all have withdrawn from the Church and are looking for some new Church to take them up. We returned the visit, and spent a day with

GIRLS SCHOOL, MINYARA, SYRIA.

them. A housefull of people gave us respectful attention. The priests entered, but were received with such insults and abuse that they soon left.

One more cause of discontent should not be omitted. It is the influence of mission work in Syria; not mission work directly among the Maronites, but rather in their vicinity, for their bigotry thus far, with but few exceptions, has kept out the Bible and mission schools. We visited a Maronite village from which children had been sent to a mission school in a Greek village near by. As soon as the priests heard of it, they forbade it. As the people said to us bitterly, "They will neither teach the children themselves nor let others teach them,"

They dare not resist the priests, fearing not so much their spiritual terrors as their political power; for it is a notorious fact that the Lebanon government is in the hands of the Maronite ecclesiastics, and their Patriarch is really the Governor.

We dare not prophesy what will be the outcome of this discontent, but our prayer is that the power of this Church may be speedily broken, and the Bible, the Gospel, and evangelical schools may enter this dark region. But should all this take place to-day there would still remain a vast amount of instruction to be given. The people at present know nothing of Protestantism, and next to nothing of true Christianity. In their ignorance and superstition they are scarcely better than the heathen.

They are, however, a religious people. It is their favorite subject of conversation. When they meet a stranger their first question is what is his sect. And this is our hope, that when they embrace the truth, their devotion to it will be no less than their former devotion to their corrupt Church.

Letters.

PERSIA.

Rev. T. G. Brashear, *Tabriz:*—The position which Tabriz holds as the largest city in Persia and as the capital of its richest province, Azerbijan, gives it both religious and political importance. There can be little doubt that Tabriz will play an important part in the political, social and religious changes which must take place sooner or later. Russia could easily occupy it, and with but small force make this the key to the situation for overrunning and taking the northwest of Persia. Events which are just now transpiring awaken suspicions of what may be done at any time. Last Saturday and Sunday, August 2d and 3d, a bread riot headed by women took place, in which six men and one woman were killed, and several others wounded. No one seems to have had the power to disperse the crowds, and the Governors of the province and the city have had to flee. The life of the latter is demanded, for it was his soldiers who did the shooting. The house of the former was looted, and he himself escaped in the dress of a Moslem woman. Two of the dead were carried to the Russian Consulate, and hundreds of men and women filled the court petitioning for protection.

This event means a great deal, when it is remembered that these petitioners are but ignorant people, and yet able to see the trend of affairs so plainly. Another significant fact is that Russia is frequently inquiring for statistics of Protestant missions, which we suppose are reported and taken note of at St. Petersburg. The Eastern Question, although centering at present in Constantinople and in Korea, may at any time be transferred to Persia.

The past year has been one of quiet, steady seed-sowing. I do not know that this station has ever had a year with less hinderances, or ever been permitted to do its work with more freedom. In the Church, which has an Armenian and Turkish service each Sabbath, and a Sunday-school and prayer-meeting, there is a regular attendance of about 125. The Sunday-school is very encouraging, fourteen classes taught in three languages, and over 100 scholars. I know of nothing which gives more promise than this regular Bible study. We use the Westminster Teacher, and find the International Lessons just as appropriate for Persia as for America.

The Armenians permit and even encourage Bible study. They have been making a translation of the Bible in their ancient language into modern

Armenian, which, when completed, ought to be of great benefit to the work of spreading the pure Gospel among this ancient and widely-scattered Christian race, The present Bishop of Tabriz, who was over the Armenians in America for several years, speaks in the highest terms of the work of American missionaries, although, of course, he does not believe in changing to Protestantism, but only wishes to see the Church reformed.

The church in Tabriz, with 60 members and 120 in the congregation, was greatly blessed during the Week of Prayer by an awakening among the members. This revival was nowhere else so felt as by the preachers, elders and teachers. As a result, these six native brethren, Mr. Whipple and I hold a meeting for prayer and consultation every other week. This has been kept up for seven months with no abatement of interest. We have many short, specific prayers, and plain helpful talks about the work, and all feel a much deeper personal interest in the welfare of this church and these two schools. The meeting lasts just one hour. I would suggest this as the best method to use where there are any strained relations between foreign and native workers.

Tabriz and Salmas stations together form a presbytery, which, with the three presbyteries of Oroomiah, form the synod of Western Persia. A meeting of Tabriz and Salmas presbytery was held at the latter place, June 27th, lasting just one week. There were about twenty delegates always present, and this was by far the most spiritual meeting of any kind that we have ever seen in Persia: From the beginning to the close, the Spirit's presence was felt and acknowledged. Subjects had been announced and prepared beforehand, and the meeting was very much on the order of a summer school for Bible study and conference on spiritual subjects.

The schools have been well attended, and, along with necessary branches of study, the Bible has been taught to all, whether able to read or not. I have often thought that these Orientals have more aptitude for learning the Bible than our own boys and girls. By this I do not mean that they can commit to memory whole chapters, but that they have a good understanding of the real meaning of history, prophecy, parables, and all portions of Scripture. The boys (twenty-five boarders and sometimes others from the fifty day pupils) have their own prayer-meeting every Thursday night, conducted almost entirely by themselves; and the girls have similar King's Daughter and other meetings. There were eighty scholars in the boys' school and sixty in the girls' school this year.

Doctors Vanneman and Bradford saw about 8,000 patients last year. They have many opportunities to speak a plain word for Christ, and they do much good by gaining favor with officials, and by removing prejudice. Thousands are thus brought in contact with the Gospel, who could never be reached in any other way, and who would be bitter enemies instead of good friends, as many of them have now become. We are encouraged, and feel that the past year has been one of the best since the station was opened.

AFRICA.

Rev. Melvin Fraser, *Efulen:*—This station during the two years of its life, has become a prominent factor in the minds of the natives, and exerts an influence for miles round about. Many of the Bule have come to recognize some of the differences between their ignorant and cruel ways, and those practised and taught by the missionaries, and they have at times showed a sense of shame for their heathen doings, and a desire to do as the white men do. The women about the station, also, are not slow to admire and imitate the ideals impressed by Mrs. Johnson, and to take in some of the force of the civilized ideas she gives them. A woman among women, of course, has much influence for good. The natives need new ideals and ideas, and in their way and time will take hold of them. The attempt to raise up this people is a long and wearisome task, but our hope and reliance is in the power of the Gospel, which we try to apply closely in our many-sided relations with them. I have learned that not a little of the actual work in the process of establishing a station in the woods of Africa is of a material nature, and it is often trying to the spirits and to spirituality. But the Lord is with us every day, and has led us to no hard place over which He has not helped us. It is our purpose to let the natives—workmen, school boys and others—see Applied Christianity in the out-of-door labors, and to have a spiritual atmosphere pervade even the hewing of wood and the drawing of water. The natives here—having a strong commercial tendency—do not see why we do not turn the whole establishment into a trade-market, being so rich in trade goods and all other resources—as they think—but, seeing that we all the time aim not to *get goods*, but to *do good*, I am glad to say they yield a general

respect and confidence, which gives to us a strong moral hold upon them.

The school is doing a good work. Many of the pupils are seemingly as bright as any boys, and they are very susceptible to Christian teaching, and eager for it. The Bule Primer reached us at Efulen, on June 29th, and while the boys who have already been reading the Gospels translated by Mr. Good, will quickly go through the Primer, yet the books will be ready to supply the needs of future scholars. The boys are fond of singing with all their might, and they all have good vocal powers. I think the nucleus of the future church at this station can be seen in our school boys.

Dr. and Mrs. Johnson and I represent the only white population at Efulen just now. Mr. Kerr left for Ebolewo'e the 9th inst., to be away about three weeks. In his absence I am taking the Sunday morning services, at 9.30 o'clock. Last Sabbath I conducted the service entirely in Bule, and expect to do so to-morrow. I am truly thankful that even after a fashion I can tell to these poor, groping people the "Old, Old Story," which is to them a new story. It was gratifying, when after service last Sabbath, a boy from the town, probably ten years of age, came to my side, and, in the course of remarks, said, "Mejo sne mbai"—"Your words were good," and told me he had understood all I said. I can scarcely wish more than that the children should understand and welcome the words of life. But I am the merest child among the Bule, after a study of six months.

Silas F. Johnson, M.D., *Efulen:*—There is a happy lot of school boys this morning, on account of the arrival of the school books. One trouble is that the more advanced boys are able to read it all at sight, and will probably have it read through by to-night. We must needs wait for the Gospels to be used as a text-book for them. I picked it up this morning and read the last lesson aloud to my wife, reading, perhaps, a little slower than I usually read aloud. She understood every word as I read. A few days ago, my wife and I took our lunch and a copy of the Gospel of Luke, and went to the towns to spend the day. We went along slowly, stopping a little while in each village. During the forenoon, we found very few people in the towns, most of the women being away in their gardens at work, while many of the men were out hunting or elsewhere, leaving only a few lazy men in the villages to take care of the numerous babies.

We found some old women, too old to go to the gardens, and they proved to be ready listeners. Old age is not respected here as it is in America, and these poor old women, not being able to come to our service, and their sons and daughters not thinking it worth their while to tell them what they had heard, they seemed very ignorant indeed about God. One old woman had not the least idea who Jesus was, had never heard that there was a loving God, and that He had sent His Son, Jesus Christ, to help us and save us. I cannot tell you how I felt, as, with my wife, I tried to tell of Jesus to one who had lived to old age and had never heard of Him or His love.

I have at present two patients in the hospital. All the patients furnish their own food and pay *something* for medicine, though it is generally very little. I am trying to avoid giving very much time to that work yet, but am working at the language.

JAPAN.

Rev. J. B. Porter, *Kanazawa:*—Just before leaving home I attended the Meeting of Synod at Nagoya. I consider it one of the best meetings of that body I have ever attended. From beginning to end the Synod showed that the thoughts, and purposes uppermost in the mind of all the members were for the advancement of the Kingdom of Christ. It was rich in the evangelistic spirit. Two afternoons of its session were devoted to practical subjects in connection with the work; the first afternoon considered the best methods of conducting and developing the prayer-meeting, and the second, the subject of preaching, its methods, difficulties, discouragements and encouragements. The Independent Board of Missions organized last year made a very encouraging report, and the Synod voted to raise 3000 yen during the coming year, and to undertake work in Formosa. The Board was enlarged from 12 to 20 members. Two missionaries were chosen to be members of this Board. These were Dr. Alexander and myself. I am inclined to think the estimated 3000 yen will be raised during the coming year.

As I think I have repeatedly written you lately, I consider the outlook for the Lord's work in Japan very encouraging. The spirit of the whole Synod towards missions and missionaries was cordial, kind, and with the earnest desire of co-operation. There was no reason why they should have put two missionaries on their Independent Board, if there had been any other feeling than that of confidence in us.

FREEDMEN.

NEGRO BUILDING AT ATLANTA EXPOSITION.

THE NEGRO AT THE EXPOSITION.

REV. H. N. PAYNE, D. D.

The Cotton States and International Exposition now in progress in Atlanta marks a new era in the development of the South. The magnitude and importance of the enterprise have steadily grown for a year past, until now, in its completed fulness, richness and beauty, it confessedly ranks the second of all the expositions held on the Western Continent.

A UNIQUE FEATURE.

No feature of this Exposition is more unique, or is attracting more attention than the part the Negro is taking in it. For the first time in history he has been encouraged to bring together, in a large way, the products of his hand and his brain, that he might challenge therewith the approval and respect of his fellowmen. He has heretofore been regarded as the most faithful, patient and valuable of laborers. He has come to this Exposition to prove that, while he is all this, he is something more: that while he has the brawn to work the mines, to till the soil and to build the cities of the South, he has the brain to add largely to her intellectual strength.

A SEPARATE EXHIBIT.

Like the Exposition itself, the Negro Building was an Atlanta idea. Some of the leading men of color of that city, men who had made a success of life, met and talked the matter over. They felt that an exhibition of the products and resources of the South would be incomplete and unsatisfying if it did not represent the achievements of the Negroes, 7,000,000 of whom live in the South, and who constitute one-eighth of the population of the entire country. They were equally certain that the only way to make such an exhibit complete and impressive was to have it by itself, where it could be examined fairly and appreciatively, and full justice be done to the peculiar circumstances of the Exhibitors. This could only be in a separate building.

They therefore proposed to the Exposition Managers a separate building for the Negro exhibit. The idea commended itself to these gentlemen and they at once gave it their hearty support. They have continued that sympathetic and helpful support all the way through.

It was an immense undertaking for these people, for what was done must be done by themselves. Without experience to guide and with the obstacles of race indifference, poverty and prejudice to overcome, it was only by the most heroic resolution and unwearied effort that success became possible. They have proved themselves not lacking in these qualities, and to-day one of the chief

REV. J. W. E BOWEN, D. D.

objects of interest in this great Exposition is the Negro Building and the exhibits it contains.

THE BUILDING.

It is a fine structure. It was built with Negro labor by two colored contractors, and is itself a credit to the race. It covers 25,000 square feet of ground and cost $10,000. It was opened with the Exposition September 18, and was visited during the next month by multitudes of surprised and delighted people. The formal and official opening took place October 21. At that time the exhibits were presented to the Exposition Company by Mr. I. Garland Penn, Chief Negro Commissioner, and were received with a worthy response, by the President and Director General of the Exposition, Hon. C. A. Collier. The Oration was by Rev. J. W. E. Bowen, D.D., the one colored professor in Gammon Theological Seminary. It was a splendid speech, worthy of the occasion, and was received with great enthusiasm. The music was by students from the colored colleges and schools of Atlanta. These ceremonies were not only interesting in themselves, but were very important. They gave the stamp of official approval to the display made by the race of their efforts and achievements, and declared to the world that they constitute an honorable and honored past of the great Exposition.

THE EXHIBITS.

Of these I hope to speak more at length in another article. Suffice it now to say they are from ten southern States, besides many individual exhibits from the north. They cover a wide range, and include work in almost every department of human industry. The various churches doing work among the colored people are represented, as are most of the large educational establishments maintained by northern philantrophy. The large and interesting photographic display of its work made by our Freedmen's Board attracts much attention. We hope no Presbyterian will visit the Fair without examining this building and particularly this exhibit. The pictures will be explained by a young colored woman, Miss Jennie Hughes, who is in charge, and who is provided by the Board with interesting literature for distribution.

BOOKER T. WASHINGTON.

While other noble and devoted members of the race, both men and women, have given more time, thought and labor to making the negro exhibit the gratifying success it is, Booker T. Washington has done more than any one else to draw the attention of the world to it. The remarkable work done by him in Tuskegee, Ala., proves him a man of extraordinary ability and force of character. His frequent visits to the North, and addresses in the interests of his school, have secured for him a wide acquaintance among the most thoughtful people of the country.

BOOKER T. WASHINGTON,
(President of the Tuskegee Institute.)

When, therefore, on the opening day of the Exposition, he was introduced as the representative of his race, much was expected of him. These expectations were not disappointed. Though the occasion was a most trying one, he was equal to it. His immense audience was composed of three classes. 1. The men and women of the South, with their traditional and life-long habits of thought and feeling. 2. Those who were there from the North, with their very different habits of thought and feeling. 3. Members of his own race waiting anxiously to hear if he would be true to them in such a presence.

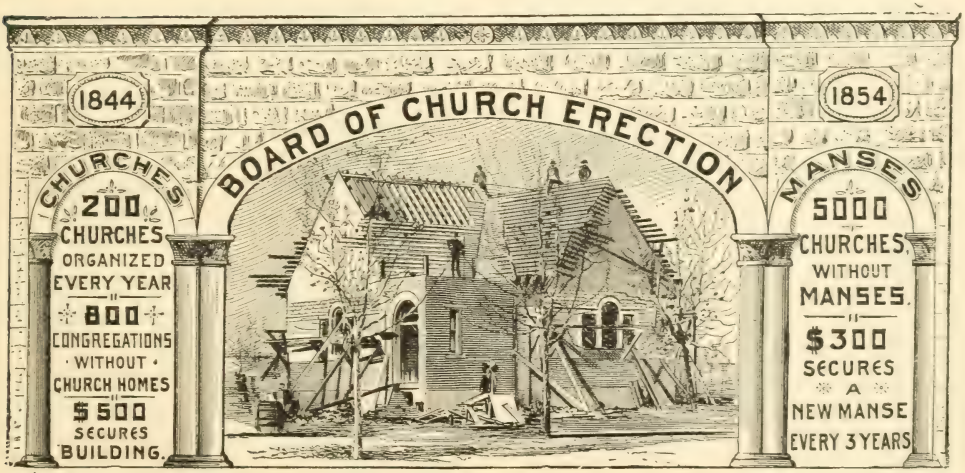
Calmly, but strongly and wisely he spoke, and his utterances will live in history. There was nothing of impassioned oratory about his address. It was rather an appeal to reason and conscience. He said but little of the past; he spoke more of the present and the future.

Upon his own race he urged a diligent use of the opportunities and privileges they now enjoy.

To the other race he appealed with earnestness and effectiveness for even-handed justice to his people and for encouragement in their struggle upward.

He made it plain that the whites are no more necessary to the blacks than the blacks are to the whites, and that, for weal or woe, their destinies are indissolubly bound together. By mutual kindliness and helpfulness, each race will be a blessing to the other.

CHURCH ERECTION.



PEWS VERSUS OPERA-CHAIRS.

The following extracts from a letter received at this office, and from the answer thereto may interest others who have the same question to consider.

Question.—There is quite a division in our church as to whether we shall seat with pews or chairs. Can you give us any suggestions along that line? How largely are pews used? To what extent are chairs being employed? We want our audience room, not the lecture or Sunday-school room, seated. An early reply will be appreciated.

Answer. The question is largely one of the taste of the particular congregation and in this, as in other matters, "*De gustibus non est disputandum.*" I presume that by "chairs" you mean what are commonly called "opera-chairs" placed in rows or segments of a circle, attached to the floor and with

seats that can be turned up to allow of easier ingress and egress. Ordinarily either used singly or fastened together are not advisable excepting in the case of small chapels that are to be also used for Sunday-school purpose or as parlors. Opera chairs have the following advantages:

1. The rows can be placed a little nearer together, giving somewhat greater seating capacity (for *adults*) in the room.

2. Vacant seats are more easily recognized by the ushers when the audience is crowded and the demand large.

3. Single sittings are more desirable and consequently more easily rented.

4. Small families (where the renting system prevails) can more readily secure just the accommodation desired.

5. If the church building is to be used for lectures, concerts, exhibitions etc., the seats are more readily numbered and reserved.

On the other hand in behalf of pews it may be said:

1. They are more churchly, being one of the time honored distinguishing characteristics of an ecclesiastical building as opposed to a hall or theatre.

2. In an audience where a large percentage are children (as should be always the case at divine service) pews will accommodate more than separate chairs. It is remarkable at a Sunday-school anniversary how many children you can place in one pew.

3. They provide for the distinct family arrangements so desirabie, giving a home-like feeling to those occupying them and permitting the little ones to cuddle up to their fathers and mothers. A child looks very doleful sitting alone and bolt upright in an "opera-chair."

4. Artistically or architectually pews, when appropriately designed, give the audience room a more complete and attractive appearance.

To sum the matter up, it may be said that if a church is looked upon simply as an audience room for a gathering of independent individuals, drawn together for the particular service or lecture, the argument seems to be in favor of the opera chair.

If, on the other hand, the chuch is primarily a "meeting-house" for the coming together in the hour of worship of Christian families then the pew seems the more appropriate provision.

As for the extent of usage, I should think that pews still hold the ground by a large majority, although chairs, especially in our western cities and villages have become quite common. In our older communities I do not think that as yet the latter are much used.

Frankly, my own preference is for pews, as I am old fashioned and conservative enough to like still to see emphasized in every proper way, the destinction between the Home of Worship and the Lecture Hall.

SUGGESTIVE SENTENCES.

From Missouri: We dedicated the church last Sabbath. At the close of one week special services, we received twenty-five into the church and baptised seven, and organized a Sunday School of over one hundred. The Lord's blessing is with the church. God bless the dear Board of Church Erection. By its aid the church is now out of debt and free to work for Christ.

From Minnesota: Do the best you can for this church, as you always have for all our fields. You will never know in this world what strength and comfort your Board has carried to the many struggling churches.

From Washington: It may be added that we feel very grateful for this grant. Without it we would have found it impossible to build. Now we have, out of the five church buildings in town, the most complete, neat and comfortable. The effect of being in it is seen already in the increased attendance at public services. We have now more than double the number ever before.

From Michigan: I want to tell you about the Memorial Church which you so kindly aided. Last Sabbath 100 new members were added to it, nearly all on their profession of faith in Christ. It is now a strong church, a power for good in that part of our city.

From Oklahoma: In behalf of the church, with which I am intimately acquainted, let me extend the deepest thanks for the great favor it has received, and may the choicest blessings of God ever rest on this noble work of the Board. The building is about completed—is soon to be. Have already held service in it. May it grow, and, in the near future, send in its help to other points that may be as needy as it is now.

PUBLICATION AND SABBATH-SCHOOL WORK.

CLOTHING FOR THE NEEDY.

Mr. C. M. Enright, one of our Sabbath-school missionaries in Tennessee, writes:

A great many children (and adults) cannot attend Sabbath-school or church for want of clothing, and they need it NOW. Unfortunately it often happens that the friends who help do not send until Christmas, and, what with delays and "side-tracking" in this region, I am frequently obliged to wait thirty days before I can open the packages. An early shipment is much to be desired

This is a very common experience. We venture to urge upon our readers the importance of this work. The goods need not be new, nor as good as new, by any means. Serviceable clothing partly used, goes a great way.

As we stated in the November number, the Sabbath-school missionary makes an excellent almoner, and finds that the judicious distribution of clothing is a powerful help to him in his work, besides being a blessing to many a struggling family. May we not expect that not a few readers of this magazine will at once set about collecting clothing and write to us for the address of a missionary distributor, to whom the barrel or case may be sent? If the donors wish to send to any particular part of the frontier or to the South, their directions will be carefully followed.

THE SPECIAL AIM OF SABBATH-SCHOOL MISSIONS.

Our Church recognizes the special object of Sabbath-school missionary work, which is that of planting Sabbath-schools in places destitute of spiritual privileges, and following up this work by a watchful oversight of such schools, until they become self-supporting, develop into churches, or pass into the care of other denominations. There is a broad distinction between this and the work of Home Missions, the main object of which is to plant churches. There are points, of course, at which these two great movements touch and harmonize. The Home Missonary pastor knows probably of places in or near to his field, where Sabbath-schools are greatly needed and would be of great service to him in his church work. He confers with the Sabbath school missionary of his Presbytery, and together they hold evangelistic meetings, which result in conversions and additions to the Church, and probably in the organization of a Sabbath-school. Thus far they can work together, but the Home Missionary cannot leave his parish and spend day after day in house to house visitation in places far and near, preparatory to the organization of schools. His work is local in character, and distinctly and definitely church work. The Sabbath-school Missionary is generally a layman. His task is primarily to seek out the children where churches are far between and bring them into the fold of the Sabbath-school. He is almost ubiquitous, remaining in one place only long enough to start a Sabbath school—then off to some other needy field, perhaps fifty or a hundred miles away, the Macedonian cry from which is ringing in his ears. After a season, he revisits the schools he organizes; perhaps he finds them suspended or even disbanded; he goes to work and fans the dying embers into life again. Sometimes Sabbath-schools die out and are reorganized several times before they take root permanently. We have instances of strong churches which have grown out of just such trying experiences,—where the missionary has often been sorely tempted to abandon a seemingly hopeless task, but has held on to it notwithstanding, and by and by he is abundantly rewarded. O, it is a blessed work—this work among the children, which grows and spreads onward and upward till it transforms whole communities!

It is just because Sabbath-school missionary work is a work so peculiar that we have to

train missionaries specially for it, and to insist upon their keeping close to their own work and not "switching off," so to speak, into the work of an evangelist or a Home Missionary. Presbyteries and pastors are beginning to understand this, but sometimes we find it hard to keep a good Sabbath-school missionary from yielding to the persuasions of pastors and others, and spending his time in revivals and local evangelistic work, on the plea that that particular work is needed. Of course it is needed; but it is not the work for which the Sabbath-school missionary is engaged and for which he is paid. The maxim, "Every man to his work," is a sound one. Our Church has a Home Missionary Board, and it has also a Sabbath-school and Missionary Department. BOTH ARE NEEDED.

NON-CONTRIBUTING CHURCHES AND SABBATH-SCHOOLS.

We are now sending out a brief but pointed appeal to those churches and Sabbath-schools in our Church which have not, as yet, during the current year, availed themselves of their undoubted rights and privileges in sending a loving contribution of money to our work. In some cases we find that the church has sent a contribution but not the Sabbath-school; in others the Sabbath school has contributed but not the church; in many cases neither church nor Sabbath-school. If our income were to be estimated by the number of churches and schools contributing we should probably be found to be the richest of all the Boards, but although in this respect we have cause to feel very grateful, yet in the matter of the size of the contributions sent, we fall very short of some of the other Boards, and thus we come very far short of the amount of income for which we earnestly plead, year by year, and which, year after year, the General Assembly earnestly begs the Church to place at our disposal.

There are two ways of meeting this particular need. The first way is to prevail upon our beloved brethren who direct the finances of those churches and Sabbath-schools which have not contributed to our income, to respond promptly to our appeal and send us their offerings for the current year. The second way is to impress upon churches, Sabbath-schools, and individual givers the importance of our work and thus induce them to increase the amounts of their several gifts.

Whether it be that Sabbath-school work is, by a great many people, still regarded as simply and solely a subordinate branch of church work and that therefore it is enough to give it the children's pence and individual offerings in proportion—or whether it be from some undiscovered cause—the fact is that, with a few noble exceptions, the collections for Sabbath-school work are much smaller than they ought to be. There are generous and far sighted men and women and a few churches and Sabbath-schools who give nobly—even to the extent of the full support of a missionary by one individual or a school. If the churches realized the immense latent power of this work and the grand results obtainable from the expenditure of money we should have no difficulty in covering the country with this agency and thereby within a brief period greatly increasing the constituency of our Church. The field is unspeakably vast and the harvest ripe, but the reapers, alas, are few. We need your prayers, brethren, and with your prayers may God incline you to send us your pence, your dollars, your cheques, for which we promise you a rich return.

Before we part from this subject let the reader understand that at the present moment there are urgent applications for Sabbath-school missionaries from at least nineteen different states and territories, calling for the immediate commissioning of between thirty and forty men. California, Nevada, Arizona, Idaho, Colorado, Montana, Wyoming, North Dakota, Indian Territory, Oklahoma, Missouri, Kansas, Illinois, Indiana, Kentucky, Tennessee, Florida, Georgia, Michigan—all feel the want of this particular agency in progressive Christian work. We cannot rest as a Department, where we are, with only ninety men in the field, nor can we shut our ears to these cries for spiritual help. The responsibility is not ours; it is that of the Church represented in her membership of nearly a million souls, and it is to these brethren and sisters in Christ we confidently appeal.

FACTS FROM THE FIELD.

The report of Mr. Joseph Brown, our synodical missionary and superintendent in Wisconsin, presented to the Synod at its Fall meeting, shows that during the year ending October 1, 1895, seven Sabbath-school missionaries have been engaged—five the entire year, one six months and one three months. New schools organized, 66; schools, reorganized, 22; teachers, 251; scholars, 2,463; schools aided, 225; books given away, 1,094; pages of tracts and periodicals, 120,716; Bibles, 487; families visited, 6,085; addresses delivered, 1,189; miles travelled, 61,583. Four churches have developed from the work, one chapel has been built, 37 Sabbath-school institutes held, having representatives from 193 schools. These facts, says Mr. Brown, record the greatest Sabbath-school mission work ever done within the boundary of our Synod in one year. He adds:—"Many persons have become Christians; whole families and districts have changed their environments for the better; the work in many places has been grandly helped by many of our pastors and members of our churches."

The Rev. J. V. M. Hartness, synodical missionary and superintendent in Michigan, reports, for the same period, 59 new schools, 47 schools reorganized; teachers, 417; scholars, 4,371, and 9 churches developed from the direct work of the Sabbath-school missionaries.

Mr. R. F. Sulzer, our synodical missionary and superintendent in Minnesota, writes us on his return from the meeting of Synod at Peoria, which unanimously passed resolutions heartily endorsing the work. Mr. Sulzer says: "We had fourteen churches to report from, Sabbath-school work, and eighty schools."

The Synod of South Dakota, in adopting the report of the Sabbath-school Committee, comments favorably upon the work of the synodical missionary and superintendent, Rev. E. H. Grant, and the brethren associated with him.

From all quarters come similar facts and testimonies.

EDUCATION.

CALL FOR A NUMEROUS MINISTRY.

It would be foolish to deny that circumstances exist which give more or less the appearance of reasonablenes to the cry sometimes raised that we have too many ministers already. In the ministry, as in other professions, there have always been found men who are not valuable recruits; men who could very well be spared. This has been the case from the beginning. They must be very ignorant of Apostolic Church History who do not know that the ministry in Paul's day was infested with a class of men whose conduct constituted one of the chief hindrances to the full success of his work. "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ." In our day, in spite of the excellent safeguards which our form of government throws around our churches for their protection from the intrusion of improper characters, discredited men, rejected, perhaps, by some sister denomination, contrive to get into the pulpits, which ought to be so sacredly guarded, and steal away the hearts of the unsuspecting people, only to cause division and confusion, if not destruction, in the end. A gentleman of wide and long experience recently assured the writer that, in his extensive journeys in the service of the Church, if ever he came upon a man unsound in doctrine, or the centre of trouble and distraction, it was generally found to be a man not brought up among us, but coming, more or less irregularly, from other denominations, in which, perhaps, he had been under censure for misconduct.

Some of the accessions from other denominations have proved most valuable. Some have been useful in spite of the fact that the

standard of education was lower where they were trained than with us. It is but just, however, to our candidates, of whom we require supreme exertions to obtain the best education within reach, that the injunction of the General Assembly to the presbyteries should be obeyed:—

"*Resolved*, That the presbyteries be enjoined, when dealing with applications from ministers of other denominations for admission into our church, to demand of such applicants evidence of having had a course of collegiate and theological instruction equivalent to that demanded in the case of candidates for the ministry under the care of our presbyteries; and that such applicants shall be subject to a particular and careful examination in theology."

It is a matter of course that in the ministry, as in other professions, a considerable number of men turn out to be inefficient and practically useless for the purpose for which they were educated. Anyone who is surprised by this statement must be very little acquainted with the course of human affairs. A certain percentage of loss must always be counted upon in all calculations in business of all kinds. It may be safely claimed, however, that the percentage of loss is extraordinarily small in the business undertaken by the Church of training young men for the ministry. A contrary opinion may sometimes prevail, but it does great injustice to the cause.

A COMPARISON WITH BANKERS.

In an article printed some time ago in a number of the *Church Review*, the following conversation is given as having occurred between an officer of an education society and a New York banker:—

Banker.—"I am growing skeptical about the work of your society. So much is said about the unemployed and the unsuccessful men in the ministry. I wish you would call at my office and talk the matter over with me."

The call was made and the interview proceeded as follows:—

Banker.—"What proportion of your men turn out well?"

Officer.—"What proportion ought to succeed in their work?"

Banker.—"I do not know."

Officer.—"Oh, yes, you do; you know better than I. You have been a banker in Wall street for half a century. What proportion of bankers have been successful in that time?"

Banker—"Very, very few."

Officer.—"You have known nearly all the leading business men in New York; what proportion of them have been successful?"

Banker.—"Not three per cent."

Officer.—"You have several thousand lawyers in New York; to how many could you, with perfect confidence, consign an important case?"

Banker.—"Not fifty."

Officer.—"You have several thousand doctors; to how many of them could you apply with the same confidence in case of dangerous illness?"

Banker.—Very few, indeed."

Officer.—In the light of these facts of your experience, how many of my men ought to turn out well?"

Banker.—"If you get one-third, I shall be perfectly satisfied."

Officer.—"I will say, as an honest man, if I did not get two-thirds, I would give up the work."

The banker was willing to admit that the officer had the better of the argument, and gave his cheque for a thousand dollars for the cause. The actual proportion of successful men trained by the Church's chosen method is probably much larger than two-thirds, but the conversation serves to illustrate the fact that a degree of success is demanded in the case of the work which we have undertaken that business men would deem utterly unreasonable if demanded in other cases.

MANY CANDIDATES FOR VACANT PULPITS.

Much is made of the fact that when a pulpit of any prominence becomes vacant many candidates are proposed for the place. This does not necessarily imply that there is an excess in the number of the ministry; for a good many of the candidates are men whose increasing expenses make a change from the field in which they have been laboring imperative; and many others are men

who find themselves so hampered by special circumstances that without a change their hope of usefulness is small. But it is also true that in some places there is a plethora of ministers without charge. It is to the reproach of our Church that up to the present time we have devised no satisfactory plan by which the material at our disposal may be most economically employed. Our men are to a large degree left to look out for themselves without any order or system on the part of the Church which has provided for their education at large expense and which would naturally be expected to direct their movements and make the best possible use of their services. The result is that many parts of the great field, both at home and abroad, are suffering starvation, or something near akin to it, while a few places are actually over-supplied. It is very discouraging to those who are engaged in the effort to raise up a well-equipped ministry for the Church to find such wastefulness in the management of the material provided; and it is the manifest duty of the hour to find out, and to apply, the remedy.

Some of the unemployed men are clearly proved to be inefficient, or entirely unacceptable, and ought in some way to be retired.

CAN THE CHURCH MAKE USE OF MORE MINISTERS?

The Mission Boards are in deep debt. They have not dared of late to take up new work. Is it wise to keep up a loud call for a numerous ministry under existing circumstances? The actual facts are as plain as day. The situation is just as the Lord Jesus described it at a time when there was not a missionary board in existence, or any agency of any kind, by which volunteers for the king's service could be prepared and sent into the field. Nevertheless our Lord made the great declaration:—"The harvest truly is plenteous, but the laborers are few"; and unhesitatingly added:—"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." In the days of the Lord on the earth the prospect of destitution was limited by the boundaries of the Roman world. In our day the prospect embraces the whole of the big planet on which we live. The great declaration has received immensely increased emphasis, and the duty of prayer for the gathering of the vast harvest by means of a great army of laborers is simply imperative. Nothing could well be more absurd than to measure the Church's duty in this respect by the present condition of the treasuries of our boards. There is no sort of doubt of the ability of the Church to train and send forth all the laborers whom the Lord, in answer to the prayers of his people, may be pleased to call into his service. If Joshua, in the days of Israel's weakness and poverty, and if Caleb, his companion, could say with confidence concerning the land of walled cities and men of gigantic stature "Let us go up at once and possess it, for we are well able to overcome it," surely with all the wealth abounding in our favored land, and in view of all the self-indulgence and luxury in which we live, there should not be a moment's hesitation as to fervent prayer for the multiplication of the necessary agencies for the gathering of the great harvest of the world for Jesus Christ. The Church has roused herself to pay her debts, and intends, unless faithless to her obligations, to embrace the opportunity, not to retire from business, but to enter untrammelled upon a new career of world-embracing toil.

THE KIND OF MEN WANTED.

Just as it is of the utmost importance that the Church should be an example of faith and consecration, so it is of the same importance that the young men who offer themselves for the ministry should have the same qualities. One of our own ministers, in a communication to the Board, some years ago wrote as follows on this point: "It has become common to answer it (i. e. the question as to the scarcity of ministers) by saying that the support of ministers is so small that few will enter in—they fly off to other professions.—Those who desire to take upon themselves the office of a bishop should do it without reference to the support which they are to receive; they must trust God for that. They must enter upon this work although they see starvation staring them in the face. This may seem strong language, but it is the truth as derived from God's Word.

And I would be understood as referring to the first decision by the young man. The whole subject of adequate support to the ministry is most important and essential, and one that demands the earnest activity of the Church; but I declare again, with the Bible to sustain me, that it has nothing to do with the decision of the question by our young men; it must not weigh a feather in their judgment. Our Saviour, when he sent forth his disciples first, said to them: 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor yet staves; for the workman is worthy of his hire.' They were worthy of the support, but they had nothing to do with providing it on their entrance upon their work. If we want the ranks of our ministry filled up let us pray that God would pour down a self-consecrating spirit upon our young men, with a willingness to enter on the work for the love of Christ and of souls, looking to God for the gold, and the silver, and the brass, and the scrip, and the raiment, and the staff to support them in the midst of all their trials and discourgements, and thus we will be praying in the most effectual manner for more laborers to be sent fort into the harvest."

WHERE THE TESTING BEGINS.

The small salary of the pastor may be a sore trial of faith and patience; but it is generally a sum coming to him regularly and often supplemented by helpful additions of various kinds. But it is during the period of preparation for the ministry that our men are often most sorely tried. There is no such thing as salary, unless it be the income of a scholarship, and that amounting to but a fraction of the amount required for support. There is youth and inexperience, and the difficulty of securing remunerative employment. There is often the depressing effect of insufficient or unsuitable nourishment, added, perhaps, to the distress of homesickness. There is the effort to keep up a high grade of scholarship, and yet to find time to work for a living. Some of our candidates may be seen busy with the earliest light serving as janitors, carrying papers, waiting on tables, and engaging in anything that may come in their way by which to earn money for their education, reserving hours of the night, too often stolen from sleep, well-earned by toil, for such study as wearied nature will permit.

LAST WINTER'S EXPERIENCE REPEATED.

Last year the Presbyteries recommended many more men for scholarships than the estimated income of the Board could provide. The men assumed that the recommendation of the presbytery assured them the scholarship. In many cases the recommendation reached the Board weeks and even months after they had gone to the institutions at which they were to spend a session in study. Obligations for board and tuition and books had been incurred. Under these circumstances the news came like a thunder-clap that the Board had already accepted all the candidates that its estimated income would allow, and that none could then be accepted except for an "Approved List;" i. e. a list of men whose applications were found in order and who would be given the aid of scholarships as soon as funds in hand would permit. Happily an additional sum of money from the Stuart legacy came to the assistance of the treasury and provision was made thus, and by other means, for all the approved men to their great relief.

This year already sixty-one are in the painful condition pictured above, and their number will be increased by *one hundred and fifty more* if as many new applications are made as were made last year. In fact we should naturally look for a larger number each year as the Church and the country grow. What is to be done for them? There is no Stuart legacy in sight this year.

FACTS TO BE PONDERED.

Ten years ago, the churches contributed in round numbers, $50,000 in aid of 619 candidates. In 1895 they contributed the same amount of money for 1,031 candidates. In the same year every Synod in the whole Church drew out more money from the treasury of the Board than it paid in, with the single exception of New York, which, however, had on our list only 82 candidates as compared with 213 in Pennsylvania.

The number of churches which made an offering for the Board of Education last year was 3,165. *The number that made no contribution was 4,140.* It cannot be said that the work committed to the Board, has, under these circumstances, the full and hearty support which it might reasonably expect.

WIDE ADVERTISING.

It is not probable that such systematic efforts were ever made before to give to all the churches, willing to receive it, that information concerning the work which is necessary to an intelligent interest on the part of the people upon whom rests the responsibility of providing the means of carrying it forward. Every congregation has been asked to send to the Mission House in New York a statement of the time in the year when offerings are made for the several Boards, and when it will be convenient to receive leaflets for the information of the people. Not more than two thousand churches have sent answers to this request for help in helping them in the making of their offerings. But there are, it would seem, about 5,000 churches still to be heard from. Will they not make a prompt reply?

THE SABBATH-SCHOOLS.

An interesting letter has also been sent to all the Sabbath-schools in which the story of Dr. Poor's experience in coming home from his birthplace in Ceylon is told, and the way in which provision was made for the education he needed, in order to be able to enter the ministry. Perhaps the last Sabbath in October was not the most convenient time for all the schools, and perhaps some were engaged in making special offerings for the million dollar fund. In such cases, the letter can easily be kept for another appointed date, and an offering made in connection with the reading of it, if practicable.

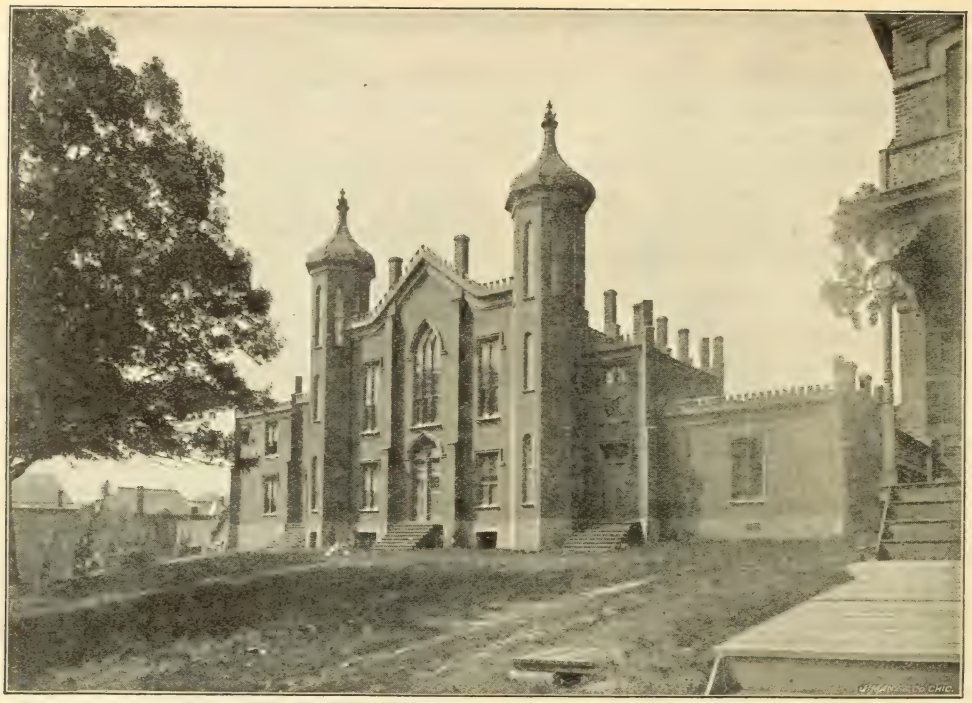
COLLEGE AND SEMINARY NOTES.

MARYVILLE COLLEGE, TENN.—The Knoxville *Daily Journal* gives a picture of the Y. M. C. A. building for the erection of which the students of the college have recently burned three hundred thousand bricks. It is said that the building will be one of the finest of the kind in the South. It is to be called "Bartlett Hall," in honor of Professor Alex. Bartlett and of ex-President P. M. Bartlett, both of whom were largely instrumental in building up the college. The plan was inaugurated last May by Kin Takahashi, a Japanese student, who gathered the college boys together in mass-meeting and led them to adopt a resolution to put up the building, which is to cost $10,000. The same college is rejoicing in a most important addition to their resources in the form of a dining-hall, erected during the last vacation. President Boardman raised the funds, and the hall is named in his honor "Boardman Hall." The students get their meals on a co-operative plan, by which such economy is practised that the board bill for a week amounts to but little more than one dollar for each person.

LAFAYETTE COLLEGE.—On the 24th of October, the faculty and students of the college, with the alumni, the citizens of Easton, and the friends of education generally, celebrated the seventieth birthday of Professor Francis A. March, LL. D., L. H. D., who is justly considered one of the foremost scholars of America. He has completed forty years of service in Lafayette College. Ex-President Wm. C. Cattell, D. D., LL. D., presided over the exercises of the day. A hymn composed by President Warfield for the occasion was sung, and addresses were made by distinguished persons.

LINCOLN UNIVERSITY is rejoicing in the possession of a new building of handsome appearance, in cottage style, intended for a hospital. It is the generous gift of Mr. J. M. C. Dickey, son of the founder of the university.

The Board of Foreign Mission stands ready to establish a new mission in the heart of Africa, to be manned by educated Africans, just as soon as friends of Africa, or friends of the African race, can be found ready to meet the necessary outlay, which will be *five thousand dollars.* It will surely be only necessary to make this fact widely known in order to secure all the means necessary to send forth "the *waiting servants of Christ*, who are ready, not only to go, but, if need be, to lay down their lives for His sake."



COLLEGES AND ACADEMIES.

THE GERMAN PRESBYTERIAN THEOLOGICAL SCHOOL OF THE NORTHWEST.

BY THE REV. W. O. RUSTON, D D.

The Presbyterian Church has of late been manifesting a lively interest in our foreign population. In this it is but following the leadings of Providence. Many years ago, on the divine principle of using the weak and foolish things of the world to confound the wise and mighty, God made choice of a Dutch tailor to be the apostle of the dispersed Germans of the west. Adrian Van Vliet had many difficulties to overcome; but his heart was filled with earnest love to God and with yearning solicitude for his brethren. He saw a vast multitude, uncared for by the American ministry, wandering like sheep without a shepherd. He felt himself divinely called to care for them. Leaving his bench, he devoted himself to the work. He adopted the German tongue, rather than his native speech of Holland, that he might reach a larger number. He gathered churches, and then was forced to educate a ministry for their pulpits. Thus God led the way and Pastor Van Vliet's study in Dubuque, where he began to teach theology to two or three German boys, became the birthplace of our German Theological School.

At first it was an individual enterprise, and for twelve years from 1852, the faith of the godly founder sustained the school. But old age and infirmity were creeping on and the extent of the work had outgrown the strength of a single man; and so the school was put under Presbyterial care. This relation proved very beneficial and was maintained until 1870, when, at the re-union of the Church, this school was adopted by the General Assembly as one of its theological seminaries and commissioned to prosecute its work of preparing young men for the German ministry. Immediately a new spirit

was manifested. At a cost of $10,000, a fine building upon one of the most beautiful bluffs in the picturesque city of Dubuque was secured. Since then, $30,000 has been offered for the site, from which an estimate may be formed of the wisdom of the investment. A professor's house has recently been added to this equipment, so that one at least of the faculty has a commodious and comfortable home. The seminary building furnishes dormitories for about forty students, and lecture rooms.

The work is beset with many difficulties. The young men come with very insufficient preparation and have to be taught the most elementary branches. With a patience and perseverance worthy of highest commendation, our learned professors sit down to drill boys in geography, arithmetic and grammar, with the other rudiments. During eight years the students are worked as perhaps in no other school; but with German pluck and devotion to study, they plod along day and night, and, when they graduate and go up to the Presbyteries for examination, they are the acknowledged equals of the best trained applicants for licensure and ordination.

All this reflects great credit upon the faculty, which, though small in numbers, is mighty in power. Prof. Godfrey Moery has, with a brief intermission, been a teacher in the school since 1862. He is one of Van Vliet's earliest pupils and retains loving memory of his methods. Dr. Adam McClelland has for a dozen years occupied the chair of Biblical and Ecclesiastical History. Called from an influential Brooklyn pastorate, he has shown wonderful teaching power, and his impress has been fixed upon a great number of the younger ministers. Rev. A. C. Kroesche was taken from the graduating class of 1894, and given a place as instructor in mathematics and science. His zeal and ability have justified the appointment, and he gives promise of great things in his chosen line. The last addition to the faculty is in the chair of theology, where Dr. N. M. Steffens is just opening his work. Any seminary would be proud to possess so able and godly a scholar, and, as Dr. Warfield says, the whole Presbyterian Church is put in debt to the German school for securing such an accession to our ranks.

The school is admirably located in Dubuque, the centre of population for the western half of German-speaking people. But, better than that, it has a vast number within easy reach who belong strictly to our church. While the great mass of German immigrants is Lutheran, large numbers in this region are of sturdy Reformed stock. There is a call from this multitude, which the school is not able entirely to answer. Many fields are seeking organization, but not enough ministers can be prepared to supply this natural demand. With larger means a greater work can be accomplished. As it is, there are in this western field, 77 ministers, 109 churches and 6,234 members. The school has been the chief instrumentality in securing these results.

The marvelous thing about the school is the economy of its management, The cost of operation for the last year amounted to but $4,600. This trivial sum the church is asked to provide that this great missionary agency may be carried on. The General Assembly has repeatedly commended the school to the churches, and urged its proper endowment.

By the kind assistance of the College Board the school has been enabled to carry on this important and productive work. Small as the expense is, the help of the Board is a necessary factor. The Board grants it to the Academic Department, which brings the institution, in part, under the conditions for which the Board exists. The appreciation, which this Board shows by its continued aid, is an added testimony to the value of the school, and the school is an example of what the Board is accomplishing for the enlargement of the Church.

The last Assembly says that it is "worthy of the generous support of the Church," and renews "the action of the Assembly of 1894, commending it for $50,000 additional endowment." With this sum, the school would be equipped for its great work. Is there anywhere offered a superior opportunity of doing good? Can there anywhere be found an institution or a cause where so large a return is derived from so small an investment?

MINISTERIAL RELIEF.

MINISTERIAL RELIEF.

REV. W. W. M'KINNEY, D. D.

The Board of Ministerial Relief is no experiment. It long ago passed the tentative period, and has reached a recognized and assured standing among the benevolent schemes of the Church. It has steadily advanced in the affections of the people. Within the last decade it has enlisted the special support of our elders, who have done much to quicken interest in many churches, and who are among its readiest supporters and ablest advocates upon the floor of our general assembly and of our synods and presbyteries. This is as it should be. Ministers sometimes feel a diffidence in pleading zealously for it before their congregations lest they be accused of having a selfish interest in it, but elders can feel no such false delicacy, and can press its claims from a disinterested standpoint. It is to be hoped that they will ever be found vindicating the right of our worn-out ministers to the care and help of the Church, which they have served at much personal sacrifice, and of which they have been useful and honored servants.

It is pitiable to observe the aged minister and his wife, laid aside from work, weak and infirm, without means, eking out a precarious support with such grants as the Board's limited treasury permits. Equally sad is it to see the busy and pushing pastor, or missionary, cut down in the vigor of manhood, with wife and children dependent upon him, and with nothing certain to keep them on but the meagre remittances of this same Board. Sadder still is it to enter the bereaved household and hear the laments of widow and orphans over the loss of him who, after giving his life to the cause of Christ, left them in want and distress, only relieved by such aid as the Church has all too scantily provided.

But inadequate as are the remittances of the Board in many cases, they are most welcome, and help to keep off pinching want, cause joy in the home and start the grateful heart to praise God that there is such a source of relief. Could one get behind the scene and hear the expressions of delight and thanksgiving upon the arrival of the treasurer's check, he would have his reward if he had done something to render all this possible, or, if he had not, he would feel greatly rebuked for his neglect, and would make due amends by sending on his offering without delay. Much of the failure to contribute to this cause arises from ignorance of its needs. The Christian who gives an attentive ear to the recitals of privation and suffering in the home of our aged or of our deceased ministers, finds the purse-strings unloose at the Master's feet for His needy servants and their helpless ones.

But in giving to this noble object, one should not rely merely upon the promptings of sympathy. Underlying and dominating them should be a lively sense of duty, a conscientious recognition of obligation, a keen perception of Christian kinship, and a practical identification with Christ's servants in their necessities. This feature is too much over-looked in our benefactions. The Church is one. All are brethren. There is a giving and a receiving. Regard must be had to time and condition. Christ calls upon one and all to respond to the varying demands of the brotherhood. He especially lays upon the heart and the conscience of the Church, those who are solemnly set apart to His service in the Gospel ministry when laid aside from work, and the dependent ones of His servants whom He calls to their heavenly reward.

Recognizing this Christian principle, our Church has organized the Board of Ministerial Relief as the dispenser of the funds

contributed for this purpose. Individual members cannot see and know where the need exists; or if they do, they are not able fully to relieve it, but by each and all giving as the Lord has prospered them into a common treasury, those who have charge of it dispense it carefully and judiciously as each case deserves. This is a wise arrangement. A survey of the entire field can be made, and all can feel that, while obeying the mandate of the Lord to care for His needy and suffering servants, all imposition is avoided, and justice is done to all concerned. The giver does his duty; the necessitous servants of the Church are relieved; and the Lord is honored.

And it becomes the members of a Church, so widely known as ours for its large and comprehensive scale of giving, to meet the growing demands of this cause with such prompt and adequate contributions as shall enable the Board of Ministerial Relief to meet every application properly made upon it for aid.

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The present condition of the Board's treasury strongly emphasizes this most excellent presentation of our cause by Dr. McKinney, and lends additional force to his earnest appeal. The following circular, which has recently been mailed to all of the Presbyterial Relief Committees in the Church, reveals the present painful situation of the Board and shows the urgent necessity for prompt and increased contributions.

To the Chairman and Members of the Presbyterial Committee on Ministerial Relief.

Dear Brethren—Last year, for the first time in many years, we closed with a debt—a small one to be sure ($1,977) but as we began with a balance in the treasury, there was an actual deficit of $6,526 in the operations of the year. This deficit would certainly have been larger had it not been for the strenuous personal efforts made by the Ministerial Relief Committees among the churches, to enable us to meet their drafts in behalf of our suffering brethren within their bounds. But, not withstanding this diligence, our report shows that 3,498 churches took up no collection whatever for the Board.

We are now (November) in the eighth month of the current year. The Treasurer's report at our last meeting, shows a *decrease* in the tota. sum of contributions to our treasury, and a very large *increase* in the demands made upon it by the Presbyteries, as compared with last year at this date.

The Board owes it to you to send you the statement of this fact which will give you as much anxiety as it gives us. We make no argument or appeal. We simply make known to you the alarming situation. We are sure that each Chairman and member will then do in his own Presbytery what he thinks right in view of his official relations to our work. I need not remind you that there are no women's Boards or other agencies to keep our work before the churches. For this we must depend upon the Presbyterial Committees.

And may our Lord reward you for all you have done and are doing for His worn-out servants. Faithfully yours,

WILLIAM C. CATTELL.

—In the utterance of John Robinson, that God has more light and truth to break forth from His Holy Word, two facts are recognized:—first, the absolute supremacy of Jesus Christ; secondly, the authority of the word of God given us in the Scriptures, as the historic guide of faith in that supreme Lord.—*Dr. H. A. Quint.*

—True Calvinism, says Dr. W. H. Roberts, in his "Presbyterian System," has been and is a most potent source of good to both the individual and the State—in the one, of right conduct; and in the other, of social order. Its choicest products are the God-fearing believer and the law-abiding citizen. Faith in Christ and obedience to God work ever obedience to law.

—The idea of the "University Settlement," "Chicago Commons," and such like, is excellent, and I admire the Christian spirit of the men who are in that work; but I don't believe in the names or methods. Plant a *church*, large, well-manned, right in the centre of that ward where the "Commons" now exists; let it have three of the best pastors, with their families and other assistants; let there be opera chairs instead of pews; plenty of cornet, harp and cymbals—all the music of the Salvation Army, if necessary—but let it be done as a *church*, and I am sure you will accomplish all that the "Settlement" and "Commons" can do, and much more. This work belongs to the church, and should be done by the church, as the church, and as nothing else.—*P. S. Hulbert, D. D.*, in *The Treasury.*

Children's Christian Endeavor.

OUR GIRLS AND BOYS.

Three pleasant letters have come in answer to what was said in our October number about a girl mentioned in the Bible, whose brother became a great and noble man They have all found that the reference is to Moses and his sister Miriam, who was watching the place where the baby had been laid in an ark of bulrushes, among the flags by the brink of the river, where the Egyptian princess found him. The story is told in the second chapter of Exodus, but the name of the girl is not given there. They found her name in other places, such as Ex. xv. 20; Num. xxvi. 59, and Mich. vi. 4,

The writers of these letters are George S Luckett, of Washington, D. C., only nine years old; Catharine S. Vance, of Pontiac, Illinois, ten years old, and Miriam Doyle, twelve years old, of Baltimore, Md.

You see that the name that she was hunting for is her very own name. That is the Hebrew form of the name; in the Greek and French and English languages the same name is found, but spelled differently and pronounced differently. In one or another of these forms it has probably been the name of more women than any other. Some of them have been queens and princesses, and one of them has been more honored than any other woman who ever lived. I should be glad to have any of our young friends write to me, and tell me how the name is spelled in each of the languages I have mentioned, or in any others. You may find out this from books or by talking with any older person who can give you information.

Please to tell me also how many women you can find in the New Testament who had that name. Tell how it is spelled there in our English Bible, and, if you can learn, how it is spelled in Greek, in which the New Testament was written; and whether you know any girl who has the name spelled in that Greek way. You may also tell me whether you have read of any very distinguished woman who had the name spelled in that way.

Every girl or boy who writes to me in this way may claim any one of the pictures promised before, and it shall be sent, if you enclose a postage stamp.

Do any of you study the questions printed on one of the last pages in every number of THE CHURCH AT HOME AND ABROAD? Does that help you to find the good things in it? I wish you would write to us about this, and get your mothers to write to us, too.

H. A. N.

"The Bible Society Gleanings for the Young," is a little magazine published in London by the British and Foreign Bible Society. We find in it some nice stories which we think our young readers would like. We give one of them below and will be glad to hear from any young readers or their mothers, whether they do like it.

STORY OF A MONGOOSE.

A mongoose is an active little animal, with a bushy tail, rather larger than a weasel. It is usually of a reddish grey. It eats the eggs of birds that lie on the ground, and kills rats and small snakes. It is generally supposed to be the great enemy of the very deadly snake called the "cobra." The poison of this snake seems to do no harm to the mongoose. There have been several accounts of fights between this animal and cobras. In one case a mongoose and a cobra fought in the presence of several English gentlemen, when the mongoose killed the snake, and it was clearly proved that it was not seriously affected by the cobra's deadly poison."

There lived in the country of Palnád, in India, a Soodra,* who had a mongoose, which he was rearing with great care. One day, being obliged by business to go to another country, he gave it in charge of his wife and set out on his journey. The day after his departure, his wife put her son to sleep in a cradle, and having placed the mongoose near it, went to a tank to fetch some water. A snake just at that time came to the place where the child was sleeping, which the mongoose immediately tore in pieces, and then, covered with blood, went out to meet the woman. The woman, seeing the mongoose in this state, began to cry bitterly, imagining that it had killed her son, and in a fit of rage she seized a stick and killed it on the spot. But when she entered the house and saw the infant in a tranquil slumber, and the snake lying dead near it, she exclaimed in a fit of despair, "O wretch that I am, I have killed the protector of my child's life."

The moral of the story is the need of a calm

*Any boy or girl who will write and tell correctly what a Soodra (or Sudra) is, and enclose a postage stamp, shall have one of our pictures.

and even temper, and the evil of acting on impulse. Let us see, dear little friends, what the Book which we all love says on this point. We will first look at the Old Covenant, turning on it the pure light of the Gospel. In Ecclesiastes vii. 9, are these words: "Be not hasty in thy spirit to be angry." In Proverbs xiv. 29, this passage occurs: "He that is slow to wrath is of great understanding: but he that is hasty of spirit, exalteth folly." Let us throw on these passages the light of the beautiful example of our blessed Lord. Nothing is more encouraging to Christian men and boys than the way in which He acted when He was on earth, being calm and composed in the midst of noise and talking, and always keeping His temper when strongly and severely tried. Let us be much in prayer that we all, boys and girls at school, and men and women in daily home life, may, by the help of the Holy Spirit, closely follow His divine example.

Another story much like this, and teaching the same lesson, is as follows:

There is a place in North Wales called Beddgelert, or the grave of Gelert. Centuries ago, Prince Llewellyn had a house here during the hunting season. One day, while he was out hunting, he missed his favorite hound Gelert. As he was nearing home on his return, the dog met him, dripping with blood; and when he entered the house, he found his child's cradle upset and the child missing, so, thinking the hound had killed it, he drew his sword in a rage and killed the faithful animal. Then moving the cradle, he discovered the child sleeping quietly by the side of a dead wolf, which the dog had killed.

[We give one more of these stories, and ask our young friends to write and tell us what it teaches.]

A Brahmin went one day out into the forest to gather fruit and flowers. A tiger came there and the Brahmin tried to escape. The tiger pursued and overtook him. The Brahmin begged him to spare his life for three days, that he might return home, settle his affairs, and take leave of his family. The tiger asked him what was to be done if he did not come back. He replied, there was no fear, for he would take his oath to return. The tiger having consented, he returned home disconsolate, and, after employing the three days in settling his affairs and taking leave of his family, he arrived at the place where he had appointed to meet the tiger, at the prescribed time, who was so pleased at his veracity that he allowed him to depart uninjured.

Christian Endeavor For Christ and the Church.

A VOICE FROM METLAKAHTLA.

Mr. Edward Marsden, a native Alaskan from the island of Anette, who was trained in the Industrial School at Sitka, has spent the last four years in Marietta College, Ohio, and is now a student in Lane Theological Seminary. His father was the first convert at Metlakahtla, under the labors of William Duncan. It is Mr. Marsden's purpose, after completing his course of study, to return and preach the Gospel to his own people. Mr. Marsden was present at the October meeting of the Philadelphia Christian Endeavor Union, and made a brief address, of which the following is a summary:

Alaska is thirteen times the size of Pennsylvania, but the population of the Keystone State is more than one hundred times that of the North Pacific Land of the Midnight Sun. The six native peoples of Alaska speak as many different dialects. By right of discovery the Russian Government possessed this country for one hundred and twenty-six years. The Greek Catholic Church was established in the important towns, but not many natives were received into it, and nothing was done for their enlightenment.

The purchase of Alaska by the United States in 1867 was called by some "Seward's Folly," and the question was repeatedly asked: "What are we going to do with this refrigerator?" To-day this country of timber and fur and fish and mineral deposits, has returned to the United States its original cost a number of times over.

The Industrial School at Sitka, managed by the Presbyterian Board of Home Missions, has accomplished worthy results and has contributed much to the enlightenment and education of the dark-hearted Alaskans. It is an asylum for the unfortunate, the orphan, the poor, and a hospital for the sick and afflicted. It is a fortress to which the unjustly accused or the persecuted flees for safety and protection. This institution places the youth on the right track, holds up to him the high standards of an educated and civilized man. It equips the pupil for his station in life, and gives him the Bible, by which he can be helped in the working out of his own salvation.

Not only does this school receive within its walls the unfortunate, the orphan, and the poor, but also others who have been reared in Christian homes—as was the case with my companions and

myself—and who long for an advanced education. From that beloved institution will come in the future other and more promising boys, who are to shape the affairs of Alaska, and help in the administration of justice. From the depths of ignorance we have come. However heavy the ancestral load, however straining the circumstances and however limited the means, we are bound to come, or else we live a heathen's life and die a heathen's death.

ONE RESULT.

President M. E. Gates writes, in the *Golden Rule*, that since the work of the Christian Endeavor Society has made a place for itself in so many of our churches, a steadily increasing proportion of the young men who enter the freshman classes of our colleges come to college confessing Christians, holding an intelligent faith in Christ, and accustomed to think, act and speak with others, as loyal servants and pledged followers of Jesus Christ.

AN OPPORTUNITY.

Many Japanese now refuse to listen to Christian teaching, writes Rev. M. L. Gordon, D. D., because they say that non-Christian Japan is more moral than Christian America. So much in this indictment is true that we often fail to convince our opponents that Christianity has anything to add to the civilization of Japan. The missionary chariot fails to move forward because loaded down with the defects of so-called Christian civilization. Here is where good citizenship may find its opportunity. By destroying these defects, by lopping off these excrescences, it may not only bless our own land, but also set the missionary wheels in motion. Every saloon closed, every strike prevented, every pauper helped to self-respecting independence, every briber convicted, every "boss" dethroned, gives wings to the missionary's words, is a flank attack on the enemy that confronts him.

POSSIBILITIES OF CHRISTIAN ENDEAVOR.

It is a significant fact that so large space in the religious weeklies is devoted to the work of Christian Endeavor societies. Happy is the pastor, says the *New York Observer*, who recognizes this new force in the Church, and harnesses the power for the spread of the kingdom. *The Presbyterian*, noticing the summer conventions, says this marshalling of youthful Christian forces shows that Christianity has gotten a strong and staying hold upon the young men and women of the land. They are better organized to-day for moral and religious work than ever before. Rightly directed, these youthful forces mean blessed results for Christ and the Church —they can be made a mighty agency for the solution of many social, moral and national problems, and for the extension of the Redeemer's kingdom at home and abroad.

FAITH COMETH BY HEARING.

At a Christian Endeavor missionary meeting a letter was read from Mexico, recounting the trials and persecutions of converts to Christianity. At the close of the meeting a young man who was earning moderate wages placed a dollar on the table, requesting that it be sent to help on the work in that Mexican city. "Faith cometh by hearing." So do zealous interest and earnest endeavor in any good cause. It is folly to expect one to be interested in a cause of which he is ignorant. Livingstone's plan was to secure the facts, make use of maps and illustrations, and then scatter the information broadcast, because all deep and abiding interest must have a foundation in knowledge. Rev. Dr. Scott of India suggests that the idea of reading circles and clubs be applied more definitely to missions. The work is not supported, he says, simply because the Church does not know about it. Set the people to reading on missions, history, biography, peoples, religions, the need of the work etc. With the reading will come light and interest and giving. A reading club is reported as recently established in the First Presbyterian Church of Oakland, Cal., having for its aim the further introduction and practical use of missionary literature.

A HANDFUL OF BOOKS.

"The Miniature Atlas and Gazeteer of the World" is a useful little book. Beautifully printed in colors upon an excellent quality of paper, the maps are clear, distinct, and up to date. For use where the large and expensive atlas is not available, we have seen nothing equal to the "Miniature." [Thomas Nelson and Sons, $1.25.]

One of the signs of the times is a commendable desire on the part of our Young People's societies to know "what our denomination stands for," what Presbyterism really is. Dr. William H. Roberts' recent volume, "The Presbyterian System," is an attempt "to set

forth in a clear and definite manner the characteristics, authority and obligations of the Presbyterian System." Leaders of Christian Endeavor societies who desire concise, pointed statements that easily fix themselves in the memory, will find this a satisfactory hand-book. Moreover, as an example of elegant book-making, it will satisfy the most fastidious taste. [Presbyterian Board of Publication, 50 cents.]

Some of our young people have determined to master one missionary biography every month. They may be glad to have their attention called to a new volume, "Great Missionaries of the Church," by C. C. Cregan, D. D. It contains twenty-three sketches, a few of which appeared in the *Congregationalist.* "Nothing could be better," says the *Review of Reviews,* "than a study of one of these chapters on every alternate Sunday of the year 1896." [T. Y. Crowell & Co., $1.50.]

Those who think of choosing for a Christmas gift a helpful book, would do well to examine "Life's Byways and Waysides," by Rev. J. R. Miller, D.D. Its aim, the author tells us, is the giving of impulse, cheer, encouragement and hope. His purpose in writing it is "to give an earnest reader fresh glimpses of Christ, and make a little plainer the way of duty and the possibilities of Christian living. To help one soul out of the shadows into the light, out of sorrow into joy, out of weakness into strength, out of doubt into faith, will make this little book worth while." [Presbyterian Board of Publication, $1.00.]

NOTES.

That committee maxim suggested by the *Golden Rule,* "Something for everyone to do, and not too much for anyone to do," is worth the careful thought of every chairman.

* * *

Here is a seed-thought from Carlyle: "We must lessen the denominator of our desires rather than increase the numerator of our enjoyments, if we are to enlarge the value of the fraction of life."

* * *

You are pledged to "read the Bible every day." Why not, in carrying out this purpose, become familiar with the Shorter Catechism, and use as a portion of your daily reading the Biblical study in our Christian Training Course?

* * *

To promote intelligent and vital piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help, is the object of the Epworth League.

* * *

Dr. Clark expresses the belief that one-fourth of the whole number of Christian Endeavorers, or 400,000, have an income of $400 a year each. One tenth of that would make $16,000,000 available for the work of the church. Are you giving one-tenth of your income?

* * *

Among our exchanges are the following: *The Golden Rule, The Epworth Herald, The Baptist Union, St. Andrew's Cross, Young Men's Era, The Bulletin, The Inland, Pacific Coast Endeavorer, The Active Member, Iowa Endeavorer, The Presbyterian Endeavorer.*

* * *

"It is a fine course," says the editor of *North and West* in a paragraph commending our Christian Training Course. He once conducted a Westminster Chautauqua course for Endeavorers, in which the lines of reading were historical, doctrinal and biblical.

* * *

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow,
Found you where waiting was o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand your offering took."

* * *

Dr. James A. Worden has frequently made two practical suggestions, which are repeated for the benefit of the Sunday-school committee: that in their private devotions every Lord's Day morning, Sunday-school teachers unite in asking for the power of the Holy Spirit, and that officers and teachers meet at the close of each session to pray for a blessing upon their efforts.

* * *

"Why not pool private libraries?" asks a writer in the *Nineteenth Century.* He suggests that those in rural districts pool their books, so that the treasures of each may be at the disposal of all. Instead of books being confined to the use of their owners, he would have them available for the federation of co-operative lenders, thus recognizing a wider freemasonry of letters. Is there not a suggestion here for the Good Literature Committee? The "exchange table" for weekly papers has been helpful in many congregations Why may not the idea be broadened and include books. Many an idle volume might thus be started upon a round of service for the Master.

SUGGESTIONS FOR STUDY.

[A General Review of Missions is the topic for January. These suggestive hints are given one month in advance to accommodate those who desire more time for study].

EARLY MISSIONS.

In our issue for January, 1895, pp. 66–68, is given an outline of missionary effort before the beginning of this century. Consult also "The Planting of the Kingdom," by P. F. Leavens, D. D., [Randolph]. "A Hundred Years of Missions," by Rev. D. L. Leonard, [Funk and Wagnalls, $1.50], gives a brief review of early missions, and continues the history through this century. Read an article on The Rise of Modern Protestant Missions, *Methodist Review of Missions*, November, 1895.

* * *

REVIEW OF THE YEAR.

Consult "Current Events and the Kingdom" and "Foreign Mission Notes" in each of the twelve issues of THE CHURCH AT HOME AND ABROAD for 1895. Classify and arrange the topics treated in these two hundred paragraphs. Secure further information upon each general subject from the articles in the magazine and from other sources, as suggested in "Worth Reading." Having obtained this world-wide outlook over the political and social movements of the year, and the efforts of the church at home and abroad, one will be prepared to lead a missionary meeting of thrilling interest.

* * *

GREAT EVENTS OF THE YEAR.

Among the notable events of the year that bear some relation to the growth of the kingdom are the following: 1. The war in China, and its effect upon Japan, Korea and China. 2. Japanese occupation of Formosa. 3. Murder of missionaries in China. 4. Murder of the Queen of Korea. 5. The massacre of Armenians. 6 Report of the Parliamentary Commission on the opium traffic. 7. French conquest of Madagascar. 8. The Cuban struggle for independence. 9. Centennary of the London Missionary Society. 10. Twenty fifth anniversary of the Women's Board of Foreign Missions, and of the Woman's Foreign Missionary Society, 11. Presbyterian re-union anniversary.

* * *

HOME MISSION HEROES

A careful study of the sketches that have appeared in the CHURCH AT HOME AND ABROAD during the year will throw some light upon the home mission history of the Church. Assign to different persons the task of preparing a two-minute summary of each biography.

The articles are: Rev. Henry Little, D. D., January, page 11. Rev. Daniel Baker, D. D., February, page 103. Rev. Samuel Parker, March, page 199. Rev. B. W. Chidlaw, D. D., April, page 287. Rev. Gideon Blackburn, D. D., May, page 381. Rev. John McMillan, D. D., June, page 475. Rev. Aratus Kent, July, page 15. Rev. Augustus T. Norton, D. D., August, page 109. Rev. Samuel A. Worcester, D. D., September, page 195. Rev. Salmon Giddings, October, page 283. Rev. Thomas S. Williamson, M. D , November, page 375.

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THE DEAD OF YEAR.

Biographical sketches of our missionaries who have recently passed away may be found in this magazine as follows:—Rev. A. P. Happer, D. D., January, page 41. Mrs. Mary A. Laffin, January, page 30. Rev. A. C. Good, Ph. D., February, page 118. Rev. Stanley K. Phraner, March, page 218. Rev. John H. Shedd, D. D., June, page 488. Mrs. J. P. Cochran, June, page 490. Rev. Charles R. Mills, October, page 297. Rev. George E. Woodhull, this number, page 469.

A notice of the biography of Dr. John L. Nevius may be found in our November issue, page 366. The *Hartford Seminary Record* says this volume is virtually a history of missions in the Celestial Empire for forty years.

"Missionary Memorials," by William Rankin, late Treasurer of the Board of Foreign Missions, contains sketches of 250 men and women who have faithfully served as foreign missionaries of the Presbyterian church. It will be a valuable book of reference in the missionary library. [Presbyterian Board of Publication, $2.00.]

* * *

MISSIONARY EXAMINATION.

Try to develop or deepen the interest of young people in the home, the Sunday-school class, the mission circle or the Endeavor Society by holding an examination upon the whole work of the Church for the year. Use the CHURCH AT HOME AND ABROAD for 1895 as the text book, asking those who will enter the examination to read it carefully during the month of December. Let all gather at an appointed hour and place in January, supplied with writing materials. Furnish each with a list of 50 or 100 questions similar to those that have appeared from month to month in the magazine. These written answers might furnish the material for a public review exercise. The study will quicken the zeal of all who undertake it.

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by Rev. Hugh B. MacCauley. See October number, page 340, for full explanation, etc.]

ASSIGNED WORK FOR DECEMBER.

I. DOCTRINE AND LIFE.

The Biblical part is conducted as a Bible Reading on the sub-topics below, using the proof texts in the Shorter Catechism and other related Scriptures, each member having his own copy of the Shorter Catechism.

STUDY VI. SIN. Ques. 12–15. The Covenant of Life; The Fall; Sin; The First Sin.

II. CHURCH HISTORY.

The topics follow in part Judge Hitchcock's brief *Church History*, and for fuller treatment, Rev. Dr. Henry Cowan's *Landmarks of Church History*, the latter being extra to the price of the course, but admirable. The text is to be read aloud in paragraphs by all in turn, or by the Leader, and the topics marked with star are to be assigned in advance for three minute essays or brief oral statements. *The Landmarks* is very helpful for this. Only the *briefest* review at beginning.

STUDY VI. THE POLITICAL PERIOD (No. 2). *Hitchcock*, pp. 18–19; *Landmarks*, pp. 53–68; Gregory the Great*; Augustine the Missionary and England*; Mohammed; Tours; Boniface and Germany*.

III. SURVEY OF MISSION FIELDS.

The booklets recommended cost but little, should be owned by every member, and read in turn as the Leader may direct, and are sufficient to fill the time. Watchman Voices are brief statements of striking facts from "Current Events and the Kingdom" and "Gleanings." Consult Questions in this number, page 531, for fresh fact and incident from Syria.

STUDY VI. SYRIA AND TURKISH EMPIRE. Present Vision in the Turkish Empire, *Dennis*, pp. 119–126. *Flash Light on Syria* (W. F. S.). *Christ the Ideal Missionary*, a Bible Reading (W. F. S., Missionary Exercises, p. 39). *Thanksgiving Ann.* Watchman Voices.

IV. PROGRAM FOR DECEMBER

Using Biblical, Study VI, Historical VI, and Missionary VI. The Conductor, or person in charge of the program (usually the Pastor), announces the numbers and keeps the parts within the time agreed upon. The Leaders have each charge of their respective departments, assigning the topics and references, and directing the course of the readings till the end of the part, calling for each reference or reading with a brief explanatory question or statement. *Be careful to close on time.*

1. HYMN.
2. PRAYER.
3. BIBLICAL (15 minutes).

The Covenant of Life, Ques. 12; Gen. ii, 16, 17; Gal. iii, 12. The Fall, Ques. 13; Gen. iii, 6; Rom. v, 12. The Nature of Sin, Ques. 14; Rom. iv, 15; Jas. i, 13–15; Jas. ii, 10; Jas. iv, 17; 1 Jno. iii, 4. The First Sin, Ques. 15; Gen. ii, 12, 13; 2 Cor. xi, 3.

4. PRAYER (for watchfulness, etc.).
5. Hymn ("Art Thou Weary").
6. HISTORICAL (20 minutes).

End of the Political Period. Read aloud H. 18–19. Three minute essays on Gregory the Great, Augustine the Missionary, and Boniface. Notice briefly Mohammed and the Battle of Tours.

(Ancient hymns of the period are "Mid the Evening Shadows," "Christ is Born, Tell Forth," "Of the Father's Love," Christian Dost Thou See Them," "Fierce was the Wild Billow," "Art Thou Weary," etc.)

7. HYMN (Missionary).
8. MISSIONARY (25 minutes).

Bible Reading, Christ the Ideal Missionary. Watchman Voices. Three minute essay on the Armenian Massacres. The Present Vision. Flash Light on Syria. Fresh fact and incident.

9. PRAYER (for our missionaries in Syria).
10. BENEDICTION.

Mention has already been made of the similarity of the Christian Training Course to the Syllabus announced by the Free Church of Scotland's Committee on the Welfare of Youth. The Presbyterian Church of England, through its Committee on the Instruction of Youth, prescribes for the current year, biblical, historical, doctrinal and ethical subjects. A member of this Committee writes as follows in the *Monthly Messenger:*

"To provide instruction for the head, even in Bible knowledge, without seeking the change and training of the heart, is to substitute morality for the Gospel. To aim at and even to procure conversion, without, at the same time, providing a wide and solid basis of instruction, is to cultivate a stunted or capricious type of Christianity. The wise policy is to promote both lines of effort with equal thoroughness."

We commend the Christian Training Course to the thoughtful attention of pastors, elders, Sunday-school superintendents and all leaders of Missionary and Young People's Societies. Write to The Library, 156 Fifth Avenue, New York, for a copy of Outline A, and the required literature.

Gleanings At Home and Abroad.

—In 1857 there were 400 miles of railway in India; now there are 18,000.

—Conversion is the enthronement of divine love in the heart.—*Zion's Herald.*

The world wants men who will live on the sunny side of the street.—*Epworth Herald.*

—"Take hold with God in his steady work of uplifting the world," says Rev. E. E. Hale.

—Jesus Ch'an, or "Believe-Jesus-Man," is a designation for Christian used by the Chinese.

—Can a self-indulgent church send out self-denying missionaries? asks Dr. Blodget of China.

—"Oh Lord, help us to sparkle all over for Jesus," was the prayer of a native Christian in Ceylon.

—Revivals should *grow* in a church—not be imported, like a theatre or a circus.—*Rev. George Osgood.*

—Life is worth living when you know how to live and live as well as you know how.—*Young Men's Era.*

—A lack of anxiety for the spread of the truth implies spiritual paralysis, if not spiritual death.—*Canon Liddon.*

—"While Thanksgiving has its foundation upon Plymouth Rock, Christmas rests upon the Rock of Ages."—*C. D. Warner.*

—Social stability requires character; character requires religion; religion requires worship, and worship requires a Sabbath.—*Guizot.*

—Mr. Edward W. Blyden holds that all agitation for the movement of large masses of negroes to Africa at the present time is unwise and premature.

—The march of Japan is an irregular and impulsive one, but, upon the whole, it is toward the day of God's kingdom in the earth.—*Dr. Judson Smith.*

—Of Wilberforce it has been said, that "he was the prince of reformers because he mingled an industry that never grew weary with a sweetness that never grew sour."

—The whole village of Marentino, Italy, has dismissed the Roman Catholic priests and placed their religious affairs in the care of the Waldenses.—*Montreal Witness.*

—In my experience of thirty years on the bench, I give it as my deliberate opinion that eight-tenths of all the crime can be traced to the saloon.—*Judge Noah Davis.*

—"Three centuries of Romanism in Brazil," writes Rev. D. G. Armstrong, "have produced this result: Irreverence, no Bible, no Sabbath, the divorce of religion and morality."

—"You miss the mark," said Rev. Dr. Randles to theological students, "if you are not better Christians for your theology, and better theologians for your Christian experience.

—He is the best Christian, the truest to Christ, who is most loyal to the church in which he finds himself by choice and by the operation of Divine Providence.—*Dr. W. H. Roberts.*

—The spread of information about missions would intensify missionary zeal; but the disposition to take information is as necessary as the disposition to give it.—*Congregationalist.*

—The wives of consuls and merchants in Shanghai have formed a society for the purpose of circulating anti-footbinding literature among the Chinese, and in other ways helping this reform.

Professor Drummond, when asked, after his recent visit to this country, what feature of our colleges had impressed him most strongly, replied; "The religious tone and spirit of their undergraduate life."

—Christian citizens are learning, says Ex-President Harrison, that devotion to local political interests is not only consistent with the supreme love for the nation that crowns and secures all, but that the two are inseparable.

—The glory of American citizenship is the sturdy manhood it develops, and the glory of American manhood is in what it does to build safe and strong, wide and deep, the sure foundations of good citizenship.—Charles R. Skinner in *American Magazine of Civics.*

—Benjamin Jowett, in his "College Sermons," shows that at the foundation of all true study there lie moral and religious qualities such as honesty, including accuracy, the disinterested love of truth, the desire to impart knowledge and make it minister to our fellowmen.

—Brazil has before her an honorable and powerful career; her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful beauty and wealth, the world will not have seen a fairer land.—*Agassiz.*

—Dr. P. S Hulbert, who believes an evil of the present day is the lack of doctrinal preaching, says:—"Christian doctrine is the support and nutriment of all genuine moral life; and there is no trustworthy religious experience that is not grounded in the perception of religious doctrines

—Mr. L. D. Wishard, Secretary of the Intercollegiate Young Men's Christian Association, proposes to make the colleges of all lands centers of evangelization. In his recent book, "A New Program of Missions," he urges that the power of educated young people be utilized for the spread of the kingdom.

—My character to day is the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. Character is habit become fixed.—*C. H. Parkhurst, D. D.*

—The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—*James Russell Lowell*

—Dr. Meredith mentions these as first principles of missionary work: The love of God which sent his Son to the world, the love and spirit of Christ in his missionary service here, the consecration of the early church, and the consecration of the men who to day have the spirit of early Christians, which is the spirit of Christ.

—If I wished to praise a missionary, I should say that he was a Moravian. Many societies have done well, but this has excelled them all, for it has most nearly approached the ideal Church, formed after the pattern of its founder; first and foremost in the great battlefield, yet seeking the last and lowest among the ranks of men.—*Robert N. Cust.*

—There are two things I really care about—one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by lifting themselves out of misery. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as "a man who did his best to help the people" than by any other title.—*The late Professor T. Huxley.*

—The whole world, in a contracted sense, lies before every man at his breakfast table. The newspaper, aided by the telegraph, is a most powerful civilizing agent. In books, not only the thoughts of the existing world, but a condensed epitome of the thought of all the past, is placed before the reading public. The library is the great granary of ideas. The press is the brain of the world, the grand receptacle of its thoughts.—Charles Morris in *Popular Science Monthly.*

—A Christian has an obligation to himself, to be worthy of his spiritual relationships, having God for his Father and all Christians for brothers and sisters. He has obligations to other Christians, who have a God-given right to lean upon him and look up to him, to expect sympathy and encouragement and a life worthy of imitation.—*Rev. Geo. Osgood.*

—Daille, an old French Protestant preacher of more than 200 years ago, closed one of his sermons thus:—"The text is not, as you see, very difficult to understand. The principal point is that you should put it in practice, and that this excellent instruction of the apostle should be read in your lives as well as in his epistles.—*Mid-Continent.*

—An Indian Mohammedan gentleman belonging to the Civil Service, gave this testimony to the good work of the missionary school. Speaking of his Bengal Christian teacher, he said: "He taught me the meaning of truth, and honor, and sympathy and love. No man ever influenced me as he did, and when he died I mourned him as a father."

—A missionary settlement for university women at Bombay has been formed. That city contains a Parsee population of 60,000 as yet almost untouched by missionary effort; and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindu restrictions, excellent missionary work can be done.—*London Christian.*

—Men do not want less creed so much as more character in consistency with creed. The Church ought to prove its confession of faith in regenerate character. It ought to meet man upon the level of his soul needs with a pure gospel that will make of him, if he accepts it, a more honest dealer, a truer citizen, a kinder father, a nobler man.—*The Standard.*

—A writer in the *Church Missionary Intelligencer* speaks of University extension lectures as a common feature of the intellectual advancement of the day, and asks: "Would it not be possible in some towns to have what would literally be extension and expansion lectures, in that they would concern the expansion of sympathy and the extension of Christian effort?"

—In the far West it is almost a crime to tap the streams that come down to irrigate the fields, said Dr. Clark at the meeting of the American Board. There are too many representatives of independent enterprises engaged in tapping the streams of gifts that are naturally and properly directed toward the fields cultivated by denominational missionary societies.

—The church for the times, writes Dr. S. E. Wishard in *Herald and Presbyter*, will understand the oneness of interest between the minister and his people, and comprehend their intimate relations, their actual unity; it will guard the reputation of its minister as one of its most precious treasures; it will put strong hands to the burdens that press heavily upon him; it will be a praying church; it will be receptive of the truth.

—Because Christ is the source of the whole better life of mankind, he must be the guide and goal of it. We have a Christ for the world, because God made man in the image of his Son: we send the gospel of Jesus Christ to the race because he is the fountain of our humanity; we expect him to subdue the earth at its greatest to him, because its latest life, no less than its earliest, is out of his eternal love.—*George A. Gordon, D.D.*

—On a voyage round the world, said Professor Huxley, I had opportunity of seeing savage life in all conceivable conditions of degradation, and found nothing more degrading, nothing so hopeless, nothing nearly so intolerably dull and miserable, as the life I had left behind in the East of London. If the alternative were presented to me to choose the life of one of these people in the East-end or that of a savage, I would distinctly choose the latter.

—The Republic of Liberia owes its origin to American benevolence. It is the only spot in Africa where the civilized Negro—the American Negro—without alien supervision or guidance is holding aloft the torch of civilization and the symbol of Christianity, endeavoring to establish government on principles recognized by the civilized world and in international relations with the leading nations.—Edward W. Blyden in *North American Review.*

—The Normal Training School at Tillipally, Ceylon, in charge of Rev. T. S. Smith, is doing an excellent work among the native youth. The industrial training is found to have a beneficial effect upon the character of the pupil, teaching humility, obedience, and painstaking activity; and it also makes them more useful members of the community. This school has been a Christian home and a city of refuge to many in years past, and from among the former pupils four are now ordained native pastors, several are catechists, many are teachers in mission village schools, and others are employed in government service, or as conductors on tea and coffee estates, or farmers and mechanics in their own villages.—*Christian Herald.*

—Said Dr. Worden to an intelligent man in Nebraska who avowed himself an agnostic: "We have a Sunday-school missionary in southwestern Nebraska. What would you do if he should come to your town?" "I would send my children to the school," he replied. "Why, I thought you were an agnostic." "Yes, I am, but you can't bring up children on agnosticism."

—The American college should be made as little sympathetic as possible with the luxuriousness of American living. There should be one place in a democratic country where men are measured and men are influential, not by their wealth, not by the elegance of their bed chambers or the splendor of their raiment, but by simple and sheer character. Our peril is that increasing luxury shall result in diminishing intellectuality.—*Charles F. Thwing, D.D.*

—It is to be hoped, writes Professor George P. Fisher in the *Outlook*, that Japanese Christians will do their part in contributing to the solution of the unsolved problems, so far as they are capable of being solved in this world. But the idea, if anybody entertains it, that any essentially new type of Christianity will be evolved from the Japanese consciousness, or created by compounding the Gospel with other systems is illusory, and the sooner it is exorcised the better.

—Comparative religion is an interesting study, but its proper fruit is not a patchwork of notions, a fabric of eclecticism, but a deeper perception of the fulfillment in Christianity of implied and often half-conscious prophecies. Christianity means redemption. Christ is the deliverer of the world from sin. To undertake to displace this central truth can have no other result than the rise, not of a Church, but at best of a school of thought, of a kind that is of necessity short-lived, with hardly more power to sustain life than the atmosphere of the frozen zone.—*George P. Fisher, D.D.*

—Christianity attests its divinity, says Dr. George A. Gordon, by its power to take up into itself all the truth which it meets, and by giving to that truth a share in its own life. The absolute incomparableness of Christianity should leave us free to place a high estimate upon the moral and spiritual achievements of the leading extra-Christian nations. Whatever of excellence there may be in the feeling of the Japanese, in the morality of the Chinese, or in the thought of the Hindu, Christians can afford to estimate in the most generous ways. There can be no possible competition between the idea of the cross and anything that these natives have to offer.

—Says a Brahmin writer: "The structure of Hindu society and religion—built on caste—is such that there is no help for the pariah such as the Christian missionary has brought him."

—The purely selfish principle, unmodified by altruism and public spirit, is divisive, anarchical, destructive. Fortunately the better spirit is asserting itself. Upon it, chiefly, we must rely. For, however great importance we may attach to political, social, and economic reforms, these reforms can be enacted only by human beings, men and women; and only as the better spirit is aroused to action will men and women be impelled to study the conditions that need reforming and to adopt such measures as may be wise and timely and will aid in bringing in the better day for the great American city.—Thomas E. Will in *American Magazine of Civics.*

—Until the Jew saw Judaism transfigured in Christianity, he could not abandon the old faith for the new; until the Greek beheld the vision of Plato under grander forms in the vision of Christ, he could not forsake the academy for the church; until the Roman discovered in the sign of the cross a diviner form of the victorious power after which he had thirsted, he could not change his allegience; and until China shall see Confucius idealized and transcended in our Master, and Japan her beggarly elements glorified in the Christian inheritance, and India her sublime names taken out of the region of imagination and in our Lord made the equivalent of the moral order of the universe, we cannot expect them to become his disciples.—*George A. Gordon, D. D.*

—The growth of the institutional church, the revival of the civic conscience, and the general interest in things which concern the present life, all of which are most desirable, make still more important the necessity of the deepening of the spiritual life, the cultivation of the consciousness of the presence of God. Our service for humanity will usually be according to the vividness of our realization of the divine presence. Real brotherhood is always proportioned to the recognition of divine fatherhood. We have hitherto given more attention, perhaps, to extension than to intention, to widening than to deepening our Christian influence; but the time has now fully come when special attention must be given to cultivating a profound religious life. There is no danger of too great interest in the life that now is, but there is great danger of absorption in the present to the extent that the power of the endless life as a motive may cease to be realized.

—Walter Mitchell, writing of the future of naval warfare in the November *Atlantic*, thinks it feasible that a perpetual "truce of God" should set apart the ocean. Every benefit for which it is worth while to fight, every privilege which it is desirable to defend, can be had by the simple step of prohibiting naval warfare. As commerce protectors, as guardians of the seas, as worthy antagonists of the ever restless forces of wind and wave, an efficient navy, working for the interests of all who go down to the sea in ships and do business in great waters, will always have enough to do and abundant credit for its gallant deservings.

—Lafcadio Hearn writes in the November *Atlantic* of Japan as a nation regenerated through war. The military revival of the Empire—the real birthday of New Japan—began with the conquest of China. The war is ended; the future, though clouded, seems big with promise; and, however grim the obstacles to loftier and more enduring achievements, Japan has neither fears nor doubts. Perhaps the future danger is just in this immense self-confidence. It is not a new feeling created by victory. It is a race feeling, which repeated triumphs have served only to strengthen. From the instant of the declaration of war there was never the least doubt of ultimate victory. There was universal and profound enthusiasm, but no outward signs of emotional excitement. Men at once set to work writing histories of the triumphs of Japan. From first to last the nation felt sure of its own strength, and of the impotence of China.

—At no time nor in any age has human life been safe from a violent death in a Mohammedan land, writes Dr. William H. Thomson in *Harper's Magazine*. The sword renders every country where Islam rules alone a constantly increasing scene of desolation. No roads are ever kept up in a Mohammedan region. No man ever went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveller can tread the soil of Mecca or visit the ruins of Yemen but at the peril of his life. Wherever Islam reigns unchecked, whether in Arabia, Afghanistan, or Morocco, this uniform but natural outcome of the religion founded by a highwayman is the fruit by which this tree is to be judged. To a sincere Moslem no Christian has a right to live unless he has paid the *kharaj*, or escape-money, of Koran law from decapitation.

—"The reason many people have no interest in missions is because they invest no principal."

—School-teachers should be considered the elect of the land, and they will be so considered when they are selected from that class which is the best in every community. They should be leaders in the social life and advisers in the political life of every neighborhood. Since to them we depute the payment of the largest share of our debt to our offspring and to posterity, they should be men and women of better training and more liberal cultivation. In order to get such teachers we should, through educated school trustees and school commissioners, offer higher salaries and a more secure tenure of office. —John Gilmer Speed in *The Forum.*

—Dr. W. H. Roberts thus states in his recent volume the general value of the Presbyterian system:—

"In its theology it honors the divine sovereignty without denying human freedom; in its views of human duty, while insisting upon obedience to God, it emphasizes human responsibility; in its worship it magnifies God while it brings blessing to man, by maintaining the right of free access on the part of every soul to him whose grace cannot be fettered in its ministrations by any human ordinance whatever; and in its government it exalts the headship of Christ, while giving full development to the activities of the Christian people. From its beginning to its close, the system acknowledges God as sovereign, and in its every part is affirmed to be in harmony with the teachings of God's word."

—Illustrating the statement that the Jews in the East are ignorant and superstitious, Mr. Ewing of Birmingham, once a Free Church missionary in Tiberias, relates these incidents: A soothsayer declared that it was written in the Book of Fate that a certain person in a certain house was appointed to die. At the designated time a girl was ill. They named her afresh, that the angel of death, when he came, as they expected, to take away a girl of her old name, finding in the house no one so named, might go back empty-handed. The ruse succeeded. Mr. Ewing was one day reading Hebrew with a Rabbi. They came on the passage in Judges which tells that "Jephthah died and they buried him in *the cities* of Gilead." The Rabbi explained that this was a consequence of Jephthah's rash vow. The vow and its fulfilment displeased God; and as Jephthah went on a journey through Gilead, he fell off his horse bit by bit, and was buried in fragments as he fell!—*The Monthly Messenger.*

—Where there is no Christian Sabbath there is no Christian morality, and without this, free government cannot long exist.—*Justice McLean.*

—Native Christian populations under the Turk have been, during this generation, steadily increasing in numbers, wealth and intelligence, simply because they eagerly strive for a share in the civilization of their more fortunate brethren of the West. The Moslem is by his religion absolutely shut out from any such share. Everywhere he is losing ground and growing poorer, while the Christian is growing richer and wiser than he. He has to witness the despised Christians rapidly outstripping him in every respect. It is this which fills him with fury, and prompts him to those acts which we are so apt to regard as the most insane policy he could adopt. The Armenians are among the most industrious and inoffensive people in the world. Their habits of thrift have made them in commerce and in finance correspond in the East to the Jews in Europe. They have been prospering too much, and as many of them have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion.—Dr. William H. Thomson in *Harper's Magazine.*

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

Personal Service, a Discussion at the National Conference of Charities and Correction. *Charities Review*, June, 1895.

Public Opinion in India. *The Quarterly Review*, October, 1895.

The French in Madagascar. *Edinburgh Review*, October, 1895.

The Cuban Insurrection. *Youth's Companion*, October 31, 1895.

Confucian Philosophy, by Rev. W. A. Cornaby. *Work and Workers*, October, 1895.

Malayan Child-Life, by Rounsevelle Wildman. *Youth's Companion*, October 24, 1895.

Child Life in Syria, by Mrs. James S. Dennis. *Sunday School Times*, October 19, 1895.

The New Negro Woman, by Mrs. Booker T. Washington. *Lend a Hand*, October, 1895.

The Native Press of India, from the Asiatic Quarterly Review. *Littell's Living Age*, October 19, 1895.

The Jews in Persia, by Rev. S. G. Wilson. *Missionary Review*, October and November, 1895.

After the War (in Japan), by Lafcadio Hearn. *Atlantic Monthly*, November, 1895.

Recent Progress of Italian Cities, by Albert Shaw. *Review of Reviews*, November, 1895.

The McAll Mission in France, II, by Rev. F. Noble, D.D. *The Treasury*, November, 1895.

The Armenian Question, by Professor James Bryce, M. P. *The Century*, November, 1895.

Studies of Notable Men: Stamboloff, by Stoyan Krstoff Vatralsky. *The Forum*, November, 1895.

Brazil Through an Evangelist's Eye, by Rev. D. G. Armstrong. *Missionary Review*, November, 1895.

Among the Old Missions of California, by J. Torrey Connor. *The Chautauquan*, November, 1895.

The Minister and the Sabbath-school, by James A. Worden, D. D. *The Homiletic Review*, November, 1895.

Recent Impressions of Anglo-Indian Life, by Edwin Lord Weeks. *Harper's Magazine*, November, 1895.

The Republic of Mexico, second article, by Arthur Inkersley, B. A., LL. B. *The Chautauquan*, November, 1895.

Sociology in Theological Training, by Professor Arthur S. Hoyt, D. D. *The Homiletic Review*, November, 1895.

The Rise of Modern Protestant Missions, by Rev. J. C. C. Newton, D D. *Methodist Review of Missions*, November, 1895.

The Next Step, Dr. Judson Smith's paper at the meeting of the American Board. *Missionary Herald*, November, 1895.

The Developmental Status of the African Negro, by M. de Saegher, Attorney of the Congo State. *Liberia*, November, 1895.

Arabia according to the latest Discoveries and Researches, by Professor Dr. Fritz Hommel. Second Article. *The Sunday School Times*, November 2, 1895.

Book Notice.

BUTLER BIBLE WORK.—Prepared by J. Glentworth Butler, D. D., Butler Bible-Work Company, publishers.

The two volumes of this work on the New Testament were published by D. Appleton & Company, in 1879. Shortly after their appearance reference was made to them in an article in the *New York Evangelist*, from which we make the following extract:

I am now daily enjoying the new and strange privilege of sitting in a large assembly of most learned and distinguished doctors, "hearing them and asking them questions."

At each meeting a passage of the New Testament is read, and immediately one after another of these distinguished teachers expresses briefly and promptly his own best thoughts upon some topic contained in the passage. Usually it is not formal exposition, but a few strong and clear sentences such as might come in the midst of a sermon on that text, brim full of its thought, glowing with its inspired fervor, or sweet and tranquil with its divine consolation.

There are some hundred of these men, and so admirable is their courtesy and the order of their proceedings, that never is one interrupted by another; never is an unbrotherly word or tone audible; and never is a moment wasted in tiresome waiting for something to be said.

I am persuaded that usually these men do utter here their very best thoughts, in their very best style.

Then followed the names of a large number of able writers then living and many more of past generations, the whole list extending back from Barnes and Hodge to Bossuet and Augustine. The writer explained that this privilege was given him by the BIBLE READER'S COMMENTARY—for such was then its title—in which Dr. Butler had with rare diligence, wisdom and taste, presented choice sayings of many notable writers in all these ages, on the New Testament.

The spiritual impulse which impelled Dr. Butler to that great undertaking had not then spent its force, but has continued its pressure upon him, until his diligent search has filled nine volumes with the gems of thought thus gathered to illustrate the books of the Old Testament. These volumes constitute the Butler Bible-Work offered in our advertising pages by the Butler Bible Work Company.

We give below two samples of the literary gems which Dr. Butler has so diligently gathered, with the names of their authors. We take these from his second volume on the New Testament.

We want a Christ entirely, one with all that is joyous, pure, healthy, sensitive, aspiring, and even what seems to us, commonplace in daily life. We wish him to share in our anxieties about our children; to come and hallow our early love, and bless with a true nobleness all its passion; to move us to quietude and hope within the temple of the past, where our old age wanders and meditates; to be with us when our heart swells with the beauty of the world, and to give His sympathy to us in that peculiar passion; to whisper of aspiration in our depression, of calm in our excitement; to be, in fine, a universal friendly presence in the whole of our common life. Out of that will spring no diminution of reverence to him, but rather that deepening of awe, that solemnity of love which arise toward one whom we have lived with daily and never known to fail in the power of giving us the sense of greatness in things which seem the smallest, making life delightful with the feeling that we are being educated through its slightest details into children of the divine holiness.—*Stopford A. Brooke.*

FORGIVING, Col. 3: 13. If it is in us to forgive, says Horace Bushnell, in any real and proper Christian sense of the term, it will not be that we can somehow be gotten down to it by the expostulation of brethren, nor that we only do not expressly claim a right to stay in our grudge or the hurt feeling raised by the wrongs of our adversary till he comes to us in a better mind. Perhaps he ought to come, or to have came long ago, but that is nothing as regards our justification. If we know how to forgive, we shall be like Christ, our Master, we shall be giving ourselves for our adversary, circumventing him by our prayers, contriving ways to reach his tenderness, and turn the bad will he is in, taking pains that we may get him into the right again.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

COOKE, WM. H., D.D.—Born at Baltimore, December 3, 1839; graduated from Baltimore City College; from Danville Theological Seminary, 1862; ordained by the Presbytery of New Castle, June 10, 1862; pastor Port Deposit, Md., 1862–65; P. E. Canal Street Church, New Orleans, and Broadway Church, Baltimore, 1865-67; pastor Havre de Grace, Md., 1867–82; pastor Second Church, Wheeling, 1882–1895. Died at Wheeling, W. Va., October 15, 1895.

Married June 30, 1868, Mary Malinda Hitchcock, of Havre de Grace, who died in 1883. Two sons and one daughter survive him.

FENNEL, ANDREW JACKSON.—Born at Ira, Rutland County, Vt., June 21, 1815; united with Congregational Church, West Rutland, January, 1831; studied at Castleton Academy; graduated, Auburn Seminary, 1843; ordained by Rutland (Cong.) Association, September 22, 1844; acting pastor Congregational Church, East Groton, N. Y., 1843-46; installed pastor of Presbyterian church, Glens Falls, N. Y., January 25, 1847; pastor Emeritus, 1891; A. M., 1847, and D. D., 1878, from Middlebury College. Died at Glens Falls, October 18, 1895.

Married, October 18, 1843, Miss Racillia Augusta Hackley, of Herkimer, N. Y., who, with three sons, survives him.

FERGUSON, WM. M.—Born at Norwich, O., August 30, 1819; studied at Washington College, and studied theology under Dr. John McClusky; ordained by the Presbytery of Zanesville, 1848; pastor Uniontown and Deerfield, O., 1848–1854; Washington, O., 1854–1874; chaplain Ohio Penitentiary, 1874–1877; Frederickstown, O., 1877–1884; Plymouth, O., 1884–1889; H. R., 1889 Died at Plymouth, O., October 18, 1895.

Married October 3, 1849, Miss Hannah Milligan, who, with two children, a son and a daughter, survives him.

HUTCHINGS, SAMUEL D.—Born at New York City, 1805; graduated from William's College and Princeton Theological Seminary, ordained 1832; missionary in Ceylon; pastor at Newark, N. J.; teacher. Died September 1, 1894, at Orange, N. J., in the 90th year of his age.

He leaves a widow, 5 children, 8 grand children and 2 great grand children.

MOORE, SAMUEL MILLER, D.D.—Born at Norristown, Pa., September 15, 1834; graduated from Lafayette College, 1857, and studied in Union, Va., one year, and Princeton Theological Seminary; ordained by the Presbytery of Huntingdon, December 6, 1859; pastor Pine Grove,1859–63; Bald Eagle, 1860-62; Alexandria 1863–70; Tyrone, 1870–83; in ill health since 1883; residence, Tyrone, Pa.; all his ministry in Huntingdon Presbytery; D.D. in 1877, from William and Mary College, Va. Died at Tyrone, Pa., October 14, 1895.

Married Sarah P. Johnston, near Reedsville, Pa. She and one son and three daughters survive.

OAKEY, PETER D.—Born at New Brunswick, N. J., June 22, 1816; graduated from Rutger's College, 1841, and New Brunswick Theological Seminary, 1844; ordained by the North Classis of Long Island, 1844; pastor Reformed Church, Oyster Bay, L. I, 1844–1847; pastor Middle Reformed Church, Brooklyn, 1847–1850; pastor Presbyterian Church, Jamaica, L. I., 1850–1870; incapacitated, by sore throat, for preaching, conducted boarding and day school at Nesanic, N. J., 1870–1876; in connection with school work, pastor at Three Bridges, N. J., 1873–1876; pastor of Presbyterian Church, Springfield, L. I., 1876–1888. Died October 4, 1895.

Married July 22, 1841, Nancy Simpson, who died in 1878; married October 6, 1880, Julia Wanzer, who, with his five children (by his first marriage) survives him.

STRATTON, HOWARD WHITTELSEY.—Born at Canfield, O., September 9, 1833; studied at Poland Academy and Washington College; licensed by the Presbytery of Mahoning, 1866; ordained at Huntsburg, O.; pastor at Huntsburg, O., 1866–70; stated supply at Iola, Kansas, 1870–73; pastor at Oswego, Kansas, 1873–75; stated supply at Albany, Oregon, 1875–77; synodical missionary for Oregon, Washington and Idaho, 1877–79; stated-supply at Seattle, Wash., 1879–81; honorably retired, 1890. Died August 23, 1895, at Spokane, Wash.

Married, 1854. Miss Mary White; married, 1891, Miss Louise Brier, daughter of Rev. W. W. Brier, of Centreville, California, who, with his three sons and two daughters, survives him.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ **It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.**

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1895.

BALTIMORE.—*Baltimore*—Taneytown, 20 44. *Washington City*—Clifton, 1; Darnestown, 4 75; Hermon, 2. 28 19

CALIFORNIA.—*Benicia*—Two Rocks, 8 10. *Stockton*—Sanger, 3. 11 10

CATAWBA.—*Yadkin*—Mocksville 2d, 1 50. 1 50

COLORADO.—*Denver*—Brighton, 4. 4 00

ILLINOIS.—*Alton*—Edwardsville, 8; Salem German, 4; Woodburn German, 6; Zion German, 4. *Bloomington*—Champaign, 24 55; Minonk, 3; Waynesville, 3. *Cairo*—Bridgeport, 2; Wabash, 5. *Chicago*—Chicago 8th, 43 31; — Belden avenue, 7 70; River Forest (additional), 2. *Freeport*—Middle Creek, 10 63. *Mattoon*—Beckwith Prairie, 2 71; Palestine, 3; Pleasant Prairie, 4. *Peoria*—Crow Meadow, 2. *Rock River*—Milan, 7 50; Newton, 5 30; Peniel, 4; Viola, 5. *Schuyler*—Appanoose. 6; Camp Creek, 5; Carthage, 11 60; Kirkwood, 3; Monmouth, 14 78; Mount Sterling, 19 96. 217 04

INDIANA.—*Crawfordsville*—Colfax, 2: Hazlerigg, 2. *Fort Wayne*—Lima, 4. *Indianapolis*—Franklin, 7. *Logansport*—Crown Point, 5 65. *Vincennes.*—Farmersburg, 8. *White Water*—Rising Sun, 4; Union, 5 37 65

INDIAN TERRITORY.—*Choctaw*—Sandy Branch, 1. *Cimarron*—Purcell, 5. 6 00

IOWA.—*Cedar Rapids*—Vinton. 12. *Corning*—Villisca, 11. *Des Moines*—Dexter, 3 32; Newton, 5 18. *Dubuque*—Lansing 1st, 4 40; Pine Creek, 5. *Fort Dodge*—Bethel, 2 25; Luverne, 2; Maple Hill, 1. *Iowa*—Keokuk Westminster, 8 69; Wapella, 7 05. *Iowa City*—Le Claire, 2; Princeton, 8; Sigourney, 3 80. *Waterloo*—Tama, 2 36; Toledo, 4 24. 82 29

KANSAS.—*Neosho*—McCune, 3; Neodesha, 2 40; Princeton, 2 75; Toronto, 2. *Topeka*—Lawrence, 8. 18 15

KENTUCKY.—*Ebenezer*—Greenup, 3 55. 3 55

MICHIGAN.—*Detroit*—Ann Arbor, 11 65. *Monroe*—Adrian 1st, 13 35; Blissfield, 7. 32 00

MINNESOTA.—*Duluth*—Cloquett, 1 60. *Minneapolis*—Minneapolis Andrew, 6 65; — Stewart Memorial, Y. P. S. C. E., 1 96; — Westminster, 32 63; Oak Grove, 3. *St. Paul*—Oneka, 35 cts.; White Bear, 1 50. 47 69

MISSOURI.—*Kansas City*—Drexel, 2 50; Sharon, 5. *Platte*—Bethel, 1; Hodge, 3. *St. Louis*—Salem German, 4; St. Louis, 2d German 7. 22 50

NEBRASKA.—*Hastings*—Olivet, 1 55. *Kearney*—Shelton, 4. *Nebraska City*—Nebraska City, 3 50. *Omaha*—Omaha Knox, 10. 19 05

NEW JERSEY.—*Jersey City*—Passaic 1st sab-sch, 5; Paterson, East Side, 19. *Monmouth*—Beverly, 10; Tuckerton, 1; *Morris and Orange*—East Orange 1st, 106 16; Madison, 6 24; Morristown, South Street (additional), 10; Mt. Olive, 9 40. *New Brunswick*—Kingston, 5; Pennington, 12 69 *Newton*—Andover, 3; Phillipsburgh Westminster, 6. *West Jersey*—Merchantville, 3 16. 196 65

NEW YORK.—*Albany*—Ballston Spa, 17. *Binghamton*—Nichols, 7. *Champlain*—Childwold, 2 50. *Columbia*—Greenville, 4 10. *Genesee*—Castile, 23 71; North Bergen, 5; Wyoming, 4 96. *Geneva*—Penn Yan, 19; West Fayette, 3. *Hudson*—Good Will, 96 cts.; Middletown, 2d, 13 75; Unionville, 5. *Lyons*—East Palmyra, 5 75. *Niagara*—Holley, 56 cts.; *North River*—New Hamburgh, 8 65. *Rochester*—Caledonia Y. P. S. C E.. 4 84; Dansville. 12 44. *St Lawrence*—Ox Bow; 2 37. *Steuben*—Arkport, 87 cts.; Painted Post (including sab-sch, 70 cts.), 6. *Syracuse*—Baldwinsville 1st, 3 66; Mexico 1st. 15. *Troy*—Troy, Oakwood avenue, 15 80. *Utica*—Turin, 2 40. *Westchester*—Bedford, 2 73; New Rochelle 2d, 9 78. 196 83

OHIO.—*Athens*—Logan, 10. *Bellefontaine*—Forest, 2 43; Urbana sab-sch, 5 88. *Chillicothe*—Bloomingburgh, 10 25. *Cincinnati*—Bethel. 3 27; Cincinnati 3d, 6;— Poplar street, 8 70; — Walnut Hills 1st, 22 48; Delhi 1st, 4 20; Springdale, 12 25; Williamsburgh, 3; Wyoming. 34 81. *Dayton*—New Carlisle, 3; New Jersey, 3 18; Oxford. 7. *Huron*—Milan, 2. *Lima*—Rockford, 5. *Mahoning*—Canton Calvary, 8; Masillon 2d, 8 05. *Marion*—Jerome, 2 11; Ostrander, 2. *Maumee*—Paulding, 7; West Bethesda. 5. *Portsmouth*—Hanging Rock, 4. *St. Clairsville*—Bellaire 2d. 8; Bethel, 4. *Steubenville*—Annapolis, 3; Bacon Ridge, 7 60; East Springfield, 3 35; Linton, 1; Unionport, 1. *Zanesville*—Newark 1st, 3 25; Zanesville 1st, 24 64. 235 45

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible School, 23; — Central, 13 14; — Melrose Avenue, 2 60; Beaver, 6; Bridgewater, 5 69; Clifton, 4 13; Fairmount, 3; Hilands, 13. *Blairsville*—Blairsville, 38; Livermore. 2 75; New Alexandria (including sab-sch. 7 04), 28 20. *Carlisle*—Bloomfield, 17; Chambersburgh Central, 11. *Chester*—Avondale, 554; Dilworthtown. 2; East Whiteland, 5; Marple, 4; Oxford 2d, 1; Toughkenamon, 2; West Grove, 3 50. *Clarion*—Concord, 2; Edenburg, 10; Scotch Hill, 1; Shiloh, 2; Tylersburgh, 2. *Erie*—Fairfield, 3. *Huntingdon*—Altoona Juniata, 9 80; Fruit Hill. 6; — Berwindale Branch, 4; Hollidaysburgh (including sab-sch, 2 52), 27 55; Houtzdale 1st, 1 59; Huntingdon 2d. 19; Milesburgh, 7; Milroy, 5 45; Moshannon and Snow Shoe, 2; Sinking Valley. 7; Tyrone, 28 74. *Kittanning*—Crooked Creek, 2; Freeport, 7 35; West Glade Run, 8 24; Worthington, 5. *Lackawanna*—Brooklyn 1st, 5; Elmhurst, 3 37; Liberty, 2; Plymouth. 10; Silver Lake, 4. *Northumberland*—Derry, 3; Great Island, 35; Mifflinburg. 3; New Columbia, 5 10; Washingtonville, 6; Williamsport 2d sab-sch, 8 77; — 3d 6 47. *Parkersburgh*—Terra Alta, 8. *Philadelphia*—Philadelphia Patterson, Memorial. 4; — Westminster, 14 36; — West Spruce Street, 196 09. *Philadelphia North*—Jeffersonville Centennial, 6; Mount Airy, 5. *Pittsburgh*—Finleyville, 2; Mount Olivet. 2 70; Oakdale, 20 75; Oakmont 1st, 12; Pittsburgh Shady Side, 30 50; Valley, 5 17; Wilkinsburgh, 40 40. *Redstone*—McKeesport 1st, 13, Somerset St Paul's, 1. *Shenango*—Leesburgh, 5; Little Beaver, 2 26; North Sewickly. 1 70: Slippery Rock, 5 85 *Wellsboro*—Wellsboro, 6 99. *Westminster*—Cedar Grove, 5; Middle Octorara, 5; Wrightsville, 7 24; York Calvary, 31 63. 874 62

SOUTH DAKOTA.—*Central Dakota*—White, 4 25. *Southern Dakota*—Sioux Falls, 2 55. 6 80

TENNESSEE.—*Union*—Madisonville, 42 cts.; New Providence, 7 72. 8 14

UTAH.—*Boise*—Boise City 2d, 5. *Utah*—Ogden 1st, 8 65; Richfield, 1. 14 65

WASHINGTON.—*Puget Sound*—North Yakima, 60 cts. 0 60

Contributions from Churches and Sabbath-schools $2,064 45

OTHER CONTRIBUTIONS.

J. G. Cowan, New Point, Mo., 6; From a Friend, 5; C, Penna., 4; S. P., New York, 2..... 17 00

$ 2,081 45

MISCELLANEOUS.

Interest on investments, 474; Partial loss collected from Insurance Company, 15 65; Premiums of insurance, 273 55; Sales of Book of Designs, No. 5, 2 26; Sales of Church property, 1,484 10..... 2,249 56

LEGACIES.

Estate of Rev. John S. Craig D. D., 100; Estate of Joseph W. Edwards, 1,399 95..... 1,499 95

PAYMENTS ON CHURCH MORTGAGES.

NORTH DAKOTA.—*Minnewaukon*—Devil's Lake, Westminster..... 100 00

SPECIAL DONATIONS.

NEW YORK.—*Utica*—Utica 1st..... $36 27
OHIO.—*Cincinnati*—Pleasant Ridge.... 13 50
49 77

$ 5,980 73

Church collections and other contributions, April—September, 1895..... $17,087 72
Church collections and other contributions, April—September, 1894 ..... 18,342 65

LOAN FUND.

Interest, 272 86; Payments on Mortgages, 76... $ 348 86

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 327 50; Interest, 12 25; Premiums of insurance, 12..... $ 351 75

SPECIAL DONATIONS.

NEW YORK.—*Hudson*—Goshen..... 51 12

$ 402 87

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the *number* of the receipt held, or in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1895.

BALTIMORE.—*New Castle*—Wilmington, Rodney street, 8 32; *Washington City*—Washington City 1st, 4 90. 13 22
CALIFORNIA.—*San Jose*—Santa Clara, 6. 6
ILLINOIS.—*Peoria*—Yates City, 3 30. *Rock River*—Milan, 4. *Schuyler*—Macomb, 5; Monmouth, 11 09. *Springfield*—Williamsville Union, 4 68. 28 07
IOWA.—*Iowa*—Keokuk Westminster, 6 52. 6 52
KANSAS.—*Emporia*—El Paso, 1 17. 1 17
MICHIGAN.—*Flint*—Morrice, 2 25. 2 25
MINNESOTA.—*Minneapolis*—Stewart Memorial, 1 96. 1 96
MISSOURI.—*St. Louis*—Salem German, 3. 3 00
MONTANA.—*Helena*—Helena Central, 2 25. 2 25
NEW JERSEY.—*Elizabeth*—Pluckamin, 5. *Jersey City*—Jersey City 1st, 94 93. *Monmouth*—Oceanic, 18; Tuckerton, 1. *Morris and Orange*—East Orange 1st, 27 81; Madison, 6 24; Whippany, 1. *Newark*—Newark Calvary, 2 25. *New Brunswick*—Bound Brook, 17. *Newton*—Phillipsburgh Westminster, 5. 178 23
NEW YORK.—*Binghamton*—Nichols, 1 85. *Boston*—Quincy, 3. *Champlain*—Chagy, 6 21. *Genesee*—Batavia, 25 06. *Hudson*—Good Will, 96 cts.; *Nassau*—Huntingdon 1st, 51 03; Jamaica, 32 93. *Niagara*—Holley, 56 cts. *Rochester*—Rochester, St. Peter's, 16 68. *Steuben*—Arkfort, 65 cts. 138 93
OHIO.—*Cincinnati*—Wyoming, 33 57. *Dayton*—Fletcher, 1 50; Gettysburg. 2 50; Greenville, 14. *Maumee*—Bryan, 25. *St. Clairsville*—Antrim, 2. *Zanesville*—Coshocton, 6 34. 84 91
PENNSYLVANIA.—*Allegheny*—Clifton, 2 50. *Bath*—Concord, 7 71. *Chester*—Doe Run, 5; East Whiteland, 5. *Clarion*—Edenburg, 10. *Erie*—Erie 1st, 5 91; Park, 12 77. *Huntingdon*—Houtzdale, 1 59. *Kitanning*—Crooked Creek, 2. *Lackawanna*—Langcliffe, 7 64. *Northumberland*—Williamsport 2d, sab sch, 4 82; —3d, 15 61. *Parkersburgh*—Buckhannon, 1; Sistersoilh, 5. *Philadelphia*—Philadelphia North Tenth street, 14. *Philadelphia North*—Germantown Wakefield, 13 34. *Pittsburgh*—Hebron, 2; Pittsburgh 6th, 28 49; Shady Side, 15 25; Swissvale, 14 75. *Shenango*—Ellwood City, 2. Mount Pleasant, 4. *Washington*—Pigeon Creek, 1. *Wellsboro*—Wellsboro, 6 99. *Westminster*—Chestnut Level, 3 92. 192 29
TENNESSEE.—*Union*—Madisonville, 42 cts. 42

From churches and Sabbath-schools..... $ 659 22

PERSONAL.

"C., Penna.," 3; J. G. Cowan, New Point, Mo., 6; "From a Friend," 5. 14

INTEREST.

Roger Sherman Fund..... $ 898 67

September receipts..... $ 1,571 89
Previously reported..... 20,924 76

Total receipts from April 1 to October 1..... $22,496 65

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1895.

BALTIMORE.—*Baltimore*—Bel Air, 10 37; Bethel, 7; Deer Creek, Harmony, 21 34; Franklinville, 7. *New Castle*—Dover, 27 04. *Washington City*—Washington City 1st, 5 87. 78 62
CALIFORNIA.—*Los Angeles*—Alhambra, 7 25; Pasadena, Calvary, 2 50. *San Jose*—Santa Clara, 6. Templeton, 2. 17 75
CATAWBA.—*Yadkin*—Mocksville, 1. 1
COLORADO.—*Pueblo*—Rocky Ford, 3. 3
ILLINOIS.—*Alton*—Raymond, 2; Salem German, 4; Woodburn German, 5; Zion German, 3. *Bloomington*—Cooksville, 6 26; Piper City, 7 30. *Cairo*—Odin, 2 81. *Chicago*—Chicago 8th, 25 20. *Mattoon*—Pleasant Prairie, 4. *Ottawa*—Waltham, 6. *Rock River*—Norwood, 12 42. *Schuyler*—Kirkwood, 3; Monmouth, 9 24; Wythe, 6 25. 96 48
INDIANA.—*New Albany*—Mount Vernon 2; Otisco, 2. 4
IOWA.—*Des Moines*—Grimes. 3 43; Ridgedale, 4 25. *Iowa*—Keokuk Westminster, 5 43; Mount Pleasant German, 8. *Iowa City*—Oxford, 9. *Sioux City*—Alta, 2 57. *Waterloo*—Waterloo, 15. 47 68
KANSAS.—*Highland*—Horton, 9. *Neosho*—McCune, 2; Neodesha, 2. *Topeka*—Auburn, 3 20. 16 20
MICHIGAN.—*Lake Superior*—Newberry, 1. 1
MINNESOTA.—*Mankato*—Windom, 5 14; Woodstock, 60 cts. *Minneapolis*—Y. P. S. C. E. of Stewart Memorial, 1 96. *Winona*—Henrytown, 2; Richland Prairie 6. 15 70
MISSOURI—*Kansas City*—Creighton, 7; Kansas City 2d, 32 26. *Ozark*—Ebenezer, 4 50. *Platte*—Oregon, 5. *St. Louis*—Salem German, 4. 52 76
NEW JERSEY.—*Elizabeth*—Bethlehem, 5 03; Elizabeth 2d, 43; Pluckamin, 4 20; Springfield, 7. *Jersey City*—Passaic sab-sch, 5. *Monmouth*—Atlantic Highlands, 88 cts; Moorestown, 20; Tuckerton, 1. *Morris and Orange*—Madison, 6 24; Morristown, South Street, 72 71; Whippany, 1. *Newark*—Newark 3d, 63 46; — Calvary, 1 20. *New Brunswick*—Frenchtown, 5. *Newton*—Blairstown (sab-sch, 11 06), 80 13; Hackettstown, 50. 365 85
NEW YORK.—*Binghamton*—Nichols, 1. *Brooklyn*—Stapleton, 1st Edgewater, 17. *Cayuga*—Auburn Calvary, 5. *Genesee*—Leroy, 10. *Hudson*—Good Will, 96 cts.; Middletown 2d, 10 54; Unionville, 5. *Long Island*—Bellport, 15; Cutchogue, 7 43; South Haven, 10. *Nassau*—Hempstead Christ Church, 26 04. *New York*—New York Central, 53 86. *Niagara*—Holley, 56 cts.; *North River*—Newburgh 1st, 21 42. *Otsego*—Oneonta, 24 15. *Rochester*—Sparta 1st, 20 34; — 2d, 4 10. *Steuben*—Arkport, 55 cts. *Troy*—Green Island, 10; Hoosick Falls—11 38. *Westchester*—Bedford, 2 60; Thompsonville, 25. 281 93
OHIO.—*Athens*—Warren, 3. *Chillicothe*—Bloomingburgh, 5 75. *Maumee*—Bryan, 9. *St. Clairsville*—Martin's Ferry, 15 85. *Steubenville*—Bacon Ridge, 1 38; Long's Run, 3 40. *Wooster*—Apple Creek, 4 50. *Zanesville*—Coshocton, 6 34. 49 22
OREGON.—*East Oregon*—Centreville, 2 20. 2 20
PENNSYLVANIA.—Allegheny, McClure avenue, 36 29; Evans City, 4 65. *Blairsville*—Avonmore, 1 50; New Florence, 3. *Carlisle*—McConnellsburgh, 3. *Chester*—Clifton Heights, 5 25; Fairview, 8; Great Valley, 7; Honey Brook, 11. *Clarion*—Callensburg, 3 57; Du Bois, 25; Edenburg, 25. *Erie*—Fredonia, 3. *Huntingdon*—Hollidaysburgh (sab sch, 2 33), 32 02; Houtzdale, 1 58; Spruce Creek, 20; State College, 6 41. *Kitanning*—Slate Lick, 3. *Lackawanna*—Mehoopany, 2; Meshoppen, 3; Plymouth, 10. *Lehigh*—Slatington, 5 25. *Northumberland*—Williamsport 2d, sab sch, 9 80. *Philadelphia*—Philadelphia Bethesda, 57 82; — Trinity, 10. *Philadelphia North*—Falls of Schuylkill, 30; Jenkintown Grace, 2 61; Lower Providence, 15; Springfield, 4. *Pittsburgh*—Mount Olive, 2 60; Oakmont 1st, 22; Pittsburgh, Shady Side, 38 13. *Redstone*—Dunlap's Creek, 5; Little Redstone, 6 75; Mount Pleasant, 6 05. *Shenango*—Neshannock, 8 75; Sharpsville, 1 94; Unity, 3. *Washington*—Claysville, 14; Cove, 1 25. *Wellsboro*—Wellsboro, 6 99. *Westminster*—Bellevue, 7 90. 473 11

TENNESSE.—*Union*—Madisonville, 43 cts. 43 cts.
TEXAS.—*Trinity*—Waskom, 50 cts. 50 cts.
UTAH.—*Boise*—Boise City 2d, 2. 2

Receipts from churches in August ..... $ 1,484 28
Receipts from Sabbath-schools and Christian Endeavor Societies..... 25 15

LEGACY.

Estate Rev. J. G. Craighead, D.D., Washington, D. C. For investment..... 2,000

REFUNDED.

Rev. John DeBeer, 180; F. C. Enyart, 38 62.... 218 62

MISCELLANEOUS.

Rev. W. H. Roberts, D.D., Treasurer of Million Dollar Fund, on account of debt, 176 95; Geo. S. Will, 1; "C.," Penna., 2; J. G. Cowan, New Point, Mo., 6..... 185 95

INCOME ACCOUNT.

21, 748 67; 124 50..... 894 17

Total receipts in September ..... $ 4,808 17
Total receipts from April 16th..... 21,095 41

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Phila.

RECEIPTS FOR FOREIGN MISSIONS, SEPTEMBER, 1895.

ATLANTIC.—*South Florida*—Tarpon Springs Y. P. S. C. E., support Mr. Bent, 7 50; Upsala, 5. 12 50

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 241 65. *New Castle*—Head of Christiana, 10. *Washington City*—Washington City 4th, for debt, 10. 261 65

CALIFORNIA.—*Benicia*—Albian Y. P. S. C. E., 3; Arcata Y. P. S. C. E., 15. *Los Angeles*—Los Angeles Grand View, 3 35; Rivera Missionary Society, 3; San Diego, for debt, 70. *Oakland*—West Berkeley, sab-sch, 3; Y. P. S. C. E., 2 10. 99 45

CATAWBA.—*Yadkin*—Chapel Hill Missionary Society, 1; Mocksville 2d, 1. 2

COLORADO.—*Denver*—Denver Hyde Park, 5 50. *Pueblo*—Monument, for debt, 9; Walsenburgh, 3. 17 50

ILLINOIS.—*Alton*—Bethel Y. P. S. C. E., support Dr. Smith, 3 50; Raymond, 5; Salem, 10; Woodburn, 7, sab-sch, 3. Zion, 6. *Bloomington*—Pontiac Y. P. S. C. E., support Mr. McGaw, 15. *Cairo*—Equality, 6 80; Sumner Y. P. S. C. E., 5. *Chicago*—Wheeling Zion, 8 25. *Peoria*—Crow Meadow, 2; Farmington, for debt, 22. *Rock River*—Dixon Y.P.S.C.E., support Mr. Labaree, 10; Garden Plain, 5 08; Morrison sab-sch, 4 25; Woodhull Jr. Y. P. S. C. C., E., 4 45. *Schuyler*—Kirkwood, 16 50; Monmouth, 60 99; Mount Sterling Y. P. S. C. E., support Mr. Hyde, 36 86; Plymouth Y. P. S. C. E., support Mr. Hyde, 5. *Springfield*—Manchester, 7 15. 243 83

INDIANA.—*Crawfordsville*—Bethany Y. P. S C. E., 2; Clinton Y. P. S. C. E., 2 28; Darlington, 5. *Fort Wayne*—Avilla Y. P. S. C. E., 90 cts.; Warsaw, 30 50. *Indianapolis*—Franklin, 38. *Muncie*—Anderson Y. P. S. C. E., 2. *New Albany*—North Vernon Y. P. S. C. E., support J. C. Garrett, 2. *Vincennes*—Mount Vernon sab-sch, 84 cts.; Spencer Y. P. S. C. E., 3; Washington Y. P. S. C. E., 2, Jr. Y. P. S. C. E., 2. *White Water*—Kingston Y. P. S. C. E., 2 50. 93 02

INDIAN TERRITORY.—*Cimarron*—Purcell, 9. 9

IOWA.—*Cedar Rapids*—Anamosa, 10. *Corning*—Brooks, 2 25; Nodaway, 1 25. *Des Moines*—Dallas Centre sab-sch, 5; Perry, 7 50. *Dubuque*—Hazleton, 12. *Fort Dodge*—Ramsey German, 12; — English, 3. *Iowa*—Keokuk Westminster, 73 58. *Iowa City*—Keota, 5; Lafayette, 5. *Waterloo*—Ackley, Y. P. S. C. E., 10. 146 58

KANSAS.—*Emporia*—Conway Springs sab-sch. 3 50; Emporia, Arundel Avenue, for debt, 6; Wichita, Oak Street, support N. Pren Das, 5. *Larned*—Ellinwood, 21. *Neosho*—Geneva, for debt, 2, W. B. Bradley, 2 50; Parsons sab-sch, 4 87. *Topeka*—Gardner, 6 10, Y. P. S. C. E., 25; Mulberry Creek, 1 25. 77 22

KENTUCKY.—*Louisville*—Hopkinsville 1st, Y. P. S. C. E., support Mr. Silsby, 10. 10 00

MICHIGAN.—*Kalamazoo*—Edwardsburgh, 6. *Lake Superior*—Newberry, 3, sab sch, 1. *Monroe*—Adrian, 15 55. 25 55

MINNESOTA.—*Minneapolis*—Oak Grove sab-sch, 2 50. 2 50

MISSOURI.—*Kansas City*—Drexel Jr. Y. P. S. C. E., educational work in Praa, 15; Raymore, for debt, 16 90. *Palmyra*—Centre, 2 50; Laclede, 2 50. *Platte*—New Point sab-sch Children's Day, 2. *St. Louis*—Bethlehem Mission's Feast, 15; Salem German, 25; St. Louis 2d German, 8; — Carondelet sab-sch, for debt, 10; Zoar, 12 50. 109 40

MONTANA.—*Helena*—Bozeman, for debt, 53 20. 53 20

NEBRASKA.—*Box Butte*—Union Star, 1 60. *Nebraska City*—Lincoln 2d sab-sch, birthday offering for Truth Hall, Peking, 24 53. *Omaha*—Tekamah Y. P. S. C. E., support Dr. McKean, 10. 36 13

NEW JERSEY.—*Elizabeth*—Lamington, 27; Rahway 1st German, 3; Roselle, 130; Westfield Y. P. S. C. E., support Mr. Pierson, 15. *Jersey City*—Jersey City 1st sab-sch Missionary Society, 50; Passaic sab-sch, 10. *Monmouth*—Atlantic Highlands, 4 84; Cranbury 1st, 61 95; Freehold, 22 23; Long Branch, 52 56; Manasquan, 22 31. *Morris and Orange*—East Orange 1st, 285 19; — Bethel Y. P. S. C. E., 10; Madison 1st, 56 52; Mendham 1st Y. P. S. C. E., 10; Morristown 1st Children's Missionary Society, 200; — South Street sab-sch Missionary Society, support F. G. Coan, 112 50; New Vernon, 20 14; Rockaway, 65 76. *Newark*—Montclair 1st, for debt, 117 28, self-denial, 19. *New Brunswick*—Kingston, 25; Lambertville, 63; Trenton 1st, 2 75, support C. A. R. Janvier, 149 50. *Newton*—Beattystown Y. P. S. C. E., for debt, 2; Blairstown 30 95; Wantage 1st, 20. *West Jersey*—Audubon, 6 57, Jr. Y. P. S. C. E., 5 83. 1,600 88

NEW YORK.—*Albany*—Albany, Renssalaer Street Mission, for China, 2, Jr. Y. P. S. C. E., for Africa; 1; — State street, support Mr. Hannum, 200; Conklingville, 2 70; Jefferson, 10; Rockwell Falls, 4 05. *Binghamton*—Nichols, 7 65. *Boston*—Quincy, 20. *Brooklyn*—Brooklyn 2d sab-sch, 78; — Lafayette avenue 268 68; — South 3d street, 20 75; — Throop avenue, 1 34. *Buffalo*—Buffalo North, 84 84. *Columbia*—Ancram Lead Mines Y. P. S. C. E., 2 40. *Genesee*—Warsaw, 52 50. *Geneva*—Halls Corners Y. P. S. C. E., support Mr. Graham, 5; Presbytery Meeting, 4 41. *Hudson*—Cohecton, 6; Good Will, 5 28; Hopewell, 35; Middletown 2d, 37 69; Monticello, Jr., Y.P S.C.E., 2 50; Monroe, 100; Unionville, 15. *Long Island*—Bellport, 35; Bridgehampton sab-sch, 10 96; Greenport Y. P. S. C. E., support Mr. Campbell, 10; Moriches, East Moriches Y. P. S. C. E., support Mr. Campbell, 2 50; South Haven, 15. *Lyons*—Fairville, 6. *Nassau*—Far Rockaway, 68. *New York*—New York, 13th street Y. P. S. C. E, support Mr. Snyder, 3 55; — Harlem Y. P. S. C E., support native helper, 5; — Mount Washington, 300. *North River*—Marlborough Y. P. S. C. E., support Mr. Eddy, 10; Newburgh Calvary, 10 70; Poughkeepsie sab-sch, 80 42. *Rochester*—Brighton, for debt, 20; Chili Y. P. S. C. E., support Boon Boon It, 1; Rochester 3d Y. P. S. C. E., 25 83; — Central, 250. *St. Lawrence*—Dexter, 10; Governeur, 107 32; Waddington Scotch, 80 07. *Steuben*—Arkport, 3 59; Rev. and Mrs. E. C. Hull, 6. *Syracuse*—Chittenango, 44; Mexico Y. P. S. C. E, 9 33. *Troy*—North Granville, 7 65. *Utica*—Clinton, 25 27; Kirkland, 8; Turin, 3 76.—*Westchester*—Mahopac Falls, 20; New Rochelle 1st Y. P. S. C. E, work in Laos, 60. 2338 40

NORTH DAKOTA.—*Minnewaukon*—Minnewaukon Y. P. S. C. E., 10 25. *Pembina*—Langdon, 14; Larimore Y. P. S. C. E., 9 50. 33 75

OHIO.—*Chillicothe*—White Oak Y. P. S. C. E., 13. *Cincinnati*—Bethel sab-sch, 10 46; Glendale Y. P. S. C. E., support Gurditta Singe, 31; Venice sab-sch, 4 79. *Cleveland*—Woodland Avenue Memorial Circle K. D. & S., support J. J. Walsh, 12; for Mr. Fulton's boat, 2. Norwalk Y. P. S. C. E., support Mr. Collins, 6; Republic, 3. *Lima*—Celina, 3 65. *Mahoning*—Clarkson, 5; Lisbon, 9; Warren sab-sch, 25, Y. P. S. C. E., 5; Youngstown 1st, 27 85. *St. Clairsville*—Antrim, 9; Bethel, 8; Buffalo, Mrs. Margaret Moore, 50; Cambridge, 100; Still Water, 3 25; Woodsfield, 2. *Steubenville*—Bacon Ridge, 14 90; Feed Spring sab-sch, 5; Linton, 5; New Cumberland, 2. *Wooster*—Doylestown, 8 50; Nashville, 15; Shelby, 13 30. 393 70

OREGON.—*Southern Oregon*—Oakland, 2. 2

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 6 60; Bridgewater, 11 60. *Butler*—Allegheny Y. P. S. C. E., 3. *Carlisle*—Chambersburgh Central, 28; Harrisburgh Pine Street, 215 12. *Chester*—Bryn Mawr, 128 40, Missionary Association, support of missionaries, 582 50; Dilworthtown, 1; Doe Run, 6 82; self-denial, 13 18; Media, for debt, 40 79; Oxford 2d, 66 cts.. *Clarion*—Du Bois, 50; Edenburg, 50; Johnsonburg, 6 37; Wilcox, 10 42. *Erie*—Erie Park, 62 21; Fairfield, 11, Missionary Society, 8. *Huntingdon*—Houtzdale, 8 75; Milroy, 19 10; Shirleysburgh Y. P. S. C. E., support Dr. Orbison, 5; Sinking Valley, for debt, 63, Y. P. S. C. E., support Dr. Orbison, 10; State College, 13 80; Tyrone sab-sch, support of Vitto, 75. *Kittanning*—Rayne, 1 80. *Lackawanna*—Archbald Y. P. S. C. E., 5; Franklin, 2 10; Hawley, 12; Honesdale, estate Stephen Torrey, deceased, 1,000; Montrose Y. P. S. C. E.,

salary Dr. Jessup, 20; Moosic Y. P, S. C. E., salary Dr. Jessup, 8 26; New Milford, 4 80; Scranton Petersburg German, 10. *Lehigh*—Easton 1st Y. P. S. C. E., 16 83. *Philadelphia*—Philadelphia Bethesda, 109 11. *Philadelphia*—Neshaminy Warwick, 41 59; Thompson Memorial, 2; Wissinoming, 8. *Pittsburgh*—Concord Y. P. S. C. E., 5; Long Island sab-sch, 25; Pittsburgh Point Breeze. 250; — Shady Side, 91 50. *Washington*—Mill Creek Y. P. S. C. E., 15. *Wellsboro*—Tioga, 6 05; Wellsboro, 38 45. *Westminster*—Bellevue, 13 03. 3,115 84

South Dakota.—*Southern Dakota Presbytery*, 3 25. 3 25

Tennessee.—*Union*—Madisonville, 2 32; New Prospect, 2; South Knoxville Y. P. S. C. E., 2. 6 32

Texas.—*Trinity*—Waskom, 1. 1

Utah.—*Boise*—Boise City 2d, 5. 5

Washington.—*Puget Sound*—Nooksack, 3. 3

Wisconsin.—*La Crosse*—Mauston, 4. *Madison*—Prairie du Sac, 24 93; sab-sac, 1 50. *Milwaukee*—Cedar Grove, 10. 40 43

WOMEN'S BOARDS.

Women's Board of	North Pacific...	$ 224 00
" "	Philadelphia....	1,543 90
" "	North West.....	3,012 00
Women's Occidental Board.....		298 75
		$ 5,078 65

LEGACIES.

Estate of	William L. Hildeburn....	$ 56 45
"	Catharine V. Croul.....	100 00
"	John McGarrah.....	50 00
"	Evan Fisher Ames.....	449 50
"	James H. Foster.....	3,952 60
"	Rev. John S. Craig, D D..	500 00
		$ 5,108 55

MISCELLANEOUS.

William L. Perdomo, Anaheim, Cal., 5; J. S. E. Erskine, 20; Major Charles Bird, Washington, D. C., support Mr. Chun, 6; S. G. Anderson and wife, support Bible reader, 40; Quarter Century Anniversary Re-union Fund, 8,738 50; Brooks Sayre, Summit, N. J., 5; Proceeds of oil wells, 175 21; A. Baird, Minneapolis, Minn., 10; "S," for evangelistic work at Efulen, Africa, 5; Mrs. Martha H. Clark, Sharon, Wis., 2 50; Mrs. Gertrude Gale, Galesville, Wis., 5; Miss Margaret McKenna, 4; E. A. K. Hackett, Ft. Wayne, Ind., support Mr. Fraser and Dr. Johnson, 83 34; G. C. Gearn, San Diego. Cal., support Babu Massey, 6 25 from Nez Perces Indians, 16 20; M. E. Drake, Brockport. N. Y., 8; Rev. S. H. Hyde, Carthage, Ill., for debt, 5; E. B. Sturgis, Scranton, Pa., for hospital work in China, 100; J. B. Davidson, Newville, Pa., 20; Mrs. D. Bosley, Lakeville. N. Y., for debt, 1; J. Hewitt Murdock, for debt, 1; Mrs. M. E. Murdock, for debt, 1; 1; Churches of Grassdale and Doh, Liberia, Africa, 3; George A. Marr. Philadelphia, 10; Grace B. Moffatt, support Dr. McGilvary, 100; Walter Tompkins, Newark, N. J., 100; Mary E. Sill, Geneva, N. Y., 5; Rev. and Mrs. J. Walter Clark, Lodiana, Ind., 5; "J," 100; Ruth, 75; John McCoy, Independence, Mo., 10; A Friend, 1; A. B. McKee, Vincennes, Ind., for work in China, 25; John P. McEwen, Le Roy, N. Y., 200; Rev. F. P. Gilman, 14 36; the Lord's Tenth. 100; Rev. Henry Loomis, Yokohama, for debt, 10; David C. Platten, Chicago, Ill., 2; Lura I. Vaughn, Hopkinton, Ia., support Chi Ma, 17 66; O. L. Hunter, Cumberland, O., 60; Miss Jennie M. Baird, Osceola, Ia.; for special wark, 16; "C," Penna., 22; J. C. Cowan, New Point, Mo., 33; Rev. Samuel Ward, Emporia, Kan., 6; Mrs. D. C. Marshall, Drury, Kan., for work in India, 5; Rev. J. N. Young, Mound City, Mo., 5..... $ 10,182 96

Total received during September, 1895..... $ 29,443 11
" " from May 1st, 1895, to September 30, 1895..... 167,224 24
Total received from May 1st, 1894, to September 30, 1894..... 178,863 54

William Dulles, Jr., *Treasurer*,
53 Fifth Ave., New York.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1895.

Atlantic.—*Fairfield*—Ladson, 2. *South Florida*—Tarpon Springs, 2. 4 00

Baltimore.—*Baltimore*—Hagerstown, 3. *Washington City*—Lewinsville, 3 50; Vienna, 3 50; Washington City 1st, 4 90. 14 90

California.—*Los Angeles*—Rivera 1st Missionary Society, 2 50. *Stockton*—Fresno, 8 75. 11 25

Catawba.—*Cape Fear*—Sloan's Chapel, 1. *Southern Virginia*—Alexander, 1; Holmes Memorial, 1; Ridgeway sab-sch, 1. *Yadkin*—Mt. Airy, 2 31. 6 31

Illinois.—*Alton*—Raymond, 2; Salem, 2 13; Woodburn, 5; Zion, 2 91. *Bloomington*—Danville 2d, 3; Gilman, 8. *Chicago*—Braidwood, 6 21; Chicago 2d sab-sch, 25 96. *Freeport*—Ridgefield, 5 76; Winnebago, 7. *Mattoon*—Ashmore, 4; Robinson 1st, 2 50. *Schuyler*—Monmouth, 9 24. *Springfield*—Williamsville Union, 6 17. 89 88

Indiana.—*Crawfordsville*—Dayton, 24 20. *Muncie*—Anderson, 5 30. 29 50

Indian Territory.—*Oklahoma*—Stillwater, 3. 3 00

Iowa.—*Cedar Rapids*—Springville, 2 45. *Des Moines*—Perry sab-sch, 3 30. *Dubuque*—Manchester 1st, 3. *Iowa*—Keokuk Westminster, 5 43. 14 18

Michigan.—*Lake Superior*—Newberry, 1. *Saginaw*—Emerson, 5. 6 00

Minnesota.—*St. Paul*—Macalester, 2 50. *Winona*—Canton, 2. 4 50

Missouri.—*Ozark*—Monett, 5. *St. Louis*—Salem German, 4. 9 00

Montana.—*Butte*—Dillon, 12. 12 00

Nebraska.—*Hastings*—Wilsonville, 1. 1 00

New Jersey.—*Elizabeth*—Plainfield 1st, 2; 20; Pluckamin, 4 20. *Monmouth*—Atlantic Highlands. 88 cts.; Burlington, 37 59; Tuckerton, 2. *Morris and Orange*—East Orange Arlington Avenue, 54 36; Madison, 6 24; Morristown 1st Children's Missionary Society, 50; Orange Central, 200. *New Brunswick*—Princeton 1st, 40 31. *West Jersey*—Salem 1st, 17 42. 437 20

New York.—*Binghamton*—Binghamton 1st, 48 28. *Cayuga*—Auburn Calvary, 5. *Columbia*—Greenville, 6. *Geneva*—Geneva North, 76 08. *Hudson*—Good Will, 96 cts.; Middletown 2d, 20 66. *Long Island*—West Hampton, 12 59. *Nassau*—Islip, 22. *New York*—New York, Sea and Land, 3. *Niagara*—Holley, 56 cts. *North River*—Newburgh Calvary, 21 54. *Otsego*—Oneonta 1st, 19 70. *Rochester*—Geneseo Village, 82 40; Moscow, 3; Rochester Central, 100. *Steuben*—Arkport, 54 cts.. *Utica*—Clinton, 42 45. *Westchester*—Bedford, 3 73; Mt. Vernon 1st sab-sch, 27 20. 495 69

Ohio.—*Bellefontaine*—Nevada, 1 45. *Cincinnati*—Bethel sab sch, 2 76; Hartwell, 3. *Mahoning*—Clarkson, 5 68; Lisbon 1st, 6; Youngstown 1st, 41 79. *Maumee*—Grand Rapids, 3. 63 68

Pennsylvania—*Allegheny*—Allegheny 1st Y. P. S. C. W., 25; Glenfield, 6 22; Tarentum. 10 80. *Blairsville*—Latrobe, 18; Parnassus, 30 20. *Butler*—Portersville, 6. *Chester*—Lansdowne 1st, 17 10; Oxford 2d, 60 cts. *Clarion*—Edenburg, 15. *Erie*—North Clarendon, 3. *Huntingdon*—Houtzdale 1st, 1 59; State College, 10 24. *Lackawanna*—Franklin, 1 96. *Northumberland*—Watsontown, 6 50; Williamsport 2d sab sch. 7 54. *Parkersburgh*—Buckhannon, 1. *Philadelphia*—Philadelphia Evangel, 26; — Green Hill, 10 *Philadelphia North*—Conshohocken, 2; Germantown 1st sab-sch, 18 69; — Wakefield, 56 07; Springfield, 7; Wissinoming, 3. *Pittsburgh*—Bethel, 26; Pittsburgh East Liberty (sab-sch, 43 09), 123 95; — Lawrenceville, 23 58; — Shady Side, 38 12; Sharon, 19 58. *Redstone*—New Geneva. 1. *Washington*—Burgettstown Westminster, Aftermath bd., 15; Mill Creek, 8 75; West Alexander, 64; Wheeling 1st, 32 82. *Wellsboro*—Wellsboro. 6 99. 643 30

Tennessee.—*Holston*—Jonesville sab-sch, 2. *Union*—Madisonville, 42 cts. 2 42

Utah.—*Boise*—Boise City 2d, 1. *Utah*—Nephi Huntington sab-sch, 45 cts. 1 45

Receipts from churches during September, 1895..... $1,849 26

MISCELLANEOUS.

Lida M. —, Petersburg, Ind., 1; A friend, 2; Dr. John A. Murphy, Cincinnati, O., 15; Rev. and Mrs. Walter J. Clark, Lodiana, Ind., 5; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; Mary E. Sill, Geneva. N. Y., 5; A friend, 2; Rev. D. L. Dickey, D.D., Mt. Pleasant, O., 10; "C. Penna.," 8; J. G. Cowan, New Point, Mo., 6; A member of New Vernon Church, N. J., 50; Estate of Mr. Elam Mead, McComb. O., 147 50; Estate of Rev. Walter R. Long, New York,

166 67; Mrs. A. P. Tutton, East Downington, Pa., 30; Million Dollar Fund, 1,117 60..... 1,575 67

Woman's Executive Committee..... $1,679 30

Total receipts during September, 1895..... $5,104 33

Previously reported..... 23,629 93

Total October 1, 1895..... $28,734 26

JOHN J. BEACOM, *Treasurer*,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1895.

BALTIMORE.—*Baltimore*—Canton, 15; Granite, 4 20; Hagerstown, 28 31. *New Castle*—West Nottingham, 37 60. *Washington City*—Washington City 4th, debt, 10. 95 11

CALIFORNIA.—J. D. Thompson, 4,200. *Benicia*—Healdsburgh, 6. *Los Angeles*—Fillmore. 5; Passadena Calvary, 4; Pleasant Valley, 5; Saticoy, 5. *Sacramento*—Carson City C. E., for debt, 10. *San Jose*—Santa Cruz, 18 25. 4,253 25

CATAWBA.—*Yadkin*—Mocksville 2d, 1. 1

COLORADO.—*Denver*—Denver Hyde Park, 15. *Pueblo*—Palmer Lake, 1 65; Monument (Miss Libbie Mount's sab-sch class, 5) 15 78; Pueblo 1st, 22 10. 54 53

ILLINOIS.—*Alton*—Bethel, 5; East St. Louis sab-sch, Children's Day, 23 54; Greenville, 15; Salem German, 10; Woodburn German, 10; Zion German, 6 *Bloomington*—Danville 2d, Woman's Missionary Society, 6. *Chicago*—Caberry (C. E., 5) (Jr. C. E., 5), 10; Home Mission Committee, 100. *Ottawa*—Troy Grove, 13. *Peoria*—Crow Meadow, 3; Peoria 1st German (sab-sch, 5 65), 7 65. *Rock River*—Beulah. 50 cts. *Schuyler*—Appanoose, 11; Kirkwood, 15 50; Monmouth, 57 30; Pontoosuc 1 50. *Springfield*—Irish Grove, 3;, Sweet Water, 5; Winchester, 30 322 99

INDIAN TERRITORY.—*Choctaw*—Sandy Branch, 1; Spring Hill 4. *Cimarron*—Purcell, 5. *Sequoyah*—Ft. Gibson, 31 25; returned by a missionary, 21 40; Rev. W. Tanyan, 2 50. 65 15

IOWA.—*Des Moines*—Centreville, 27; Charleton sab-sch, 1 55; Knoxville 1st, Christian Endeavor, 2; *Dubuque*—Hazleton, debt, 4; Saratoga Bohemian, 14 40; Presbyterial, 51 85. *Fort Dodge*—Dedham, 3 30; Maple Hill, 2; Manning, 13 65. *Iowa*—Burlington Hope 2; Keokuk Westminster, 44 18. *Iowa City*—Davenport 2d, C. E., 5; Keota, 9; Lafayette, 6 35. *Sioux City*—Hosper's Holland, 5. *Waterloo*—Ackley C. E., 5; Dysart C. E., 5; Holland German, 60. 261 28

KANSAS.—*Emporia*—Conway Springs sab-sch, 3 50; Springside, 2. *Highland*—Holton 1st, 66 20. *Larned*—Liberal C. E., 60 cts.; *Neosho*—Chanute, debt, 18; Fredonia, 6 20; Geneva, debt (W. B. Bradley, 2 50), 4 65; New Albany, 3; Parker 1st, 2 40; Parsons (sab-sch, 4 88) (C. E., 4), 8 88; Yates Centre, 5. *Solomon*—Herrington, 2. 122 43

KENTUCKY.—*Transylvania*—Richmond 2d, 5. 5 00

MICHIGAN.—*Detroit*—Detroit Bethany C. E., 11; Ypsilanti 1st, 16 71. *Flint*—Elkton, 1 25; Filion, 1. *Grand Rapids*—Ferrysburgh, 67 cts.; Muir, (debt, 1), 14. *Kalamazoo*—Hamilton, 5 85; *Lake Superior*—Newberry (sab-sch, 3 27), 6 73. *Monroe*—Raisin, 6. *Petoskey*—Mackinaw City, 3. *Saginaw*—Rev. Alex Danskin, 1. 67 21

MINNESOTA.—*Duluth*—McNair Memorial, 5; West Duluth Westminster, 5. *Mankato*—Currie, 3; Kasota, 8 15; Lakefield, 5. *Minneapolis*—Minneapolis Stewart Memorial, 7 25; Oak Grove sab sch, 2 50. 35 90

MISSOURI.—*Kansas City*—Appleton City sab-sch, 2 82. *Palmyra*—Centre, 2 50; Hannibal 1st, 100; Laclede, 2 50. *Platte*—Bethel, 2; Fairfax 6; Gallatin, 1 15; Mipzah, 1 25; New Point (Mr. Cowan, 31) (sab-sch, Children's Day, 2), 33. Rockport, 2. *St. Louis*—Bethlehem Mission Feast 15; Marble Hill, 9; Salem German, 23; Zoar 12 50; French Missions, 30. 242 72

MONTANA.—*He'ena*—Bozeman 1st, debt, 22 80. 22 80

NEBRASKA.—*Hastings*—Hastings German, 6 *Kearney*, Big Spring, 4; St. Edwards Jr. C. E., 1. *Nebraska City*—Plattsmouth 1st. 5. *Niobrara*—Madison, 5; Millerboro sab-sch, 2. *Omaha*—Schuyler Jr. C. E., 10, 33 00

NEW JERSEY.—*Elizabeth*—Clinton, 350; Rahway 1st German, 2; Roselle 1st, 100. *Jersey City*—Jersey City 1st sab-sch Missionary Association, 50; Tenafly, 15 15. *Monmouth*—Manasquan, 17. *Morris and Orange*—Madison, 40 25; Morristown 1st Children's Missionary Society, 200; Mt. Freedom, 9; St. Cloud, 125 73. *Newark*—Montclair 1st, debt, 175 33. *New Brunswick*—Lambertville, 17; Trenton 1st, debt, 2 75. *Newton*—Beatyestown C. E., debt, 2; Bloomsbury 1st, 13 90. 1,120 11

NEW MEXICO.—*Arizona*—Pima and Papago Indians, 10. *Rio Grande*—Jemes, 25; Perea Mission sab-sch Children's Day Entertainment, 1. 36 00

NEW YORK.—*Albany*—Ballston Center C. E., 10; Princetown, 10 22. *Binghamton*—Deposit 1st, 21 14; Nichols, 8 34. *Boston*—Providence 2d, 7; Windham, 31 60; Woonsocket, 5. *Brooklyn*—Brooklyn 1st (Elizabeth L. Howe, 50), 200; — 2d sab-sch Missionary Society, 78; — 5th Ger. sab-sch, 15. *Buffalo*—Lancaster C. E., 10. *Chemung*—Elmira Lake Street Sunshine Circle, 4; Watkins 1st, 54 12. *Columbia*—Hunter, 18. *Geneva*—Geneva 1st, 29 73; — North sab-sch, 7 15. *Hudson*—Good Will, 4 96; Greenbush, 12 47; Middletown 2d, 16 63; Milford, 24; Monticello Jr. C. E., 2 50; Monroe, 100; Ridgebury C. E., 3; Unionville, 3 69. *Long Island*—Bridgehampton (sab-sch, 10 51), 38 42; Southampton 1st. 175 25. *Lyons*—Palmyra 1st C. E., 5. *Nassau*—Far Rockaway, 73; A pastor, 5. *New York*—New York Central General Missionary Committee, 150; — Morningside C. E., 2; — Mount Washington (special for Indian work, 300). 600; — West Good Shepherd Chapel, C.E. 3 25. *Niagara*—Niagara Falls (sab-sch, 5 14) 27 24. *North River*—Highland Falls, 7 50; Malden, 7; Matteawan, 46 67; Poughkeepsie 1st sab-sch, 80 41. *Otsego*—Gilbertsville 1st, 16 64; Middlefield, 2 05. *Rochester*—Rochester Central, 150; Wheatland, 15. *St. Lawrence*—Waddington Scotch (C. E., 20), 21. *Steuben*—Arkport, 3 26; Rev. E. C. Hull and wife, 5. *Syracuse*—Cazenovia, 31 08. *Troy*—Brunswick, 10 93. *Utica*—Clinton, 35 17; Rome, 45 07; Turin, 4 34. *Westchester*—Mahopac Falls, 3 53; New Rochelle 1st C. E., 20; Yonkers Dayspring, 11. 2,271 36

NORTH DAKOTA.—*Fargo*—Sanborn and Leal, 5; Shelden, 11 89. *Pembina*—Langdon, 14; Larimore C. E., 9 50. 40 39

OHIO.—*Bellefontaine*—Marseilles, 3. *Chillicothe*—McArthur, 10. *Cincinnati*—Bethel sab-sch, 2 68. *Cleveland*—Guilford, 7 75. *Huron*—Green Springs, 3 20. *Mahoning*—Clarkson, 10 22; Warren (C.E., 5) (sab-sch, 25), 30. Youngstown 1st, 41 88. *Maumee*.—Toledo 3d. 21 33. *Portsmouth*—Russellville. 7 82; Sardinia, 5; Winchester, 10 60. *St. Clairsville*—Bethel, 12; Still Water, 3 55. *Steubenville*—East Springfield, 3 85; Linton, 6; Madison, 20 55; Two Ridges C. E., 10. 209 43

OREGON.—*East Oregon*—Klikitat 1st, 4 20. *Southern Oregon*—Jacksonville, 8; Klamath Falls, 5; Phœnix, 4. *Williamette*—Brownsville, 4; Crawsfordville, 3. 28 20

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5 49; Bull Creek, 5; Glasgow C. E., 10. *Butler*—Allegheny C. E., 2; West Sunbury, 15. *Chester*—Fairview, 3 50; Marple, 18; Media, 26 34; Oxford 2d, 1; Wayne, 93 20. *Clarion*—Beech Woods, 54 28; Brookville, 30; Du Bois, 50; Edenburg, 50; Maysville, 2 70; Scotch Hill, 1; Shiloh, 2; Tylersburgh, 4. *Erie*—Edinboro (debt, 9 75), 26 40; Erie 1st, 42 14; — Park, 20 79; Fairfield (Missionary Society, 8), 13. *Huntingdon*—Houtzdale, 8 22; Lower Spruce Creek, Miss Rebecca McPherson, 20; Milesburgh, 9; Milroy, 16 60; Moshannon and Snow Shoes, 4; Pine Grove sab-sch, 14; State College, 10 16. *Kittanning*—Rayne, 1 45. *Lackawanna*—Franklin, Mrs. Sarah R. Lambertson, on account Missionary Oil Wells, 175 21; Honesdale 1st (Estate of Stephen Torey, dec'd, 1,000) (C. E., 5), 1,302 91. *Lehigh*—Easton 1st sab-sch, 30. *Northumberland*—Jersey Shore, 60; Montoursville, 6; Mooresburg sab-sch, 4 86; Williamsport 1st Jr. C. E., 5. *Philadelphia*—Philadelphia Bethesda, 114 53. *Philadelphia North*—Abington, 65 88; Germantown Wakefield C. E, 25; Manayunk, 50; Morrisville, 11 38; Norristown Central C. E., 5; Thompson Memorial, 10 25. *Pittsburgh*—Pittsburgh McCandless Avenue, 12; — Point Breeze, 250; — Shady Side, 16 70. *Redstone*—Mount Moriah, 4 36; Rehoboth, 17 15; Uniontown Young People's Christian Association, 20. *Shenango*—North Sewickly, 1 64. *Washington*—Mill Creek, 19 60; Upper Buffalo, 94. *Wellsboro*—Tioga, 8 80; Wellsboro, 36 12. 2,885 66

SOUTH DAKOTA.—*Black Hills*—Alzada, 3. *Dakota*—Ascension, 2. *Southern Dakota*—Presbyterial, 3 25. 8 25

TENNESSEE.—*Holston*—Reem's Creek, 5. *Union*—Madisonville, 2 18; New Prospect, 2 25; South Knoxville (C. E., 3), 5 40. 14 83

TEXAS.—*Austin*—Alpine, 16 45. *Trinity*—Waskom, 1. 17 45

UTAH.—*Boise*—Boise City C. E., 5. 5 00

WASHINGTON.—*Alaska*—"Tithe," 30. *Olympia*—Cosmopolis, 1 35; Nisqually Indian, 2; Puyallup, 3; Stella, 2 50; Tacoma 1st, 16 25; Toledo, 1 51. *Puget Sound*—Ellensburgh, 7 56; Mission, 2 40; Rev. Donald Ross, 25. *Spokane*—Waterville, 3 20. *Walla Walla*—Julietta, 2 50; Kendrick, 7; Meadow Creek, 14. 118 30

WISCONSIN.—*Chippewa*—Cadotte, 2; Chetek, 1 50. *La Crosse*—Mauston German, 3. *Milwaukee*—Cedar Grove, 5. *Winnebago*—Stevens Point, 34 31. 45 81

Woman's Executive Committee of Home Missions..... $17,786 08

Total from Churches..... 30,179 24

LEGACIES.

Legacy of David S. Ingalls, late of Springville, N. Y., additional, 16,781 81; Katharine V. Croul, late of Lyons, N. Y., 100; Wm. L. Hildeburn, late of Philadelphia, Pa., a balance, 56 45; John McGarrah, late of the Concord, Pa., church, 50; James H. Foster, late of Southampton, L. I., 3,980 90; Mrs. H. N. Byram, late of California, 30 cts..... $20,969 46

MISCELLANEOUS.

Hodgeman and Prairie Union, Kan., sab-sch, 1 52; Brooks-Sayre, Summit, N. J., 5; Miss Elizabeth Black, Geneva, N. Y., for debt, 5; Mrs C. N. Preston, Hindale, Ill., 20; T. Saltus, 100; Mrs. A. F. West, Phila., Pa., 1 02; "Mrs. M. C. M." (debt, 1), 2; George A. Marr, Philadelphia. Pa., debt, 10; Walter Tomkins, Newark, N. J., 100; Mary E. Sill, Geneva, N. Y., 5; Rev. and Mrs. Walter J. Clark, Ladonia Punjab, India, 5; From an Endeavorer, 2; "A Friend," 2; Parallel C. E., of Palmer, Kan., 2 89; "The Lord's Tenth," 100; "From a friend," 5 12; Mrs. J. M. McMillan, Orondo, Wash., 2; "C. Penna," 14; Rev. Samuel Ward, Emporia, Kan., 4; Mrs. W. B. Robe, Nuyaka School, Indian Territory, for debt, 30; George T. Clark, Brooklyn, N. Y., 10; M. E. Drake, Brockport, N. Y., 6; Interest on Lyon Trust, 250..... 682 55

Total received for Home Missions, September, 1895..... $ 51,831 25
Total received for Home Missions from April 1, 1895..... 245,745 83
Amount received during same period last year 268,168 62

Received through Rev. Wm. H. Roberts, D.D., Treasurer Quarter Century Anniversary Re-Union Fund, September..... 18,242 50

Total amount received from this Fund..... $36,485 00

O. D. EATON *Treasurer*,
Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1895.

Albany—Amsterdam 2d, 50. *Brooklyn*—Brooklyn, Throop avenue, 74; *Champlain*—Brandon, 2 80. *Geneva*—Romulus, 16 52; Seneca Falls 1st, 48 17. *North River*—Malden, 10. *Rochester*—Lima, 8 83; Rochester Westminster, 11. *St. Lawrence*—Helena, 1 20; Waddington Scotch, 50 cts.; *Steuben*—Arkport, 11 cts. *Troy*—Argyle 1st, 6; Brunswick, 1 95; Green Island sab-sch, 20. *Utica*—Kirkland, 42. *Westchester*—Mahopac Falls, 22.

Total received for New York Synodical Aid Fund, September, 1895..... $ 315 08
Total received for New York Synodical Aid Fund from April 1, 1895..... 3,700 55
Amount received during same period last year.. 3,569 58

O. D. EATON, *Treasurer*,
Box L, Station O. 156 Fifth Avenue, N, Y.

RECEIPTS FOR SUSTENATION, SEPTEMBER, 1895.

MICHIGAN.—*Lake Superior*—Iron Mountain, 1; St. Ignace, 4. *Monroe*—Raisin, 2. 7 00
WISCONSIN.—*Madison*—Prairie du Sac sab-sch, 1 40. 1 40

Total amount received for sustenation, September, 1895..... $ 8 40
Total amount received for sustenation from April 1, 1895..... 311 19
Amount received during same period last year.. 543 81

O. D. EATON, *Treasurer*,
Box L, Station O. 156 Fifth Avenue, N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1895.

BALTIMORE.—*Baltimore*—Emmittsburgh, 16 45; Lonaconing, 9. *New Castle*—New Castle (sab-sch, 5 01), 220 69; Port Deposit, 15. *Washington City*—Falls Church, 14; Washington City 1st, 10 87. 286 01

CALIFORNIA.—*Benicia*—San Rafael, 21. *San Jose*—Cambria. 5. *Stockton*—Fresno, 8 70. 34 70

CATAWBA.—*Yadkin*—Mocksville 2d, 1 50. 1 50

ILLINOIS.—*Alton*—Chester 1st, 6; Jerseyville, 28 70; Salem German, 2; Woodburn German, 5; Zion German, 3. *Bloomington*—Gilman, 8; Wellington, 2 25; Wenona, 5. *Cairo*—Carmi, 31. *Chicago*—Chicago Covenant, 55 50; Herscher, 4 04. *Freeport*—Hanover, 4; Rockford Westminster. 7 58. *Mattoon*—Arcola, 5 52; Bethel, 7 83, *Ottawa*—Earlville, 3 50. *Peoria*—Elmwood, 4 78; Prospect, 9 58. *Rock River*—Edgington, 9; Milan, 4; Morrison, 73 44. *Schuyler*—Ebenezer, 9 25; Kirkwood, 3; Monmouth, 16 63; Warsaw, 2 84. 312 44

INDIANA.—*Crawfordsville*—Alamo, 5; Darlington, 4; Guion, 2 80; Judson, 1 70; Lebanon 12; Newtown, 14; Russellville, 2 60. *Fort Wayne*—Elkhart. 21. *Indianapolis*—Franklin 1st, 11; Greenwood, 3 50; Hopewell, 26 36; Indianapolis 12th, 4 35; Southport, 3 12. *Muncie*—Kokomo 1st, 5. *New Albany*—Hanover, 9 87; New Philadelphia, 1 05; Sharon Hill, 2 31. *Vincennes*—Vincennes (sab-sch, 1 60). 14 44. *White Water*—Lawrenceburgh, 4 50. 148 60

IOWA.—*Council Bluffs*—Council Bluffs 1st, 11 30. *Des Moines*—Albia, 6 40; Allerton, 4; Grimes, 3 36; Lineville, 1; Newton, 11. *Fort Dodge*—Estherville, 5; Rolfe 2d, 6 20. *Iowa*—Keokuk Westminster, 30 72; Libertyville, 3 32; New London, 4 60. *Iowa City*—Brooklyn, 12 11; Le Claire, 4; Mount Union, 4; Princeton, 8; Sigourney, 3 23; Washington 1st, 38 53. *Sioux City*—Cherokee, 12. *Waterloo*—Janesville, 4. 172 77

KANSAS.—*Emporia*—Arkansas City, 3. *Neosho*—Independence 1st, 5 20. *Solomon*—Clyde, 2; Wilson, 2. *Topeka*—Auburn 1st, 2 60. 14 80

KENTUCKY.—*Ebenezer*—Frankfort 1st, 37 50; Greenup, 2 40. 39 90

MICHIGAN.—*Grand Rapids*—Grand Rapids 1st, 13 25. *Kalamazoo*—Richland, 5 30. *Lake Superior*—Newberry, 1. *Monroe*—Hillsdale, 17; Monroe, 5 81. *Petoskey*—Mackinaw City, 2. 44 36

MINNESOTA.—*Duluth*—Duluth 1st, 46. *Mankato*—Balaton 1st, 2. *Minneapolis*—Minneapolis Bethlehem (sab-sch, 3 66), 11; — Highland Park, 4 21; — Stewart Memorial, Y. P. S. C. E., 1 96. *St. Paul*—St. Paul 9th, 4 76. 69 93

MISSOURI.—*Kansas City*—Butler, 7 70. *Platte*—Bethel, 1; Hodge, 3 30; Parkville, 13 65. *St. Louis*—Bethel, 4 35; Rolla, 8; Salem German, 8; St. Charles. 85 50; St. Louis 2d German, 3. 134 50

NEBRASKA.—*Nebraska City*—Auburn 1st, 5 61. *Omaha*—Omaha 2d, 10 32; — Westminster, 7 49; Tekamah, 4 51. 27 93

NEW JERSEY.—*Elizabeth*—Cranford 1st, 13 52; Elizabeth Marshall street, 14 93; Lamington, 7; Metuchen, 15 74; Pluckamin, 4 20; Roselle 1st, 100. *Jersey City*—Paterson Westminster, 5. *Monmouth*—Englishtown 1st, 5; Mount Holly, 36 19; Oceanic, 57; Tuckerton, 2. *Morris and Orange*—Boonton 1st, 42 77; Madison, 6 24; Whippany, 1. *Newark*—Montclair Grace 17 50. *New Brunswick*—Lambertville, 35; Lawrence, 5 25; Trenton, Prospect street, sab-sch, 3 53. *Newton*—Newton 1st, 175; Oxford 1st, 6 66; Phillipsburgh Westminster, 7; Wantage 1st (5 from Mrs. Bacon), 9 30. *West Jersey*—Bridgeton 2d, 19 40; Cape Island, 29; Salem, 58 05. 676 28

NEW YORK.—*Binghamton*—Nichols, 7 16. *Boston*—Windham, 4 81. *Brooklyn*—Brooklyn, Cumberland street, 10. *Columbia*—Catskill, 125 65; Durham 1st, 4 20; Hunter, 11 79; Windham Centre, 16. *Hudson*—Chester, 26; Good Will, 96 cents; Hamptonburgh, 5 65; Monroe, 50. *Long Island*—Bridgehampton, 30 64; Southampton 1st, 62 22; Speonk, 37; Westhampton, 44. *Lyons*—Junius, 2; Rose, 5; Sodus, 1st, 6 94. *Nassau*—Huntingdon 1st, 55 50; Whitestone 1st, 2. *New York*—New York, Mount Washington, 100. *Niagara*—Holley 1st, 15 04. *Rochester*—Brockport, 18; Geneseo Village, 54 41; Livonia 1st, 2 17; Piffard, 1; Victor, 14 37. *St. Lawrence*—Heuvelton 1st, 2; Morristown, 8; Ox Bow, 4 75. *Steuben*—Arkport, 98 cts.; Jasper 1st, 4 85. *Syracuse*—Mexico 1st, 6; Onondago Valley, 6 75. *Troy*—Troy Westminster, 23 77; — Woodside, 56 35. *Utica*—Westernville, 5. *Westchester*—Bridgeport 1st, 51 53; Gilead, 26 70; South East Centre, 11; White Plains, 47 20; Yorktown, 13. 980 39

OHIO.—*Athens*—Logan 1st, 25. *Bellefontaine*—Bucyrus, 12; De Graff, 5 17; Forest, 6 50; Spring Hills, 3 55; Urbana 1st, sab-sch, 6 10. *Chillicothe*—South Salem, 14 10; Washington, 5 80. *Cincinnati*—Cincinnati Clifton, 10 57. *Cleveland*—Cleveland 2d, 10; Guilford, 7 40. *Columbus*—Bethel, 2; Bremen, 1 20; Central College, 3 66;

Columbus 2d, 30 77; Rush Creek, 2 80. *Dayton*—Seven Mile, 5 12; South Charleston, 11. *Lima*—Blanchard, 13, *Mahoning*—Brookfield, 1; Canton Calvary, 8; Ellsworth, 8 25; Massillon 2d, 37 07; Pleasant Valley, 1 65; Poland, 11 08; Vienna, 1 75. *Marion*—Liberty, 2; Trenton, 3. *Maumee*—Bryan 1st, 7 14; Paulding, 4; West Bethesda, 10. *Portsmouth*—Red Oak, 6. *St Clairsville*—Antrim, 2; Farmington, 1 95; Rock Hill, 4; *Steubenville*—Bacon Ridge, 9; Carrollton, 9; Island Creek (sab sch, 95 cts.), 6 70; New Cumberland, 1; New Hagerstown, 2; New Harrisburgh, 6; Pleasant Hill, 1 75; Unionport, 1; Wellsville 1st, 11. *Wooster*—Ashland 1st, 9 25 Doylestown, 3; Londonville, 4 20; Millersburgh, 6 64; Perrysville, 1 20; Plymouth, 9. *Zanesville*—Newark 1st, 4 65. 370 02

OREGON.—*Portland*—Portland Mizpah, sab-sch, 1 15. 1 15

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 81; — McClure avenue, 40 41; Aspinwall 1st, 3 77; Bellevue, 12 64; Bridgewater, 11 75; Bull Creek, 5; Concord, 2; Emsworth, 20 93; Freedom, 7; Glenshaw, 10 70; Pine Creek 2d, 5. *Blairsville*—Armagh, 8 65; Conemaugh, 2; Cresson, 4; Fairfield, 15; Harrison City, 3; Jeanette 1st, 18 28; Livermore, 3; New Alexandria (sab sch, 6 13), 22 94; Pleasant Grove, 5; Unity, 17 75. *Butler*—Centreville 1st, 11 40; Harlansburgh, 5; Plain Grove, 7. *Carlisle*—Mechanicsburgh, 2 73; Mercersburgh (Y. P. S. C. E, 2 18), 18 95; Silver Spring, 10. *Chester*—Great Valley, 13; Honey Brook, 19; Lansdowne 1st, 30 46; Marple, 10 16; Wayne, 82. *Clarion*—Brockwayville, 9 60; Clarion, 18 08; Edenburgh, 15; Scotch Hill, 1; Shiloh, 2; Tylersburgh, 2. *Erie*—Cochranton, 3; Concord, 4 25; Conneaut Lake, 8 40; East Springfield, 3 20; Erie, Chestnut street, 6; — Park, 20 79; Fredonia, 3 50; Garland, 5 10; Girard (Miles Grove, 1 08), 6; Harmonsburgh, 3; Oil City 1st, 27 14; Pittsfield, 3 20; Pleasantville, 31 75. *Huntingdon*—Holidaysburgh (sab sch, 1 42), 36 43; Houtzdale 1st, 1 59; Osceola, 6; Spruce Creek, 39; State College, 13 14 *Kittanning*—Black Lick, 4; Leechburgh sab sch, 6. *Lackawanna*—Carbondale 1st, 53 16; Forest City, 2, Hawley, 7; Kingston, 41 75; Liberty, 2; Silver Lake, 6 50; Troy, 12 90. *Lehigh*—Middle Smithfield, 6 86; Reading 1st, 45. *Northumberland*—Bald Eagle and Nitany, 6; Beech Creek, 2; Mifflinburg 1st, 11; New Berlin, 21; Williamsport 2d, sab sch, 9 23. *Parkersburgh*—Bethel, 2 90; Buckhannon, 1. Clarksburgh, 4; Sistersville, 8. *Philadelphia*—Philadelphia, Patterson Memorial, 4; — Green street, 34 65. *Philadelphia North*—Conshohocken, 3; Doylestown, 32 13; Germantown 1st, sab sch, 68 68; Jeffersonville Centennial, 8. *Pittsburgh*—Cannonsburgh Central, 4 85; Edgewood, 18 79; Finleyville, 2 50; Middletown, 6 38; Pittsburgh 3d, 137 33; — 8th, 5; — Shady Side, 30 50; Sharon, 16 17; Wilkinsburgh, 80 10. *Redstone*—Brownsville, 17; Dunbar (sab sch, 2 50), 20 50. *Shenango*—North Sewickly, 2 07; Transfer, 2. *Washington*—Unity, 4 25. *Wellsboro*—Mount Jewett 1st, 1 80; Wellsboro, 6 99. *Westminster*—Cedar Grove, 5; Centre (sab sch, 7 43), 23. York Calvary, 44 84. 1,610 52

SOUTH DAKOTA.—*Dakota*—Ascension Ind., 1. *Southern Dakota*—Bridgewater, 4. 5

TENNESSEE.—*Union*—Madisonville, 42 cts.; New Providence, 15 72 16 14

TEXAS.—*Trinity*—Washom, 50 cts 50 cts.

UTAH.—*Boise*—Boise City 2d, 1; Richfield, 1; Salt Lake City 3d, 2. 4

WASHINGTON.—*Olympia*—Centralia, 2 50. 2 50

WISCONSIN.—*Milwaukee*—Cambridge and Oakland, L. M. Society, 5. 5

From the Churches and Sabbath-Schools..... $ 4,958 94

FROM INDIVIDUALS.

Mrs. M. E. S. Opdyke, Alpine, N.J., 25; Through W. H. Roberts, Treasurer Million Dollar Fund, for debt, 98 85, Estate of William L. Hildeburn, for Current Fund, 18 82; Rev. Thomas D. Bartholomew, Highland Station, Mich., 2; Wm. M. Hastings, Delta, Colo., 10; "A Friend," N. Y., 1; Mrs. J. A. Robins, Hamilton Square, N. J., 5; Rev. S. E. Barr, Hanover, Indiana, 5; "State of California," 2,500; "C. Penna," 6; J. G. Cowan, New Point, Mo., 6; Rev. Samuel Ward, Emporia, Kas., 5..... $ 2,682 67

Interest on Permanent Fund, including 754 67 from Roger Sherman Fund..... 3,573 98

For the Current Fund.....$ 11,215 59

PERMANENT FUND.

(*Interest only used*).

Legacy of Hannah Linnell, Granville, O., 50; Legacy of James L. Foster, less tax, 3,735 43; Sale of options on five shares of the capital stock of the N. Y., N. H. & H. R. R. Company, 96 88; Balance of legacy of Wm. L. Hildeburn, deceased, 37 63; Donation of the Newtown church, Crawfordsville Presbytery, 1..... $ 3,920 94

Total receipts for September, 1895..... $15,136 53

Total for the Current Fund since April 1, 1895. $58,948 48
" " " " for same period last year..... 56,284 28

WILLIAM W. HEBERTON, *Treasurer*,
1334 Chestnut St., Phila, Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1895.

ATLANTIC.—*Atlantic*—St. Paul, sab-sch, 1. *Fairfield*—Camden 2nd sab-sch, 5; Liberty Hill sab-sch, 4; Macedonia sab-sch, 65 cts. *McClelland*—Abbeyville sab-sch, 1. *South Florida*—Upsala Swedish, 2. 13 65

BALTIMORE.—*Baltimore*—Baltimore Central sab-sch, 25 45; — Hope Mission, 7 25; — Ridgely Street sab-sch, 3; Brunswick, 1. *New Castle*—Lewes, 3 27. *Washington City*—Boyd's sab-sch, 6; Neelsville sab-sch, 15; Washington City 1st, 3 92. 64 89

CALIFORNIA.—*Benicia*—Petaluma sab-sch, 10. *Los Angeles*—Lakeside church and sab-sch, 5 25. *Oakland*—West Berkeley sab-sch, 7. *Sacramento*—Redding sab-sch, 5. *San Francisco*—San Francisco 1st sab-sch, 52 48; — Trinity sab-sch, 25. *San Jose*—Cayucos, 10. *Stockton*—Madeira sab-sch, 7 15. 121 88

CATAWBA.—*Cape Fear*—St. Paul, 1 42. *Southern Virginia*—Refuge sab-sch, 2. *Yadkin*—Aberdeen sab-sch, 8 61; Manley sab-sch, 1. 13 03

COLORADO.—*Gunnison*—Lake City sab-sch, 11 35; Leadville sab-sch, 10. *Pueblo*—Colorado Springs 2d sab-sch, 5 70; San Pablo sab-sch, 1. 28 05

ILLINOIS.—*Alton*—Salem German, 3; Woodburn German sab-sch, 2 20; Zion German, 1 24. *Bloomington*—Galesville, 2 85; Mansfield, 3 25. *Cairo*—Foxville, 2 50; Potter Memorial, 65 cts. *Chicago*—Chicago Central Park sab-sch, 9 61. *Freeport*—Middle Creek, 8 71; Savannah, 3. *Mattoon*—Shobonier, 2 10. *Ottawa*—Morris sab-sch, 20 *Peoria*—Elmwood sab-sch, 9 43. *Schuyler*—Doddsville sab-sch, 6; Kirkwood, 3; Monmouth, 5 55; Warsaw, 4 87. 87 96

INDIANA.—*Crawfordsville*—Dayton, 4; Delphi sab-sch, 17 78. *Muncie*—Kokomo, 2. *New Albany*—Jefferson, 1 14. *Vincennes*—Terre Haute, Washington Avenue sab-sch, 10. *White Water*—Mount Carmel sab-sch, 3 37 92

INDIAN TERRITORY.—*Cherokee Nation*—Park Hill sab-sch, 8 80. *Choctaw*—Apeli, 3; Atoka sab-sch, 3; San Bois sab-sch, 1 50. 16 30

IOWA.—*Corning*—Creston sabch, 6 03; Gravity sab-sch, 7 65; Villisca, 5. *Council Bluffs*—Columbian sab-sch, 5 19; Missouri Valley, 8. *Des Moines*—Dexter, 5 30; Earlham, 2 75. *Iowa*—Bloomfield, 5; Keokuk Westminster, 3 25; Shunam, 2; Union sab-sch, 21 24. *Iowa City*—Keota 5; Muscatine sab-sch, 25; Sigourney, 1 30. *Sioux City*—Wall Lake, 2 82. *Waterloo*—Owasa, 4 25; Point Pleasant, 6; Steamboat Rock, 50 cts. 116 28

KANSAS.—*Emporia*—Newton, 24. Perkins sab-sch, 3 80; Pleasant Unity (sab-sch, 1 50), 3 50. *Solomon*—Bennington, 6 51. *Topeka*—Auburn sab-sch, 2; Topeka 2d, sab-sch, 7 70. 47 51

KENTUCKY.—*Ebenezer*—Dayton sab-sch, 3 15. *Transylvania*—Richmond 2d sab-sch, 12 48. 15 63

MICHIGAN.—*Detroit*—Detroit Covenant sab-sch, 29 12; — Memorial sab-sch, 80 63; Milan, 1 50. *Flint*—Amadore sab-sch, 3 25; Lexington sab-sch, 3 25; Pigeon sab-sch, 2 20. *Grand Rapids*—Grand Rapids 3d sab-sch, 32. Spring Lake, 5 26. *Kalamazoo*—Hamilton, 3 16. *Petoskey*—Omena, 5 62. 165 99

MINNESOTA.—*Minneapolis*—Minneapolis Stewart Memorial, C. E. S., 1 96. *Red River*—Maine sab-sch, 1 60; Tabor Bohemian sabsch, 4. *Winona*—Albert Lea (sab-sch, 28 97), 38 04. 45 60

MISSOURI.—*Kansas City*—Butler sab-sch, 2 16; Holden sab-sch, 8. *Platte*—Hodge, 1 70; New Point sab-sch, 6. *St. Louis*—Bethlehem sab-sch, 2 25; Salem German, 4. 24 11

MONTANA.—*Helena*—Pony church and sab-sch, 4. *Great Falls*—Great Falls, 5; Lewistown sab sch, 5. 14 00

NEBRASKA.—*Hastings*—Hastings 1st sab-sch, 2. *Kearney*—North Platte C. E. S., 5. *Nebraska City*—Hebron, 10 69. *Niobrara*—Lambert sab-sch, 3 40. *Omaha*—Omaha 2d sab-sch, 20 25. 41 34

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 37 20; Plainfield 1st, 80; Pluckamin, 4 20. *Jersey City*—Jersey City 1st sab-sch, 25; Passaic sab-sch, 5; Rutherford, 3;

West Hoboken sab-sch, 20 86. *Monmouth*—Long Branch C. E. S., 10; Tuckerton sab-sch, 2. *Morris and Orange*—Madison (sab-sch Missionary Society, 100), 106 24; Whippany, 5 24. *Newark*—Montclair 1st sab-sch, 42 58, Newark Calvary, 1 20. *New Brunswick*—Kingston, 6 33; Trenton 1st, 68 70. 417 55

NEW YORK.—*Albany*—Carlisle sab-sch, 8; Pine Grove, 6. *Boston*—Windham sab-sch, 3 10. *Brooklyn*—Brooklyn, Throop avenue, 71. *Buffalo*—Buffalo, Lafayette street, sab-sch, 27 70; — North, 20; East Hamburgh sab-sch, 14 62. *Cayuga*—Auburn Calvary, 5. *Genesee*—Castile, 24 53. *Geneva*—Bellona, 15 50. *Hudson*—Good Will (sab-sch, 7 05), 8 01; Monroe, 25. *Long Island*—Cutchogue, 8 71; West Hampton, 18 31. *Lyons*—Sodus, 14 87. *New York*—New York, Harlem sab-sch. 59 20; — Mount Tabor sab-sch, 3; — Westminster, West 23d street, 29 04. *Niagara*—Holley (sab-sch, 17 50), 18 06. *North River*—Highland Falls, 12 50; Kingston, 8; Poughkeepsie sab-sch, 43. *Rochester*—Rochester Grace, 6; Sparta 2d, 7 19. *Steuben*—Arkport, 33 cts. *Syracuse*—Constantia sab-sch, 3 56. *Utica*—North Gage 2 25; Utica 1st sab-sch, 38; — Memorial sab-sch, 17; Waterville sab-sch, 14 35. *Westchester*—Greenwich 1st sab-sch, 10 58. 542 41

OHIO.—*Bellefontaine*—Urbana sab-sch, 7 04. *Cincinnati*—Cincinnati Poplar Street, 18 17; — Walnut Hills (sab-sch, 31 94), 79 41; Wyoming, 33 12. *Cleveland*—Parma sab-sch, 5. *Columbus*—Columbus 2d sab-sch, 35 39. *Huron*—Milan sab-sch, 3. *Lima*—Columbus Grove sab-sch, 11. *Mahoning*—Canton sab-sch, 48 40. *St. Clairsville*—Bellaire 2d, 12; Bethel, 4; St. Clairsville, 12; Wheeling Valley, 2. *Steubenville*—Augusta sab-sch, 9 16; Carrollton sab-sch, 13 30. *Wooster*—Loudonville sab-sch, 10 63. *Zanesville*—Levering sab-sch, 2 25. 305 87

OREGON.—*East Oregon*—Pendleton, 2 25. 2 25

PENNSYLVANIA.—*Allegheny*—Allegheny Melrose Avenue, 3 15; Avalon, 5; Bellevue, 8 74; Fairmount, 3 48; Hiland, 8 25; Pleasant Hill sab-sch, 5 24. *Blairsville*—Avonmore sab-sch, 9; Gallitzin sab-sch, 3 09; Livermore, 4; Plum Creek sab-sch, 31; Wilmerding, 6 27. *Butler*—Harlansburgh, 5; Scrub Grass, 4; Unionville, 3. *Carlisle*—Chambersburgh Central, 16; McConnellsburgh, 3. *Chester*—Calvary sab-sch, 52 21; Glen Riddle, 1 51; Marple, 8; New London sab-sch, 26 84; West Chester 1st sab sch, 23 92. *Clarion*—Concord, 1 92; Du Bois, 25 40; Maysville, 1 90; Scotch Hill, 4; Shiloh, 5; Tylersburgh, 4 *Erie*—Erie 1st, 5; *Huntingdon*—Houtzdale, 1 59; Pine Grove, 5; State College sab-sch, 22 56. *Kittanning*—Apollo, 20; Boiling Spring, 2; Clinton sab-sch, 5 30; Crooked Creek, 4. *Lackawanna*—Bennett sab-sch, 6; Plymouth, 28; Shickshinny sab-sch, 10; Sylvania, 14. *Northumberland*—Bald Eagle and Nittany, 5; Great Island, 30; Moeresburgh, 7 03; Williamsport 2d sab-sch, 4 22. *Philadelphia*—Philadelphia 9th sab-sch, 160 57; — Bethesda, 20 58; — Chambers sab-sch, 14 06; — Cohocksink sab-sch, 7 80; — Mariner's, 5; — Northminister sab-sch, 73; — Oxford sab-sch, 92 31. *Philadelphia North*—Chestnut Hill C. E. S., 10; Jenkintown Grace, 6 07; Neshaminy of Warwick, 13 59; Roxborough sab-sch, 25; Springfield, 6. *Pittsburgh*—Amity sab-sch, 22 01; Bethany, 8 09; Centre, 9 23; Forest Grove (sab-sch, 4), 50; Hebron, 2 50; McKee's Rocks, 2; Mansfield, 13 47; Montours, 20 61; Pittsburgh McCandless Avenue, 5; Raccoon (sab-sch, 29 61). 61 05; Sharon. 29; Wilkinsburgh, 62 93. *Redstone*—McKeesport 1st, 17; New Providence, 5 40; Rehoboth, 17 90. *Shenango*—Centre, 14 38; Little Beaver, 2 15; Rich Hill, 3. *Washington*—Pigeon Creek sab-sch, 5 50. *Wellsboro*—Wellsboro, 6 99. *Westminster*—Bellevue, 6 17; York Faith, 1. 1,241 98

SOUTH DAKOTA.—*Aberdeen*—Castlewood sab-sch 10. *Black Hills*—Whitewood sab-sch, 3. *Central Dakota*—Bethel sab-sch, 5 30. 18 30

TENNESSEE.—*Holston*—Bethesda sab-sch, 80 cts. *Union*—Madisonville, 43 cts.; South Knoxville, 1. 2 23

UTAH.—*Boise*—Boise City 2d, 2. *Utah*—Mendon, 3 5

WASHINGTON.—*Olympia*—Centralia, 71 cts.; La Camas, St. John's, 10; Toledo sab-sch, 70 cts. *Puget Sound*—Roslyn, 4. *Spokane*—Davenport sab-sch, 12. 27 41

WISCONSIN.—*Chippewa*—Eau Claire 2d sab-sch, 6 50. *Milwaukee*—Horicon, 2 88; Racine 1st, C. E. S., 100. *Winnebago*—East Merrill sab.sch, 4 67; Nasonville sab-sch, 1 42. 115 47

MISCELLANEOUS.

Prairie Flower sab-sch, Neb., 1 09; Collections by Charles A. Phipps, Wash., 80 cts.; Collected by A. W. Griffith. Colorado, 2 30; Collected by E. M. Ellis from home classes, 1 50; Pine Ridge sab-sch, Neb., 1 23; Fairview sab-sch, Neb., 45 cts.; Mt. Zion sab-sch, Neb , 1 08; Belmont sab-sch, Neb., 62 cts.; Howley sab-sch, Neb., 1 33; Collections by F. L. Forbes, Mich., 4 22; Drew's Prairie sab-sch, Wash., 50 cts.; Valley District sab-sch., Wash., 50 cts.; Newaukum Prairie sab-sch., Wash, 30 cts.; Allyn sab-sch, Wash., 50 cts.; Peren sab-sch., New Mex., 1; Donnelly sab-sch, Minn., 60 cts.; Clara City sab-sch., Minn., 2 40; Collections by Thomas Scotton, 5 75; Bath sab-sch., Ind., 2 82; Collected by H. B. Wilson. Georgia, 1 45; Durango Mission sab sch. Colo., 3; Pleasant Hill sab-sch, Penna., 5 90; Mission School, Austin, Minn., 95 cts.; Ridgeway sab-sch, Va., 60 cts.; Huntzicker sab-sch., Wis., 2 56; Rockland sab-sch, Wis., 2 26; Cramer sab-sch, Mich., 65 cts.; Riverdale sab-sch, Ind., 1 75; Blackfoot City sab-sch, Mont., 2 10; Windom sab-sch; Iowa, 50 cts.; Collections by G. Enloe, Fla , 1 66; Sparta sab-sch., Ore., 1 90; Irwin sab-sch, Oregon, 1 20; Pleasant Valley sab-sch, Ore.; 1 45; Sutton sab-sch, Ore., 30 cts.; Hereford sab-sch, Ore., 1 15; Collected by John H. Leas, 50 cts.; Collected by. M. G. Mann, 2 45; Curry sab-sch, Colo., 2; Mission School, Fredericktown. Ohio, 2 62; Deerfield sab-sch. Wis., 3 30; Fall City sab-sch, Wash., 1 70; Heath sab-sch, S. C., 56 cts.; Bethany sab-sch, Okla., 49 cts..... $71 99

INDIVIDUAL CONTRIBUTIONS.

Mrs Caleb S. Green, Trenton, N. J., 100; Captain A. R. O'Brien, Independence, Iowa, 10; Rev. J. S. Pomeroy, Fairview, W. Va.,. 1; Mrs. Eunice Smith, Mt. Auburn, Iowa, 5; "C" Penna., 1; J. G. Cowan, New Point, Mo., 6..... $ 123 00

Total receipts from churches.....	$ 1,502 97
Total receipts from Sabbath-schools.....	2,137 13
Total receipts from churches and Sabbath-schools.....	$ 3,640 10
Total receipts from individuals.....	123 00
Total	$ 3,763 10
Deduct $3 paid over to Bus. Dept.....	3 00
Total receipts for September, 1895.....	$ 3,760 10
Previously acknowledged.....	67,667 12
Total receipts since April 2, 1895.....	$71,427 22

C. T. MCMULLIN, *Treasurer.*
1334 Chestnut Street, Phila., Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM JULY 1, 1895, TO OCTOBER 1, 1895.

Elizabeth—Bethlehem, 5; Carteret, 2 50; Cranford, additional. 51 60; Dunellen, 7 90; Elizabeth 1st, additional, 25; — 2d, 15; — 3d, additional. 39 43, Youth's Missionary Society of sab-sch, 10; — Madison Avenue, 20 85; — Marshall Street. 50 55; Liberty Corner, 30; Lower Valley (Califon). additional, 5? 50; Metuchen, additional, 10 94; Perth Amboy, additional, 60; Plainfield 1st, additional, 84 16; — Crescent Avenue additional, 35; Pluckemin, additional, 25; Rahway 1st, 127 20; — 2d, 160; — 1st German, 3; Roselle, 156; Springfield, additional, 28; Westfield, 175; Woodbridge, 40 35. 1,215 01

Jersey City—Claremont, additional, 5; Dundee (Passaic), additional. 2; Englewood, 222; Hackensack, 20; — Wood Ridge Chapel, 2 50; Jersey City 1st, additional, 20, Y. P. S. C. E., additional, 25; — John Knox, 5; — Scotch, 5; — Westminster, additional, 2; Kingsland Mission Chapel, 9 20; Lake View (Paterson), additional, 3; Newfoundland (Oak Ridge), 11 62; Passaic 1st sab-sch, additional, 56 24; — German, 5; Paterson 1st, additional, 89; — 2d, 260 — 3d, additional, 2; — East Side, 27; Rutherford, additional, 68 58; Tenafly, additional, 2; Wehawken, 2. 844 14

Monmouth—Allentown, 56; Asbury Park 1st, 5 71, sabsch, 10; — Westminster, 21 20; Atlantic Highlands, additional, 7 40; Barnegat, additional, 5 40; Bordentown, 9 23, sab-sch, 17 17; Burlington, additional, 20 48; Bustleton Providence, 10 78; Columbus, 10: Cranbury 1st, additional, 38 98; — 2d, 53 02; Cream Ridge, 12 32; Delanco, 14 30; Englishtown, 25; Farmingdale, 15 40; Forked River, additional, 2 88; Freehold 1st, additional, 52 56; Hightstown, 33 20, sab-sch, 24; Jacksonville, 9 69, Y. P. S C. E., 2; Jamesburg, additional, 30; Long Branch, 25 15; Manalapan, 18 50; Manasquan sab-sch, 42 46; Manchester, addi-

tional, 8 20; Matawan, 41 80; New Gretna, 16 94; Ocean Beach (Belmar), 11 88; Perrineville, 12 68; Plattsburg, 6; Plumstead, at New Egypt, additional, 7 09; Point Pleasant, 13 86; Red Bank, 40 26; Riverton Calvary, 14 74; Sayreville German, 16 20; Shrewsbury, 35; Tennent, additional, 19 43. 816 91

Morris and Orange—Berkshire Valley, additional, 7; Boonton, additional, 36 11; Dover 1st sab-sch, 50, Y. P. S. C. E., 10; — Welsh, additional, 4; East Orange 1st, 225; — Bethel, 31 58; Fairmount, 6; Flanders, 20; German Valley, additional, 10; Hanover 1st, 80; Madison, 160; Mendham 1st, additional, 10; Mine Hill, 10; Morris Plains, 9; Morristown 1st, additional, 100; — South Street, additional, 166 52; Mount Freedom, 7; Mount Olive, 15; Myersville German, 3; New Providence, 12; New Vernon, additional, 12 15; Orange 1st, additional, 10; — Central, additional, 25; — German, 10, sab-sch, 5; — Hillside, 97 50; — St. Cloud, 36; Orange Valley German, 15; Parsippany Y. P. S. C. E., 2; Pleasantdale German, 12; Pleasant Grove, 21 41; Rockaway, 45 75; South Orange 1st, 81; — Trinity, 50; Succasunna, 20; Whippany, 1[c]; Wyoming, 9 16. 1,439 18

Newark—Lyons Farms, 6 48; Newark 2d, additional, 155; — 2d German, 25; — 5th Avenue, 40; — High Street, additional, 95; — North Park, additional, 1 12; — Park, additional, 25; — Roseville, 250; Roseland, 30. 627 60

New Brunswick—Alexandria 1st, at Mt. Pleasant, 7; Amwell 2d, at Mount Airy, 4; Bound Brook, 35; Dayton, additional, 23 86; Ewing, 40; Hamilton Square, 25; Holland, 15; Hopewell, 25; Lambertville, additional, 16; Lawrenceville, 54 75; Milford, 33; Pennington, 23 16; Princeton 1st, additional, 49 33; — 2d, 41 23; Ringoes Kirkpatrick Memorial, 11; Titusville, additional, 30 82; Trenton 1st, additional, 35 21; — 1st Chapel, additional, 5; — 2d, 16 53; — 3d, additional, 50; — 4th, 150; — 5th, 35; — Bethany, 60; — Prospect Street, additional, 84 92. 870 81

Newton—Andover, 7; Asbury, additional, 50; Beatyestown, 2 89, sab-sch, 1 25, Y. P. S. C. E., 5 51; Belvidere 2d, 32; Bloomsbury, additional, 16 60; Branchville, 22; Deckertown, 30; Franklin Furnace, additional, 12; Hacketstown, additional, 50; Hardyston, North, at Hamburg, 20; Mansfield 2d, 5; Newton, additional, 150; Oxford 1st, 20; — 2d, at Oxford, sab-sch, additional, 4 51; Sparta, additional, 20; Stanhope, 20; Stillwater, 6; Wantage 1st, additional, 12 20; Washington, 150. 636 96

West Jersey—Absecon, Allen H. Brown Mission Band, 5; Atco, additional, 10; Atlantic City 1st, additional, 104 29; — German, additional, 15; Billingsport, 9; Blackwoodtown, 32, sab-sch, 8; Bridgeton 1st, 76; — Irving Avenue, 14; Camden 1st, 104 50; — 2d, additional, 49 74, sab-sch, 10; — Liberty Park German, 8 14; Cedarville 1st, 25 94; — Osborn Memorial, 21; Clayton, 54; Cold Spring, 28, Y. P. S. C. E., additional, 5; Elmer, 12; Elwood Brainerd, 8 80; Fairfield, at Fairton, additional, 10; Glassboro, 3 50; Gloucester City sab-sch, 24; Green Creek, additional, 7; Haddonfield, 42 11; Hammonton, 25; Holly Beach Mission Chapel, 5 50; Jericho, 6; Leeds Point, 1; Merchantville Missionary Society of sab-sch, 40; Pittsgrove, at Daretown, 32, sab-sch, 8; —, Pittsgrove Hall Mission sab-sch, 2; — Shirley Mission sab-sch, 60 cts; — Whig Lane Mission sab-sch, 5 60; Pleasantville, 7; Swedesboro, 17 89; Tuckahoe, 10; Vineland, 30; Waterford, additional, 3; Woodbury, 51 60. 932 21

Contributions as above..... $7,382 82

Rev. Ezra F. Mundy, 5; E. J. Rathbun, additional, 1; "G.," of the Presbytery of New Brunswick, additional, 25; A friend of the cause, 5; Donations for the credit of New Brunswick Presbytery, 53.

Donations as above..... 89 00

Received in three months..... $7,471 82
Previously acknowledged..... 8,941 22

Received in the ninth fiscal year..... $16,413 04

ELMER EWING GREEN, *Treasurer*,
P. O. Box 133. Trenton, N. J.

QUESTIONS FOR THE DECEMBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What is the average contribution per member to the Boards and benevolent causes of our whole Church? Page 463.

2. Contributions by the Southern Synods for Home Missions and Freedmen. Page 463.

3. Give a summary of the outlook in Texas. Page 459.

4. What has been the value of the influence of the church in Colorado? Page 466.

5. Give some account of the hardships of a home missionary. Pages 465, 466.

6. What race constitutes one-eighth of the population of this country? Page 495.

7. Describe the exhibit made by this race at the Atlanta Exposition. Page 495.

8. What do the friends of the Indian hope to accomplish for that race? Pages 447, 454.

9. Repeat some testimonies to the helpfulness of the Board of Church Erection. Page 498.

10. The special aim of Sabbath-school missions is what? Page 499.

11. What is the present number of men in the field, and what the number of new men needed? Page 500.

12. Dr. Worden makes what two suggestions to Sabbath-school teachers and officers? Page 513.

13. What confession was made by an avowed agnostic? Page 518.

14. Tell something of the work and needs of the Board of Education. Pages 501–505.

15. What was Professor Drummond's impression of American college life. Page 516.

16. What is Dr. Thwing's warning? Page 518.

17. How did the German Presbyterian Theological School of the Northwest originate? Page 506.

18. What results has it been instrumental in securing? Page 507.

19. What Christian principle led to the organization of the Board of Ministerial Relief? Page 508.

20. Read "A Voice from Metlakahtla," page 511, and search elsewhere for the story of William Duncan.

21. What should be the relation of settlement work to the church? Page 509.

22. Name some of the opportunities and possi-

bilities of Christian Endeavor. Pages 512, 513.

23. What progress has been made in temperance reform? Page 447.

24. The tramp problem is what? Page 448.

25. What has been done to secure co-operation in home missions among the Reformed Churches? Page 461.

26. What is Dr. Roberts' estimate of the value of the Presbyterian system? Page 520.

27. The contrast between savage life and that in the east end of London was how stated by Professor Huxley? Page 518.

WORK ABROAD.

28. Tell something of the present state of affairs in the Turkish Empire. Pages 470, 471.

29. Name and describe the various faiths of Syria. Page 484.

30. What are the causes of discontent and unrest among the Maronites? Pages 491, 492.

31. Describe the effect of Islam upon the countries where it rules. Pages 519, 520.

32. Trace the gradual ascendancy of Christian rule over Moslem countries. Page 482.

33. Is it likely that Islam, as a central, controlling factor in history, will ever regain its power? Page 482.

34. How have the people of Islam been prepared for the time when they can consider the claims of Christianity? Page 483.

35. To what extent is press censorship exercised in Syria? Pages 479, 480.

36. Name the forces that are arrayed against the ignorance, superstition and conservatism of Syria. Page 488.

37. Show how a railway time-table may be an educator. Page 488.

38. What example is given of the victory of forgiveness? Page 490.

39. The churches in Tripoli Presbytery have made what contributions during the past year? Page 486.

40. What advance has been made in the Syria mission in twenty-five years? Page 479.

41. Who are the Knights of St. John, the cream of the German nobility, mentioned on pages 479 and 482? [See Larned's "History for Ready Reference, page 1662.]

42. The ignorance and superstition of the Jews in the east are how illustrated? Page 520.

43. Describe the bread riots in Tabriz, and repeat what is said of Russian influence in Persia. Page 492.

44. Who are the Kara Popaghs? Page 474.

45. Describe a Kurdish home and its hospitality. Page 475.

46. What Bible translation are the Armenians making? Page 492.

47. What is the testimony of an Indian Mohammedan to the value of the missionary school? Page 517.

48. For what purpose was a missionary settlement formed in Bombay? Page 517.

49. The Normal Training School at Tillipally, Ceylon, has accomplished what? Page 518.

50. Story of the mongoose, and its lessons. Page 510.

51. Repeat the substance of Mr. Satthianadhan's address before the Native Christian Association of Madras. Page 470.

52. What has been accomplished by the "honorable women of Shantung"? Pages 476, 477.

53. How is Christian brotherhood illustrated by an incident from the Pescadores? Page 472.

54. Tell the story of "Another Florence Nightingale." Page 448.

55. State the circumstances which led to the murder of the Queen of Korea. Pages 448, 471.

56. What is said of applied Christianity among the Bule in Africa? Page 493.

STUDY OF CURRENT EVENTS.

The article on Madagascar in the *Youth's Companion* for November 7, 1895, is one of those brief, concise editorials for which that paper is famous.

Those who read the timely article in our November issue on recent explorations in Arabia, and desire to follow up the study, are referred to the following sources of information:—*Harper's Magazine*, September, 1895; *Missionary Review*, October, 1895; *Sunday-School Times*, October 12 and November 2, 1895; *The Nineteenth Century*, October, 1895; *Littell's Living Age*, November 9, 1895.

Current History is of great value to one who is studying the recent history of Korea.

In order to understand the significance of events now taking place in the east, one needs to review carefully the history of the Turkish Empire. A useful summary may be found in Larned's "History for Ready Reference,"

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